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THE

THEOLOGICAL AND LITERARY JOURNAL.

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Art. I.—The Inspiration of the Scriptures: its Nature and Extent.

1. The Doctrine of Inspiration; being an Inquiry concerning the Infallibility, Inspiration, and Authority of Holy Writ. By the Rev. John Macnaught, M.A., Oxon., Incumbent of St. Chrysostom's Church, Everton, Liverpool. New York: C. Blanchard, 1857.
2. Confessions of an Inquiring Spirit. By Samuel T. Coleridge. Edited from the Author's Manuscripts, by H. N. Coleridge. London: 1840.
3. The Philosophy of Religion. By J. D. Morell, A.M., Author of the History of Modern Philosophy, &c. New York: D. Appleton & Co., 1849.
4. Theological Essays. By Frederick Dennison Maurice, M.A., Chaplain of Lincoln's Inn, and Professor of Divinity in King's College, London. Cambridge: Macmillan & Co., 1853.
5. A Discourse on Matters pertaining to Religion. By Theodore Parker, Minister of the Second Church in Roxbury. Boston: Little & Brown, 1842.

It is a noticeable and significant fact that a large share

of the rejectors of the doctrines and deniers of the authority of the word of God, at the present time, instead of arraying themselves openly in the ranks of infidelity, wear the Christian name, fill the office of ministers in the church, or of theological professors in seminaries and universities, and teach a religion which they profess to trace in a measure to the Bible. The deists and infidels of the last century, Hume, Gibbon, Paine, Voltaire, Rousseau, Diderot, D'Alembert, made war on the Christian religion itself, as well as on the Bible as an inspired record of it; and would have deemed it a discreditable self-contradiction and deceit to profess faith in it in the forms of the church, and exercise the offices of pastors and teachers. Through the speculations, however, of the last seventy-five years in the sphere of metaphysics and ontology, different views have come to be entertained by a large class of minds of the nature of God, man, the universe, and religion; the Jehovah of the Bible is as wholly discarded from their faith as its doctrines are; and an empty abstraction, called the Absolute, substituted in his place; and man himself is either directly deified, or is exhibited as authoritatively unfolding and manifesting God, and as the criterion, in his reason, and arbiter, in his speculations and faith, of truth. All the religions accordingly of former ages that have sunk into desuetude, as those of Egypt, Assyria, Greece, and Rome, and those of the present age, whether Pagan, Mahometan, or Christian, are regarded as alike divine, and as having come into existence, and co-existed, or succeeded to each other, 'as "the divine" was developed in the nations that embraced them. And this process of development, it is held, is still to continue, and Christianity itself gradually pass into a higher form, dropping facts and doctrines that at first were constituents of it, and substituting purer and more sublimated truths in their place. That it can be stationary and fixed in the form in which it is drawn in the Bible, they hold to be incompatible with the very nature of God and man. Development and progress is its law, they maintain, as absolutely as progress is the law of the beings who receive it; and its development, they hold, is not to be a mere exhibition or fuller display and confirmation of the facts and truths which were its original constituents; but a passage

from those facts and truths, at least in many cases, into a sphere of higher realities and truths where they have no place: and that transformation, they maintain, is to take place like the modifications that have been wrought in other religions of the world, and in the faith of Christendom, by the studies and speculations of men. It is regarded by them consequently as consistent with their profession of Christianity, to reject the Bible as a fixed and authoritative record and exponent of its facts and doctrines, and to disown such of its teachings as are at variance with their speculative views; and as compatible also with, and indeed an important part of their function as teachers, to carry on the development of the system, and advance it towards that higher form which they maintain it is destined to assume. Though a considerable diversity exists among those who, during the last thirty years, have assailed and rejected the inspiration of the Scriptures,—such as Schleiermacher, Strauss, and their schools in Germany; Coleridge, Maurice, and Morell in Great Britain; and Emerson, Parker, Bushnell, and others of their classes in this country; some occupying, in a measure, the ground of mere deism or rationalism, and others passing into the sphere of pantheism, yet all we believe, and most of them openly, build on the idealistic theory of Kant and Fichte, make man the supreme arbiter in religion, and render their rejection of the authority of the Scriptures a logical and unavoidable consequence of their speculative theology. A knowledge of this fact is important, in order to a just estimate of their objections and reasonings, and an appreciation of the false and treacherous senses with which they use the words revelation, inspiration, faith, and religion.

Such are the grounds on which the writers proceed in the works the titles of which we have prefixed to this article. With the views of Coleridge, Morell, Maurice, and Parker, our readers are familiar. Mr. Macnaught's volume, though of a lower rank in intellect and learning, is built, as far as we can discern, on much the same philosophical basis, breathes the same spirit, and from its greater adaptation to readers generally, is perhaps likely to exert a wider influence. His philosophy appears to be pantheistic, as he holds that God is the animating soul of all worlds, beings,

and things; and that the inspiration or energy with which he actuates the orbs, the elements, and all living organisms—plants, animals, and man—and moved the prophets, is the same in kind. He maintains accordingly that all men are inspired and in precisely the same way, and that that with which they are inspired in respect to religion, whether Pagan or Christian, has alike a touch of truth, and differs in measure and authority only as the minds differ in strength and culture into which it is infused. As he thus deems himself to be as largely and as authoritatively inspired as the writers of the Scriptures, he considers the fact that he differs from them as a proof that they are wrong; and on that account he accuses them of errors on "every page," and errors alike in fact, in morals, and in religion; and declaims with passion against the pretext that their teachings are of divine authority. He accordingly denies that the history of the creation in Genesis was communicated to the writer by revelation, and that there is any evidence that the Pentateuch was written by inspiration; maintains that miracles and prophecies are no proofs of the truth of prophets; rejects the miraculous conception of Christ; sets aside whatever of fact or doctrine, alike in the New and the Old Testament, does not accord with his preconceptions, and labors with impassioned eagerness, and with no sparing use of the arts of misrepresentation, on the one side, and loud professions of reverence for the divine word, commendations of its wisdom, and acknowledgments of its usefulness, on the other, to conciliate the faith of his readers, and beguile them into an acquiescence in his denial of its truth and authority.

As the subject is of the utmost importance, and is far from having been exhausted by those who have heretofore discussed it, we propose to treat it at some length; stating briefly in the first place, and confuting the mistaken theories, that are held of the nature of Inspiration; next, presenting the doctrine of the Scriptures respecting it; and finally, answering the objections to it that are urged against it by Coleridge, Morell, Macnaught, and others.

1. Of the false theories of Inspiration that have been entertained, the lowest and most remote from truth, is that held by the German rationalistic theologians towards the close of the last century, who altogether denied the divine

origin of the Scriptures, and represented them as the mere work of philosophers, poets, and sages, acting under influences that are common to other gifted and cultured minds. The inspiration, therefore, to which they referred them, was only the natural inspiration or excitement of lofty intellects and fervid imaginations when roused by great occasions, and rapt by the beauty and grandeur of their themes. They accordingly placed them on a level with the Greek and Roman classics, and held that they are to be interpreted with equal critical freedom.

But this theory is, in the first place, wholly irrational; as it not only is not supported by proof, but it refers the Scriptures to a cause that was inadequate to their origination.

Next: Those who entertain this view, belong to a class whom the Scriptures describe as darkened in understanding, and alienated from the life of God, and who therefore have no perception of the true nature of the great things that are presented in the Sacred Word. They lie out of the sphere of their discernment, as entirely as the sight of colors lies out of the sphere of the blind; and a sense of the melody and harmony of sounds out of the scope of those who are without a musical ear. No one who has been led by the Spirit to a true knowledge of God, as he is presented in the Bible, can fail to see that the delineations there given of him and his government, cannot have been the work of the unassisted faculties of men. It is ignorance of the Scriptures, therefore, not a critical knowledge of them, that leads these writers to regard the inspiration from which they sprang, as the mere natural inspiratiou of human genius.

Thirdly: This theory is in direct contradiction to the statements of the sacred writers themselves, who everywhere represent that the revelations which they record, were communicated to them by God; and that the doctrines which they teach were derived immediately from him, and are taught by his authority. To assume, therefore, that they were invented by them, instead of being received from him, is to suppose the writers were either wholly unaware of their real origin, or else wholly untruthful. To suppose that they were the inventors of them and yet wholly unaware of it, is absurd. To suppose that they falsely represent that they derived them from God, is wholly irreconcilable with the

views they present of him and his government, the principles they profess, and the character of integrity and truth which they exhibit.

Fourthly: This theory compels those who entertain it, to treat a large share of the narratives and statements of the Bible as mere fictions or myths; such as the history of the creation and deluge, the giving of the law at Sinai, the miraculous conception of Christ, the appearance of a star at his birth, and his transfiguration; which is wholly contradictory to the narratives themselves of those events, and represents the Bible throughout, as but a fiction or myth; for it everywhere exhibits the narrative of the creation and deluge as true; it everywhere recognises it as a fact, that God gave the law at Sinai in the manner narrated in the Pentateuch; and the New Testament everywhere proceeds on the truth of the narrative of Christ's conception, birth, and transfiguration. To pronounce them myths or fictions, is not critically or rationally to account for the record of them in the Scriptures as facts attested by Jehovah, and made, in a degree, the ground of the great measures of his moral administration, but is in the most reasonless manner to misrepresent and contradict them.

Fifthly: It compels them to deny the theophanies and other miraculous events of the Old and New Testament; or else to maintain that they were mere natural events, and to explain them by the ordinary laws of nature. But to deny that they occurred, is not to account for the insertion in the Sacred Scriptures of the histories of them as miraculous occurrences witnessed by vast crowds, and believed in as realities by a whole nation. It is to exhibit that insertion and faith as inexplicable. To attempt to explain them as unmiraculous events, produced by the ordinary forces of nature, is contradictory to their character and absurd. The waters of the Red Sea cannot have been driven by natural causes in opposite directions so as to open a dry path through them, allow the Israelites to pass, and then by natural causes have been restored to the channel so as to overwhelm the Egyptian host. Manna cannot have been generated in the atmosphere of the desert by a natural cause during each week day for forty years, and fallen in such quantities as to supply the Israelites, and yet by a natural cause not have been

generated in any measure on any of the sabbaths during that period. It cannot have been by a natural cause that the law was proclaimed in the hearing of the whole Israelitish people by an Omnipotent voice from amidst the flames of Mount Sinai. If there is a natural cause there, that produces such phenomena, how is it that it has never revealed itself on any other occasion? It was not by natural causes that Christ was transfigured; nor that Moses and Elias appeared in glory with him. If it were, why is it that similar transfigurations and appearances of departed saints are not now seen? It was not by natural causes that the sick were healed and the dead raised. If it were, why do not those causes continue to give birth to the same effects now?

Sixthly: It compels them to treat the prophecies as mere guesses or conjectures. But they demonstrably are not guesses or conjectures. They have been verified universally, as far as the predicted periods of their accomplishment have passed. Myriads and millions of events have taken place in accordance with their foreshowings, comprising the birth and activity of a vast crowd of human beings, the rise and fall of empires, the overthrow of cities, the spread of the Christian church, its apostasy to idolatry, the persecution by it after its apostasy of the true worshippers, and other extraordinary occurrences, which no human sagacity could have foreseen, nor human imagination conceived as probable. To attempt to account for those prophecies as guesses, is as irrational, therefore, as it were to represent the agents and actions that have fulfilled them, as the mere offspring of chance.

And finally, this theory is confuted by the things contained in the Bible. Many of the truths it proclaims in respect to God, and the acts and purposes it ascribes to him, lie wholly out of the sphere of human discovery, and immeasurably transcend the unassisted invention and conception of the most gifted intellect. To refer their origination to the unaided power of philosophers and sages, is in effect to exhibit *their* intelligence and wisdom as infinite, and is as absurd as it were to deify them, and treat them as the creators and rulers of the universe.

This theory of the inspiration of the sacred writers is thus wholly untenable. Instead of tallying with the facts, it is

totally contradictory to them. In place of furnishing an explanation of the existence and nature of the Scriptures, it exhibits them as a stupendous and inexplicable enigma. They can never be accounted for by an intelligence and power that are less than divine. They cannot have proceeded from any other inspiration than his, by whose all-directing sway it is that their teachings and revelations are verified.

II. Another false theory of inspiration is that of a class of pantheists, who represent God as the animating soul of all beings and existences, and maintain that all the views and thoughts of men are inspired by him, and thence that all the religions of the world are divine. This is the theory entertained by Theodore Parker.

"We have direct access to Him, through reason, conscience, and the religious sentiment, just as we have direct access to nature through the eye, the ear, or the hand. Through these channels, and by means of a *law* certain, regular, and *universal* as gravitation, God inspires men, and makes revelation of truth; for is not truth as much *a phenomenon of God* as motion of matter? Therefore, if God be omnipresent and omniactive, this inspiration is no miracle, but *a regular mode of God's action on conscious spirit*, as gravitation on unconscious matter. It is not a rare condescension of God, but a universal uplifting of man. . . . Inspiration, like God's omnipresence, is not limited to the few writers claimed by the Jews, Christians, or Mahommedans, but is co-extensive with the race. As God fills all space, so all spirit; as he influences and constrains unconscious and necessitated matter, so he inspires and helps free conscious man.

"This theory does not make God limited, partial or capricious. It exalts man. While it honors the excellence of a religious genius, of a Moses or a Jesus, it does not pronounce their character *monstrous* as the supernatural, nor *fanatical* as the rationalistic theory; but natural, human, and beautiful, revealing the possibility of mankind. . . .

"God's action on matter and on man is perhaps the same thing to him, though it appear differently modified to us. But it is plain, from the nature of things, that there *can be* but one *kind* of inspiration as of Truth, Faith, Love. It is the direct intuitive perception of some truth, either of thought or of senti-

ment. There can be but one *mode* of inspiration: it is the action of the Highest within the soul, the Divine Presence imparting light; this Presence, *as truth, justice, holiness, love,* infusing itself into the soul, giving it new life; the breathing in of Deity; the income of God to the soul, in the form of truth through the reason, of right through the conscience, of love and faith through the affections and religious sentiment. Is inspiration confined to theological matters alone? Most surely not. Is Newton less inspired than Simon Peter?

"Now, if the above views be true, there seems no ground for supposing there are different kinds or modes of inspiration in different persons, nations, or ages, in Minos or Moses, in Gentiles or Jews, in the first century or the last. If God be infinitely perfect he does not change; then his modes of action are perfect and unchangeable. *The laws of mind,* like those of matter, remain immutable, and are not transcended. . . .

"This inspiration reveals itself in various forms, modified by the country, character, education, peculiarity of him who receives it, just as water takes the form and color of the cup into which it flows, and must needs mingle with the impurities it chances to meet. Thus Minos and Moses were inspired to make laws; David to pour out his soul in pious strains, deep and sweet as an angel's psaltery; Pindar to celebrate virtuous deeds in high heroic song; John the Baptist to denounce sin; Gherson and Luther and Böhme and Fenélon to do each his peculiar work, and stir the world's heart. Plato and Newton, Milton and Isaiah, Leibnitz and Paul, Mozart, Raphael, Phidias, Praxiteles, Orpheus, receive into their various forms the one Spirit from God most high. It appears in action not less than speech. The Spirit inspires Dorcas to make coats and garments for the poor, no less than Paul to preach the gospel.

"Reason, conscience, religion, mediate between us and God, as the senses between us and matter. Is one more surprising than the other? Is the one to be condemned as *spiritual* mysticism or *Pantheism?* Then so is the other as *material* mysticism or Pantheism."—*Discourse on Matters pertaining to Religion,* pp. 216–227.

He thus regards God as the sole actuating power of all material and spiritual existences; and holds that the intellect, conscience, and heart of man, are organs through which God reveals himself to, and communicates with him, as truly as his eyes are organs through which he reveals to

him the being and forms of material objects, and that the perceptions, thoughts, emotions, and convictions that come through both are inspirations from the Almighty.

This is the theory also of Mr. Macnaught. He affirms that it is the doctrine of the Scriptures:—

"That all the processes of change or of continuance in matter and in life—those processes which are, in our one-sided though true and philosophical fashion, ascribed to 'the laws of nature,' or to 'the principles of some science'—were carried on by the direct agency of the Spirit or Ruach of God, and so were referable to what, in *our* idiom, we call *divine* inspiration.

"It is generically one and the same divine inspiration which imparteth goodness to any and to all objects, however various those objects may be. The inspiration is one, though the inspired be several. Whether in the adornment of the heavens, in the springing of a blade of grass, in the rolling of the rivers, in the mystery of generation, in the strength of Sampson, in the instinct of the owl, in *the common thoughts of ordinary* or in the cleverness and genius of *extraordinary men*, in the poetry of the Psalmist, or in the predictions and moral teachings of the prophet—whatever—in any, or in all of these matters, or in ought else, was good, the Bible-writer attributed to the Ruach or Spirit of God, whose action we designate 'Inspiration.'"—Pp. 146–150.

And he defines the term inspiration, as signifying, according to the only true idea of it, "that action of the divine Spirit by which, APART FROM ANY IDEA OF INFALLIBILITY, *all that is good* IN MAN, BEAST, OR MATTER, IS ORIGINATED AND SUSTAINED."—Pp. 162, 163.

This theory is thus founded on that form of pantheism which contemplates God as the animating soul of the universe; and the real and sole agent in all the processes of matter and of mind; and regards all the perceptions, thoughts, affections, and acts of human beings, as the outworkings and expressions of God's thoughts, affections, and will, and, therefore, divine. This theory is not original with these authors, but is adopted from a class of German pantheists, and, false and impious as it is, prevails, perhaps, and is likely to prevail, as extensively as any other.

But, in the first place, it is not proved. Nothing is alleged by these writers that gives the slightest support or color to its truth. Mr. Parker's inference, from the fact that God creates, upholds, and controls all material things, that he must be the absolute cause of all the operations of the mind, and transfuse into it by a direct act of inspiration all the perceptions, thoughts, affections, and volitions of which it is the subject, is a fallacy. The latter is no consequence of the former, except on the theory of pantheism, which makes men mere emanations or forms of God, and their acts necessarily, and exclusively his. If they are not parts and forms of him, but separate though dependent intelligences, with powers of perception, affection, and volition, and of such a nature that their perceptions, thoughts, affections, and acts must be the acts of their own minds, then it does not follow from the fact that he creates and upholds them as such agents, that they are not, in reality, the agents of their actions, but that they are mere subjects, into whom they are transfused by his power. Mr. Parker, however, gives no proof that men are mere parts of God, or forms in which he developes and acts out himself; nor does he prove that men are not themselves intelligences, having powers of perception, thought, affection, and volition, by virtue of which they can and do, and by the law of their nature must, act in those forms, though they have no direct inspiration from the Almighty. He takes the pantheistic theory on which he founds his notion of inspiration for granted.

Nor does Mr. Macnaught furnish any proofs of his theory. He alleges nothing to show that God is the direct and sole cause of all the actions of his intelligent creatures, except the fact that he creates, upholds, and rules them. But the fact that he creates intelligences, with power to act of themselves, sustains them in being, and exercises a providence over them by which he places them in conditions in which, by the law of their nature, they exercise of themselves the several functions for which they are formed, in perception, thought, feeling, and volition, is surely no proof that it is not they that exert their powers in those forms, but that they take place in them solely by virtue of a direct transfusion from him.

Next. In his attempts to verify his theory from the

Scriptures Mr. M. grossly misrepresents and contradicts them. They nowhere exhibit God and man as identically the same being. They nowhere represent God as the efficient cause of all the actions of men. They everywhere treat men as wholly different existences from God, and though created, upheld, and influenced by him, as exercising their actions by virtue of their own powers. Instead of affirming the identity or similarity of their thoughts with his, they exhibit him as declaring that his ways are not as their ways, nor his thoughts as their thoughts; but that as the heavens are higher than the earth, so are his ways higher than their ways, and his thoughts higher than their thoughts. In place of representing them as always acting in harmony with him, under the impulses of his Spirit, they describe them as naturally altogether alienated from him, and acting against his will, and represent it as the very object of the moral government he is exercising, and especially of the work of redemption, to bring them back from a state of open and utter rebellion to obedience. That is the aim with which he has made revelations of his will to them, enacted laws, instituted sacrifices, raised up prophets and teachers, and sent the Eternal Word into the world to assume our nature, make expiation for us, and unfold the way for the gift of the Spirit to renew our minds, accomplish our restoration from sin to holiness: while they, the Bible teaches, instead of universally yielding to the influences he employs to recall them to holiness, in vast crowds, resist them, pay their homage to idols and reptiles rather than him, and are abandoned by him to the sway of their evil thoughts and passions, and to the endless destruction that follows as its consequence. What grosser misrepresentation of the Bible could Mr. Macnaught frame than the pretext he urges so strenuously in the face of these facts, that it teaches that God is the inspirer and efficient cause of all the actions of men, and that they are in harmony with, and the very outbirths and expressions of his will? The grossness of his misstatements equals the senselessness of his speculations.

Thirdly. This theory is contradictory to our consciousness. If we were parts of God, mere forms in which he unfolds himself, and acts out his thoughts and affections,

we ought to be conscious of it. If all our mental acts were put forth by his power, instead of our own, we ought to be aware of it. There are many effects that take place in us that are not the work of a voluntary exertion of our powers, but are produced by the action of exterior forces on us; and our consciousness contemplates those effects as coming into existence in that way, and distinguishes them in the clearest manner from the actions which we exert by our own faculties. If all our perceptions, thoughts, affections, and volitions come into being in that way, as the products of his energy, not of our own, we should as naturally contemplate them all as having that origin: not as our own acts instead of his. But beyond this, we have a positive consciousness that we are distinct, individual beings; that we have as inseparable and essential elements of our nature the powers of acting of ourselves, and exercising the various functions of thought, emotion, and will, that take place in us; and that those acts are our own, the work of our own faculties, and not the work of an agent exterior to us; and we proceed on this consciousness in all our thoughts, affections, volitions, and regard our fellow-men as the agents in like manner of all their acts. We proceed on this view of ourselves in all our feelings of obligation, self-approval, self-reproach and regret; in all our resolutions of amendment, and in all our purposes of future agency. Nor can we strike this fact from our consciousness by any process of speculation or logic. It is only in cases of utter delirium that persons lose it, and become possessed with the idea that they no longer act by their own powers, but that all their thoughts and affections are the work of another being. These writers could not frame a grosser contradiction to our nature and consciousness than they offer in their theory, that God is the inspirer and efficient agent of all the thoughts and acts of his moral creatures.

Fourthly: It virtually denies the fact and possibility of a moral government. If God is the author by direct efficiency or inspiration of all the thoughts, feelings and acts of men, it is not to be supposed that *they* are placed under a law enjoining them to exert those or a different series of actions, and holding them responsible for exerting or not exerting them. If they stand in that relation to him, a moral

government over *them* is as impossible and preposterous as it were over brutes or dead matter. To legislate over their acts and operations would in fact be but to legislate over his own agency, the supposition of which is contradictory to his nature. It is only over intelligences, as distinct individual beings, having the requisite nature for the exercise by their own faculties of the various thoughts, affections, and acts that are enjoined on them, that a moral government can be established. They must have such a nature, in order that God may have a right to require of them such a service. They must have such a nature in order that they may be under obligation to render obedience to his will; and they must be the real agents of their acts, in order that they may be responsible for them, and worthy on account of them of good or evil rewards.

And finally, this theory implies that all actions of men, whatever they may be, are right, and that God is the author and approver of sin as much as of holiness. If he inspires all the thoughts, affections, and actions of men, he inspires those that are false and evil, as well as those that are true and good; and his inspiring those that are false and evil is as full proof that he approves them, as his inspiring those that are true and good is that he regards them with approbation. These writers affect, indeed, that his inspiration extends only to that which is true and good; but that is against their theory, which expressly represents it as extending to all processes of the intellect and heart. It is as universal, Mr. Parker affirms, in the sphere of the mind, as gravitation is in the realm of matter. It implies, therefore, that there is no difference in God's estimate between good and evil; nor any in truth and authority between the Christian religion and the religion of ancient or modern pagans. These writers accordingly openly maintain that the mythologies and worships of the Egyptians, the Assyrians, the Greeks, and the Romans, who paid their homage to animals, to idols, to heroes, to the elements, and to the sun, moon, and stars, were essentially true religions, and that the worship of those objects was a true and acceptable worship of the absolute God who inspired it. The theory thus denies all distinction between false deities and the true, and the worship of false gods and of Jehovah, and raises

the vilest principles, passions, and actions of men to a level in virtue with the best. There can be no higher proof of its error and impiety.

III. Another false theory is that entertained by idealistic pantheists, who deny the existence of the material universe, and maintain that God is but an idea, and is known only by immediate intuition.

That is the theory held by Mr. Morell. He distinguishes between revelation and inspiration, regarding the former as a direct intuition of divine realities, and the latter as a stimulation of the mind that raises it to that intuition. Thus he says:—

As "revelation, generically considered, involves *an immediate intuition of Divine realities*, the Christian revelation, as one specific case of intuition, involves a perception of truths so great, so sublime, so elevated above the natural region of human contemplation, that their presentation can only be accounted for by the supposition of special arrangements for the purpose. All revelation implies two conditions, namely, an intelligible *object* presented, and a given power of recipiency in the subject; and in popular language, when speaking of the manifestation of Christianity to the world, we confine the term *revelation* to the former of these conditions, and appropriate the word *inspiration* to designate the latter.

"According to this convenient distinction, therefore, we may say, that *revelation*, in the Christian sense, indicates that act of Divine power by which God presents the realities of the spiritual world immediately to the human mind, while *inspiration* denotes that especial influence wrought upon the faculties of the subject, by virtue of which he is able to grasp these realities in their perfect fulness and integrity. God made a revelation of himself to the world in Jesus Christ, but it was the inspiration of the Apostles which enabled them clearly to discern it. Here, of course, the objective arrangements and the subjective influences perfectly blend in the production of the whole result, so that whether we speak of revelation or of inspiration, we are in fact merely looking at two different sides of that same great act of divine beneficence and mercy, by which the truths of Christianity have been brought home to the human consciousness.

"Revelation and inspiration, then, indicate one united process, the result of which upon the human mind is, to produce a state of spiritual intuition, whose phenomena are so extraordi-

nary, that we at once separate the agency by which they are produced from any of the ordinary principles of human development. And yet this agency is applied in perfect consistency with the laws and natural operations of our spiritual nature. Inspiration does not imply anything generically new in the actual processes of the human mind; it does not involve any form of intelligence essentially different from what we already possess; it indicates rather the elevation of the religious *consciousness*, and with it, of course, the *power of spiritual vision*, to a degree of intensity peculiar to the individuals thus highly favored of God. We must regard the whole process of inspiration accordingly, as being in no sense *mechanical*, but purely *dynamical;* involving not a novel and supernatural faculty, but a faculty already enjoyed, elevated *supernaturally* to an extraordinary power of susceptibility; indicating, in fact, an inward nature so perfectly harmonized to the Divine, so freed from the distorting influences of prejudice, passion, and sin; so simply recipient of the Divine ideas circumambient around it; so responsive in all its strings to the breath of heaven, that truth leaves an impress upon it which answers perfectly to its objective reality."—*Philosophy of Religion*, pp. 147–149.

As reason, according to Mr. M., is the faculty by which the mind has that "immediate intuition of Divine realities" which he calls revelation, inspiration, as he here defines it, is a simple gift to the *reason* of such a supernatural power as to make it capable of the immediate intuition of those realities. It is not an inbreathing of a train of thought. It is not in any form a suggestion, or representation of facts, truths, thoughts, or purposes. It is merely a gift to reason of strength, to see Divine things by an immediate beholding without the intervention of means.

1. But this theory is not proved. It is a mere assumption, on the ground of Mr. M.'s speculative view of the nature of the mind, and the origin of its sense-perceptions and ideas.

2. It is wholly at variance with the teachings of the Scriptures on the subject. They represent that ἡ γραφή, that which was written, was inbreathed by God into the writers; and that the holy men to whom revelations were made spake as they were borne along by the Holy Spirit. Their inspiration was, accordingly, that inbreathing of what they wrote, and that moving by which they were prompted to speak

what they spoke; not a gift of supernatural strength to their reason, to enable them to grasp what was or had been revealed to them. The word of the Lord came *to them;* that is, was spoken or communicated *to* them, instead of their directly seeing it, in consequence of a supernatural elevation of their perceptive powers. Prophecy, the Bible teaches, is not the evolution or explication of the mind of the individual who utters it, but is the explication of the divine mind which the prophet is, by the prompting and directing power of the Holy Spirit, to speak. Mr. Morell, therefore, in representing inspiration as a mere gift of strength to reason, instead of an inbreathing of thoughts and prompting to the utterance or record of them as from God, wholly contradicts the teachings of the Scriptures respecting it.

3. His view of the nature of revelation, instead of according with, is the direct converse of that of the Scriptures. Αποκάλυψις, revelation according to the literal meaning of the term, and the usage of the New Testament is, *an unveiling by the act of the Holy Spirit, and discovery* to *man* of the thoughts, purposes, will, or acts of God;—not man's discovering them by the energy of his own reason. According to the Bible, God himself is the revealer of his thoughts and man the mere recipient of what he reveals: Mr. Morell reverses its nature, and makes God the mere subject of the revelation, and man the agent who withdraws the veil from him or pierces it by the supernatural glance of reason. His theory, therefore, furnishes no explanation of the revelations that are recorded in the Scriptures.

4. His theory of revelation and inspiration has no sanction from our nature, but is wholly contradictory to it. We have no immediate intuition of God; nor power of seeing him or his thoughts and purposes by a direct inspection independently of means. We have no ability to discern or know anything out of ourselves, except through the action of external causes on us, and conveying to us a knowledge of them through the effects, directly or indirectly, which they produce in us. The pretence that we have a direct vision of God by the force of our reason, without the intervention of any means, is the greatest of all solecisms. Such a power would be adequate to omniscience. If God himself, who is a spirit and invisible, can be discerned by

the unassisted eye of reason, and gazed through all the depths of his infinite being, can any created existence be hidden from its glance? But if Mr. Morell has this faculty of omniscience, why does he not give us proof of it, by disclosing to us more adequately than God himself has done in the Bible, what the great purposes are which he is pursuing in respect to our race, give us clearer discoveries of his will, and shed a brighter light on the interminable existence that awaits us, which God has left shrouded in such a measure in darkness?

5. Nor would the gift of supernatural strength to reason, contribute in the least to the possibility of an immediate intuition of God. It is the law of the greatest as absolutely as it is of the weakest mind that it can gain knowledge only through means. It is God only who is present with all, and upholds all—that is able to see and comprehend them, without any influence from them on himself. Unless a reason of supernatural strength would be a faculty of omniscience, it would be no more capable than natural reason of a direct inspection of God, and discernment of his thoughts and will. The supposition, indeed, of a temporary gift of supernatural strength to reason is self-contradictory and absurd. A gift of supernatural strength to that faculty would involve an alteration of the mind itself, a change in its constitution, and a permanent change, therefore, unless it was reversed by a counteracting act of the Divine Spirit. There is not the slightest ground to suppose, that in the inspiration of the prophets and apostles, any change was wrought in their mental constitutions. Their faculties remained as they were before, and inspiration was the inbreathing by God of the facts, truths, thoughts, and purposes which they were to utter or record; and that inbreathing took place in harmony with the peculiar endowments, culture, and habits of the persons inspired.

6. But this theory is as inconsistent with Mr. Morell's philosophy of God and the universe as it is with our nature and the teachings of the Bible. According to his speculative system, there is no God; there is no known or knowable existence exterior to ourselves; and therefore there can be no revelation to us of God, or of any existence out of ourselves. For he builds his system on the doctrines of Kant, Fichte,

Schelling, and that school, that there is no external universe; that our perceptions of external objects by our corporeal organs, are the product exclusively of our minds, and that their objects exist only in ourselves; that consequently we have no means of discerning either directly or indirectly the existence of anything without us; and finally, therefore, that external material things are nothing but our mental conceptions formed from the impressions of the senses; and that God and other invisible supersensuous existences, are nothing but ideas framed by our reason. Schelling, Hegel, and their followers, accordingly, openly maintain that the conception of the material universe and the universe itself are identically the same; the only difference being, that in the one the conception is contemplated subjectively as a mere process of the mind: in the other, it is projected outwardly and contemplated by an effort of imagination, as though it were an external existence. In like manner, they hold that God considered objectively, is identically the same as the subjective idea of God, the only difference being that the name God is given to the idea when contemplated by the imagination as an exterior existence. That there is such a being, however, distinct from the idea, they utterly deny.

Inasmuch, then, as by Mr. Morell's philosophy there is no such infinite intelligence existing without us as is denoted by the word God; as there is nothing but an idea of him in our minds; it is plain that we cannot have an immediate intuition of him as a real existence, and discern his thoughts, purposes, and acts; nor can we receive a revelation from him. The supposition is a self-contradiction. Mr. Morell's theory of revelation and inspiration is thus but a wretched sham—a denial of their reality under a pretext of explaining their nature. His whole philosophy of religion, indeed, is but a philosophy of blank atheism; and that is the issue, open and unhesitating, to which it has led the great body of its disciples in the scene where it originated; and it is the result to which it will conduct those who adopt it here.

Mr. Coleridge's theory of revelation and inspiration is, we take it, essentially the same. He does not, indeed, expressly define it in his Confessions of an Inquiring Spirit; but as he entertained the same theory, drawn

from Kant and Schelling, of the origin and nature of our sense-perceptions, and on the ground of it denied the existence of the material world, held that there are no external proofs of the being of God, and maintained that God himself is but an idea of reason, he must of necessity have held that a revelation of God is nothing more than the mind's sight of its own self-originated ideas of him. He accordingly asserts, in his Confessions, that "Faith subsists in the *synthesis* of the Reason and the individual Will;" and says, "by virtue of the latter Faith must be an energy," that is "exerted in all the constituents, faculties, and tendencies of the mind; and, by virtue of the former reason, Faith must be a light, a form of knowing, a beholding of Truth." The meaning of which is, that Reason is the faculty that originates the ideas which he calls God, truth, knowledge; and that the individual Will, by its own energy, raises those ideas into the rank to the imagination of real exterior existences, and invests them with the authority which they possess. And this is the doctrine which he teaches in his Aids to Reflection:—

"The human mind forms certain essences, to which, *for its own purposes*, it gives a sort of notional *subsistence*. Hence they are called *entia rationalia;* the conversion of which into *entia realia*, or real objects, *by aid of the imagination*, has in all times been the fruitful stock of empty theories and mischievous superstitions. For . . it was too easily forgotten that the stablest and most indispensable of these notional beings were but the necessary *forms* of thinking taken abstractly, and like the breadthless lines, depthless surfaces, and perfect circles of geometry, they subsist wholly and solely in and for the mind that contemplates them. Where the evidence of the senses fails us, and beyond the precincts of sensible experience, *there is no reality attributable to any notion but what is given to it by revelation, or the law of conscience, or the necessary interests of morality.*"

The meaning of this is, that none of those notions, or the seeming objects which they respect, have any subsistence except what is given to them by reason, conscience, or the mind's own self-interest. And this he holds to be the fact in respect to the idea of God, as truly as to any other supersensual idea; for he proceeds:—

"Take an instance. It is the office, and, as it were, the instinct of reason, to bring a unity into all our conceptions and several knowledges. . . Now this is possible only on *the assumption or hypothesis* of a ONE as the *ground and* CAUSE of the universe.

"Well! the IDEA, which is the basis of *religion*, commanded by the *conscience*, and required by *morality*, contains *the same truths*, or at least truths that *can be expressed in no other terms;* but this *idea presents itself* to our minds with additional *attributes*—holiness, providence, love, justice, mercy. It comprehends, moreover, the independent (*extra mundane*) existence and personality of the SUPREME ONE, as our creator, lord, and judge.

"The hypothesis of a ONE ground and principle of the universe (necessary as *an hypothesis*, but having only a logical and conditional necessity) [that is, the necessity arises from the *mind*, not from the fact that there is an external universe, and such a cause of its existence] is *thus raised into* THE IDEA OF THE LIVING GOD, the supreme object of our faith, love, fear, and adoration."—Pp. 109, 110.

As God is thus, by his definition, nothing but *an idea* raised by the mind, for its own purposes, into a sort of "*notional subsistence*," as "*the Living God*," the creator of all, it remains but an idea; and the notion of a revelation of or from him, is as empty and meaningless a dream as the imagination is of his being and sway. Mr. Coleridge's philosophy, accordingly, however veiled under specious words and pretexts, is thus, like Mr. Morell's, a mere philosophy of atheism. It does not recognise Jehovah, Christ, prophets and apostles, the Bible, nor anything else as real external existences; but regards them as mere forms of thought, without any objective being, except what is ascribed to them by the imagination and will.

IV. Another mistaken theory is that of Mr. Maurice, who holds that the inspiring influences by which the prophets and apostles received the revelations that are recorded in the Scriptures, and spoke or wrote them, were the same in kind as the enlightening and sanctifying influences of the Spirit that have been enjoyed by the church in all subsequent ages. But here he confounds agencies that are wholly different in nature and effect. By the

inspiring influences exerted on prophets and apostles revelations were made to them of God's acts, will, and purposes, that lay, without a revelation, wholly out of the sphere of their knowledge; and they were prompted to proclaim those revelations to those to whom they were sent, and to make a record of them in order to their being transmitted, as derived from God, to the generations that followed. Paul affirms that he received his knowledge of the gospel, and the great scheme of God's administration over the world and the universe through a vast succession of ages, by immediate revelation, in distinction from deriving it from men, or through men, and that he was expressly commissioned by God to proclaim the knowledge thus communicated to him to the Gentiles; and he claimed accordingly, both for what he preached and what he wrote, the character and authority of the word of God. John likewise represents that the symbols and delineations of future events communicated to him in the visions of the Apocalypse, were presented to him by revelation; that he was directed by the Saviour to write them, and deliver the record to the churches, and affirms that he that sat upon the throne attested that the sayings and records of the book were faithful and true. And so of the other apostles and the ancient prophets. They put forth the whole of their announcements of the will of God, in laws, appointments, institutions, injunctions, the whole of their statements of truth and doctrinal teachings, and all their prophecies and foreshowings of the future, as directly and absolutely received from God by revelation. They speak officially and exclusively as his messengers; and their messages, spoken and written, they declare to be his word. And this gift of a revealing and inspiring influence to them, they represent as confined to themselves and a few others of their class. The office of an authoritative messenger of God, a prophet, an apostle, is everywhere in the Bible exhibited as a peculiar office, and confined to a small number, from Moses to John, the last in the series. It was not common to the sanctified generally under the ancient theocracy, nor to believers in the first age of the Christian church. The influences of the Spirit enjoyed by the latter were of a wholly different nature, being employed in

renewing them, in enlightening them in the knowledge of the messages of God proclaimed to them by prophets and apostles, and recorded in the written Word, and in making sanctifying impressions of those teachings on their consciences and hearts. Thus all were not apostles, prophets, or evangelists; but Christ gave twelve apostles, and a small number of prophets, evangelists, and teachers, for the perfecting of the other saints in the knowledge of the truth, in order to the duties of the Christian life; while the work of the Spirit, in those who filled no such offices in the church, was to create them after God in knowledge and holiness, and produce in them love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and the other forms of holy affection which are the fruit of his influences. And, accordingly, no apostles or prophets have risen in the church since the death of John. The gift of revelation and inspiration, with all other miraculous functions that marked the first age of Christianity, ceased with him. And this fact proves the error of Mr. Maurice's theory. If his view were correct, there would have been apostles and prophets in every age of the church. They would abound at the present time, and new revelations, and records of revelations, would have continually been granted to the church and world. Mr. Maurice himself should, on his theory, be an inspired teacher, and be able to clear up all the great subjects he attempts to treat, but which he maintains are still wrapt in extreme darkness, and a source of perplexity and doubt to a vast crowd of inquirers. No one, however, who has a knowledge of the gospel will be led, by the perusal of his books, to suspect that he enjoys the revealing and inspiring influences of the Spirit, and has advanced to a fuller acquaintance with the great things of God's government than the sacred writers had attained. So far from having outstripped them in attainments, he openly rejects many of their most important teachings, and exhibits the most indubitable signals that he has no true comprehension of the divine character and the work of redemption.

His theory thus confounds influences of the Spirit that are wholly unlike in nature and effect, is confuted by the history of the church, and leads to the rejection of the reve-

lations God made through Christ, the apostles, and prophets, and the substitution of human reason as a guide in their places.

The parties who hold these several theories reject the Bible as an infallible revelation from God. While they vary much in their views of its character and the respect that is due to it, they unite in rejecting its divine authority, and claim the right of making their reason the arbiter of its truth, and receiving or disowning its teachings, according as they harmonize with their philosophical speculations.

There are several other views of inspiration held by persons who profess to receive Christianity as from God, that are either altogether or essentially erroneous.

V. Such is theirs who hold that Christianity itself is from God, but that the Scriptures are not an inspired record of it. They, it is maintained, are the work of fallible men, and their teachings are to be received or rejected, as they accord with what we know from other sources of God, and the measures which his attributes must lead him to pursue in the government of the world. But we know nothing of any Christianity, except that which is recorded in the Scriptures. To assume that there is an *ideal Christianity* that differs essentially from that which is delineated in the New Testament, and to reject such parts of the latter as disagree with that ideal, is in effect to usurp the place of moral governor and revealer, and attempt to decide on *à priori* grounds, or from the dictates or speculations of reason, what method of redemption God must have chosen and revealed. Those who entertain this view, accordingly, are not in fact believers in revelation, but are mere rationalists, and proceed on the ground that no revelation or inspiration is necessary, but that reason is able by its own power to discern what the method of redemption is which God has instituted.

VI. It is an equally mistaken theory, entertained or implied by many, that though the sacred penmen were inspired, the inspiration they enjoyed was a mere transfusion or excitement in their minds, of *the train of thought* they recorded, unassociated with *the words* in which they, as they wrote, clothed it. But this, as we shall show when we come

to treat of the views which the Scriptures give of the nature of inspiration, was impossible, without a different miracle from inspiration itself, by which the laws of their minds would have been reversed, and for no other end than to leave them liable to error in the written record which they were employed to make of that which was revealed to them. It is the law of our minds to think in words. We know of no other mode of thinking. The vocal sounds which we employ when we express our thoughts, conceptions, wishes, purposes and acts, are always associated with them as they pass through our minds, and indissolubly. It is not a matter of volition, but is the law of our nature, and unavoidable. We cannot by any effort separate them. To exercise a train of thought in perfect isolation from the words which we should employ were we to express it by the voice or the pen, is as contrary to our nature, and as impossible as it is to think without thinking in succession and in the forms that belong to and are determined by our peculiar faculties. To affirm, therefore, that the inspiration of the sacred writers was a mere inspiration of thoughts unassociated with language, is to affirm an impossibility, except by the subversion of their nature; and is in effect to deny that they had any inspiration.

VII. A numerous class of writers maintain that the inspiration of the sacred penmen was partial, extending only to the statement of realities, truths, commands, predictions, that were immediately revealed to them, and were of essential importance; but that in respect to many events, of which they gained a knowledge through other channels, they wrote without inspiration. Such was the theory of Warburton, Secker, Van Mildert, and many others, and it has many advocates at the present day. It is not in harmony, however, with the representations of the Scriptures themselves, which expressly declare that all the writings of the Old Testament were divinely inspired, and that the apostles enjoyed in their office, as teachers, the miraculous aids of the Holy Spirit. It assumes that the Scriptures, when they came from the hand of the sacred penmen, contained the errors of fact that are now held to exist in them. But that cannot be proved, nor even rendered probable. There is not one of those errors, as in numbers and names,

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not; and is in effect a denial that the Scriptures are
able guide to faith. It seems inconsistent with the wi
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air the authority of their whole teachings.

III. The theory of Bishop Wilson, Bishop Tomline, a

affirms the inspiration of the Bible in the main—while acquiesced in by many, is regarded by a still greater number, probably, of the evangelical, as defective.

What, then, is the truth in respect to the fact and the nature of the inspiration of the Sacred Writings? This question is manifestly to be determined exclusively from the representations of the Scriptures themselves. There are no other grounds on which it can be decided. It is a question solely as to their testimony in regard to their origin and authority, and respects them as they were written by the sacred penmen, not as they exist in transcripts by uninspired writers, or in translations into other languages. What, then, do the sacred writers themselves teach respecting their inspiration?

They teach explicitly that they were inspired of God; that they received the revelations which they record directly from him; and that they wrote them under the inspiration of his Spirit: and they define that inspiration as an inbreathing into them of the revelations, truths, and facts which they record, embodied in the words in which they were uttered and recorded. This we shall proceed to unfold and prove.

I. The inspiration of the sacred writers, according to their representation, was a divine inbreathing into their minds of that which they wrote, including the words, as well as the thoughts.

"But continue thou in the things thou hast learned and understood, knowing from whom thou hast learned, and that from a child thou hast known the sacred writings, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is inspired of God, and is profitable for teaching, for confutation, for correction, for instruction which is in righteousness, that the man of God may be complete, being thoroughly furnished for every good work," 2 Tim. iii. 14–17. The apostle thus teaches that all Scripture—that is, all that is written in the Old Testament—to which he especially, perhaps exclusively, refers, is, θεόπνευστος, God-inbreathed. The affirmation is not in regard to the revelation of the *contents* of Scripture, in distinction from *Scripture* as a record of revelation. It respects *the Scripture itself;* that is, that which is written in

the Sacred Volume, without reference to the way in which the knowledge of the things recorded was received by the inspired writers. And he ascribes to it a character of perfect truthfulness and wisdom. It is helpful or useful for teaching truth, for the confutation of error, for the correction of mistaken and mischievous notions, and for that instruction which is in righteousness, that the man of God may be complete in knowledge and the means of imparting knowledge, and thoroughly furnished unto every good work. And this is alleged in proof of the statement he had made, that the sacred writings are able—that is, are adequate from the knowledge they present, to make men wise unto salvation, through faith which is in Christ Jesus. It is through the faith which respects Christ—that is, through faith in his person and work, as they are presented in the gospel—that the writings of the Old Testament possess this adequacy. It involves, therefore a knowledge of the gospel, as well as of the law and the prophets. That knowledge had been orally imparted to Timothy by Paul himself, and in a measure doubtless through his Epistles, all of which, excepting that to the Hebrews, were written anterior to this to Timothy, and in the salutations of several of them Timothy had joined. No definition could have been given, therefore, that would more expressly declare that the whole contents of the ancient Scriptures were divinely inspired; and more clearly imply the perfect inspiration also and authority of the writings of the New Testament that were then in existence; and none that would more fully and emphatically pronounce them free from all error. Timothy was to receive them as breathed into the sacred penmen by the Spirit of God, and as infallible in the truth and wisdom of all their teachings. To suppose that he was at liberty to regard them as mere human writings, abounding in errors of fact and doctrine, and was to try them at the bar of his reason, and receive only such of their statements, on the principle of eclecticism, as maintained by Coleridge, Macnaught, and others, as happened to accord with his speculative preconceptions, is to offer the grossest contradiction to the apostle's representation of their origin and nature.

The testimony of Peter to the inspiration of the ancient

prophets is to the same effect. "For he received from God the Father, honor and glory; a voice being borne to him from the resplendent glory, of this nature:—'This is my beloved Son, in whom I am well pleased.' And this voice borne from heaven we heard, when with him on the holy mount. Also we have the confirmed prophetic word, to which ye do well to take heed, as to a lamp shining in a dark place until day dawn and the day star arise on your hearts: knowing this first, that no prophecy of Scripture is of private explication:—[that is, the mere expression or explication of the views of the individual who utters it]—For prophecy was never brought forth by the will of man, but being moved [borne on] by the Holy Ghost, holy men of God spake," 2 Pet. i. 17–21. The apostle thus expressly declares on the one hand, that no prophecy of Scripture is the product of the individual who uttered it, or the expression of his personal views; for prophecy was never brought forth by the will of man; and on the other, that holy men of God spake from the impulse of the Holy Spirit. So that both their prophesying, and that which they prophesied, was wholly from his inspiration. He moreover represents, that the prophecy contained in the Scripture, which was in the hands of those whom he addressed, is identically that which was *spoken* by holy men of God under the promptings of the Holy Ghost; so that prophecy, as it is recorded in the sacred volume, is identically what it was as it was originally uttered by the prophets at its revelation to them; and showing, therefore, that it was written, as well as revealed and spoken by inspiration of the Spirit.

In accordance with this, John represents that the prophecy contained in the Apocalypse was communicated to him by revelation; that it was signified or explained to him by an angel, and that he was directed to write it;—and he indicates that the prophecy which he *wrote*, is identically that which was revealed to him. He calls the written prophecy the Revelation and the Prophecy, and pronounces a blessing on those who read and hear its words or sayings, and retain them in their minds.

Paul, in like manner, wrote all his epistles in his official character, as an apostle of Jesus Christ by the will of God;

and he declared to the Galatians that the gospel which he preached, that is, the system of glad tidings which he proclaimed, was not after man; for he neither received it from men, nor was taught it, except by revelation by Jesus Christ. The whole of the glad tidings, therefore, which, in his official character he wrote, he derived from Christ by revelation, as well as that which he preached by his voice. He accordingly represents that it was by revelation that the great mystery was made known to him of God's purpose respecting the union in a future age, of all the inhabitants of the heavenly orbs, and of this ransomed world, in one empire under Christ; and that he was expressly commissioned and fitted by the effectual inworking of Divine power to proclaim that purpose to the Gentiles, and make known to them that they were to be partakers, as well as the Israelites, of the full salvation of the world that is to be accomplished under that dispensation; Ephesians iii. 1–12; indicating thereby, that he enjoyed the effectual inworking of the Holy Spirit in his communication of that which was revealed to him, whether by his voice or by his letters, as fully as in receiving the revelation of it. He was made a minister according to the gift of the grace of God bestowed on him by the effectual inworking of his power, that he might announce among the Gentiles the unsearchable riches of Christ, and make all see what is the fellowship—the participation—of the Gentiles in the mystery which, from the beginning of the world, had been hid in God; Ephesians iii. 9. He enjoyed that inworking of the Divine power, therefore, alike, in all the functions of his apostolic office, to fit him for which it was given,—whether it was proclaiming it with his voice to hearers in his presence, or recording it in letters to be transmitted to churches at a distance. Peter accordingly denominates all Paul's epistles as Scriptures, which the unlearned and unstable wrest, as they do the other Scriptures, to their destruction: 2 Pet. iii. 15, 16.

And this enjoyment of the inspiring agency of the Holy Spirit in the functions of their office was in accordance with Christ's prediction and promise to them of his assistance. "Behold I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the

councils, and they will scourge you in their synagogues: And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, *take no thought how or what ye shall speak*, for it shall be given you in that same hour *what* ye shall speak. *For ye are not the speakers*, but the Spirit of your Father *which speaketh in you*," Matt. x. 16–20. They thus were not only prohibited from relying, in the slightest measure, on themselves in the most trying exigencies of their ministry, and assured that that which they were to speak should be given to them; but the reason for the prohibition and promise is, that when speaking in their official character, they were not the real speakers, but it was the Spirit of God that spake in them, or by them. Though they were to speak voluntarily, and in the exercise of all their faculties, as absolutely as though they were not inspired, yet that which they were to speak, both in thought and language, was to be given them by the Spirit, as absolutely as though it were first proclaimed to them by a Divine voice; and their office were only to repeat what they had heard. That which they spake as apostles, is accordingly everywhere called the word of God: "And they were all filled with the Holy Ghost, and they spake *the word of God* with boldness," Acts iv. 31. "And the next Sabbath-day came almost the whole city together to hear *the word of God*. But when the Jews saw the multitude they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, It was necessary that *the word of God* should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of [unsuitable persons for such an] everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee [Christ] to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad, and glorified *the word of the Lord*, and as many as were ordained to eternal life believed. And *the word of the Lord was published* throughout all the region," Acts xiii. 44–49. That which they spake as apostles and evangelists was thus, in language as well as thought,

word of God—because spoken by them under the piration of the Spirit; as truly and exclusively as it uld have been, if it had been uttered directly by the ce of God. No part of their messages was the mere rk of their faculties. It was all in substance and form, inely inbreathed. That which was written by them in Gospels, Acts, Epistles, and Apocalypse is also called, en proclaimed by faithful teachers of later ages, the rd of God; for the souls that were seen by John under altar, were "souls of those that were slain *for the rd of God*, and for the testimony which they held." nong those who "had part in the first resurrection" also, re "the souls of those that were beheaded *for the witness Jesus, and for the word of God*," Rev. vi. 9; and xx. 4. they were not inspired, the word of God for which they re put to death was the word especially which is orded in the New Testament, from which they chiefly w the doctrinal truths which they professed and pro- imed, and the testimony of Jesus which they uttered. he writings of the New Testament, as well as the Old,

spired. The supposition that their teachings were, in a measure, the work of their own minds instead of the inbreathings of the Holy Spirit; that the language in which they were uttered was not inbreathed as much as the thoughts; or that the written record they made of the revelations they received, and of the history of their agency in regard to them, was not inspired in word as well as thought, as fully as their vocal utterance of them was when they spake them under the impulse of the Spirit, is without authority from the Bible, and against the whole of its testimony on the subject.

The inspiration of the sacred writers, then, was a Divine inbreathing of that which they wrote, in the form in which they wrote it, as well of the language as of the thoughts.

II. And this mode of inspiration, in which the language uttered and written by the prophets and apostles, as well as the thoughts, was inbreathed into them, is in accordance with our natural and invariable mode of thought. No other inspiration is possible, without a subversion of the constitution of the mind by the annihilation or suspension of two at least of its most important faculties—association and memory. It is assumed by some writers, that inspiration may have been a mere inbreathing or transfusion of thought into the minds of the sacred speakers and writers, wholly dissociated from words. But it is against the law of our nature. We naturally and uniformly think in words, and are incapable of any other mode of thought. Let the reader attempt to raise a train of conceptions, ideas, or remembrances, wholly disconnected with the vocal sounds which are their names, and he will find it as impracticable as it is to raise a train of thought that has no connexion with his faculties. The two are as indissolubly joined as shadows and the objects that cast them are; as the forms are of external objects, and the objects of which they are forms. And they are as universally and necessarily joined in the silent processes of the mind as they are in the expression of its thoughts by the voice or the pen. Words are the shapes, as it were, in which they spring into existence—the drapery in which they are invested as they pass before the eye of the mind.

In like manner, on the other hand, the thoughts that are expressed by words, are indissolubly connected in the minds

of hearers and readers with the words that express them. Instantly, as their accents resound in the ear, or the written forms that are their signs pass before the eye, the train of thought which they represent, rises in the mind as distinctly and vividly as it flamed on the intellect in which it first originated.

And this law of our mental operations is indispensable to us as social and moral beings. We owe to it our power of communicating thought and of receiving it from others. Without it, we could neither have conversation, vocal speech, books, nor language. Let us suppose a train or group of thought to rise in a person's mind without being associated with any words as signs of it. He plainly not only could not instantly express them as we now do in speech or writing, but he could not express them at all in words unless he invented a language for the occasion. For if no words were associated with the thoughts, it would be because none were known that were their proper exponents. Words to represent them could only be obtained, therefore, by fabricating them; and that, in order that they might express thoughts in propositions, would involve the invention, not only of words, but of all their forms of conjugation, declension, and syntactical relation to each other. And that process would be requisite in every instance in which an incident was to be related, a thought uttered, or a feeling expressed: since, by the supposition, one's having invented words and used them as signs of certain thoughts on one occasion, would not contribute to their presenting themselves in conjunction with those thoughts if they recurred on another. Each group of ideas, and each individual thought, no matter how frequently it had risen in the mind, must by the hypothesis, whenever it again presented itself, come wholly disconnected with the words that had been employed to represent it, and leave it as necessary as at first to invent a vocabulary and a whole scheme of language in order to express it! Under such a law of thought, therefore, there could be no such thing as *vivâ voce* teachings, public harangues, orations, discourses, or pleadings, nor conversation: there could be no books, written records of knowledge, or communication of thought from one mind to another in any form. No thought could be uttered or written, except by inventing a

language for it for the time; for if no words were associated with it, how could they be obtained except by invention? Nor could any uttered or written language be understood by any one besides the inventor, till it had been learned for the occasion; as, by the hypothesis, the association of words with thoughts in consequence of a previous usage, would be precluded. But as a language invented in such a manner would be wholly arbitrary, and would present no key to its explication, how could it be interpreted by others who had no knowledge of its words or its structure? How could they distinguish its nouns from its verbs, or its verbs from its adjectives and prepositions, and ascertain the sense in which they were used? It would plainly be impracticable. The communication of thought, under such a law, would be as much out of the sphere of possibility as it would if there were no thought to be communicated, nor thinking agent to receive it. Each individual would be isolated from all the others, as far as the expression of thought through language was concerned, as absolutely as though there were no others in existence.

Nor would the suggestion of mere generic terms, or root words, leaving the prophet to select from their forms those that express the thoughts breathed into his mind, be any the less contradictory to the law of our nature. The association in the mind of thoughts with the mere root words, from whose derivatives the terms are to be selected that form an expression of it, is as unknown to us as trains of thought are unassociated with language. The words that are conjoined with our thoughts, and are their vehicles, are identically those which we employ to express them. We have not to go through a declination of nouns and conjugation of verbs, or a process of selection, in order to reach them. Those that arise along with our thoughts are those which are their genuine matches and exponents.

Such a mere suggestion of root words would, moreover, be as incompatible with a rapid and effective utterance of thought, as though no words were associated with it. The Greek word, for example, that answers to our verb to love, has upwards of three hundred forms, beside nouns, adjectives, and adverbs that are framed from the same root. The forms of most other verbs are equally numerous.

Were the mind, then, before it could utter a thought requiring a half dozen verbs, nouns, adjectives, and adverbs, to pass through fifteen or twenty such groups, amounting to five or six thousand different words, to select the proper terms, discourse would be impossible. How could an orator succeed in expressing himself to an audience, if obliged at each sentence to spend five, ten, or fifteen minutes in running through conjugations and declensions, and scouring the whole realm of language in order to reach the right words to represent his thoughts? Had such been the inspiration of the prophets, they could never have uttered the revelations which it was their office to proclaim. But holy men of God of old, who spake as they were moved by the Holy Ghost, went through no such processes in the delivery of their messages. It was as unknown to them as it is to men now. Their thoughts were clothed, as they rose in their minds, in the language in which they expressed them; and they uttered them as naturally and as rapidly, as they were accustomed to, when they spoke without the inbreathings of the Holy Spirit.

And language is as adequate an instrument of suggesting or communicating thought, as thought is of calling up the language that expresses it; and from its copiousness of terms, the speciality of the meaning that is assigned to each word, and the simplicity and uniformity of the laws by which it is governed, is equal to the office which it thus fills. There is not an object of thought that has not a word as either its generic or specific name. There is not a relation in which an object can be contemplated, but there are special forms of its name, or other words that express it. There is not an act of any species of which an agent is capable, but there is a verb which is its name, that in its various voices, moods, tenses, numbers, and persons, expresses that act in all the shapes and relations it can assume. There is not an object, but there are adjectives and adverbs for the definition of its measure, as great or small, weak or strong; and of its character, as agreeable or disagreeable, evil or good. Language is thus competent to express and to suggest every shape and relation of thought and feeling, of which the mind is capable. There is no other instrument which we employ that is so perfect, and there is no other part of our

nature that fills its office with such ease, rapidity, and perfection, as the organs by which our language is uttered.

This power, or constitution of our nature, by which, on the one hand, thought always comes clothed in the vocal sounds that express it; and, on the other, those sounds always raise the thoughts in the hearer which they express,—is one of the most wonderful that belongs to us. Their conjunction is not the work of volition, nor of any special faculty; but takes place by a law of our nature, the grounds of which we do not comprehend, and the operation of which we cannot control. There is scarce any other function of our intellect so striking, or so essential to the efficiency of our other powers. Were it struck from our constitutions, we should be wholly incapable of communicating or receiving thought by speech, and of all the agencies of which language is the instrument, and should sink in a great degree from the rank of intelligences to that of brutes. It is possessed, however, so universally, and is so perfect, that no one finds the slightest difficulty in instantly uttering, and in the most adequate language, all the forms of thought, emotion, and purposes that he desires. His ideas leap into being in the drapery in which he is to present them to others; and if he chooses, he transmits them by his voice into their intellects, as rapidly as they rise in his own. This process, when large assemblies are addressed, has a greatness and wonderfulness that seems little less than miraculous. The orator in the pulpit, at the bar, in the hall of legislation, in addressing to his audience a vast array of statements, delineations, recitals, arguments, appeals, hesitates not in regard to a single term that serves as the vehicle of his thoughts. Without any effort or volition they come into being in union with each other, and the words leap from his lips as rapidly as the thoughts enter his mind. The process, on the other hand, to which his utterance gives birth in his hearers is as wonderful as that of which he is himself the subject. For his thoughts, in the exact forms and colors in which he arrays them, enter the mind of each of the thousands who hear him in conjunction with his words, by as unfailing a law of nature, as the words entered his own mind in conjunction with his thoughts. Of all the effects to which human agents give birth, there is none that transcends this in greatness and

wonderfulness: and it results from this indissoluble union by the law of our nature of the thoughts which we think with the words in which we speak them; and of the words which we hear with the thoughts which the speaker employs them to express. Dissolve that natural, instant, and perfect connexion, and we should no longer have the power of communicating or receiving thought by speech. It is clear, then, from this great law of our nature, that the inspiration of the prophets and apostles cannot have been a mere inbreathing of thought in isolation from language. It was an inspiration of the words which they spoke and wrote, as well as of the thoughts which those words were employed to express.

III. The agency of the Holy Spirit, by which thoughts and words were thus breathed into the minds of the sacred speakers and writers, was exerted on them in such a way that their faculties continued to fill the office that naturally belonged to them, in determining the forms of their thoughts and the modes of their expressing them. Instead of suppressing or contravening their mental peculiarities, their thoughts, emotions, and expressions were shaped and colored by them as largely, or nearly so, as when they acted independently of a divine influence. If their minds were simple and practical, the messages and revelations that were breathed into them were of that cast. If their intellects were agile and piercing, their sense of greatness and beauty delicate and quick, and their passions fervid, those characters appeared in their inspirations. If reason, a power of grasping systems of truth, of tracing principles to their issues, and of unfolding and demonstrating doctrines, was a predominant element in their minds, those were the faculties through which the Spirit exerted his inspiring influence; and the truths communicated to them were truths that belonged to those spheres. The various powers, habitudes, and culture of the prophets and apostles were thus employed by the Spirit to make communications and revelations, in the peculiar forms of thought and expression that are suited to the several subjects of revelation and to the different classes of minds for whom they are designed. The faculties specially employed in each individual are those which had a natural predominance in his

constitution, and the themes, the forms of conception, the associations, the modes of illustration, the style, are those, in a chief degree, that belonged to his ordinary agency, precisely as his organs of speech, and the tones and inflexions of voice with which he spoke his messages, were those precisely with which he uttered his thoughts in the ordinary course of his unofficial life.

In Isaiah's mind, for example, the leading element was imagination. He had an intellect of great alertness and strength, a wide perception of relations, a quick sensibility to beauty and grandeur, a vivid associative faculty, great versatility of thought, fervid affections, and a rich treasury of words and graceful and pointed forms of expression. But the highest power of his mind was a creative or conceptional faculty, by which all the objects of his thought were invested with visible shapes, as it were, and brought into the sphere of his vision; and all the actors to whom his prophecies related were beheld in the scenes of their agency, and acted their parts before him.

Thus he commences his prophecy with a summons to heaven and earth as spectators, to hear the expostulations he was about to utter to the Israelites; and exhibits Jehovah himself as addressing them, and reproaching them for their unnatural rebellion. "Hear, O heavens, and give ear, O earth! for Jehovah speaks: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib. Israel doth not know; my people doth not consider." Then conceiving of them as standing before him, he depicts their character, and apostrophizes them on their incorrigibleness. "Ah, sinful nation, a people laden with iniquity: they have forsaken the Lord; they have contemned the Holy One of Israel. Why should ye be stricken any more? Ye will revolt more and more." And to indicate the inefficacy of chastisements to reform them, he, by a figure, represents them as an individual who has already, without effect, been lacerated and crushed by the scourge to fainting. "The whole head is [already] sick, and the whole heart faint. From the sole of the foot even to the head, there is no sound place in it, but wounds and bruises." He now turns to their country, and represents it as ravaged and wasted

eir enemies, and converted into a solitude. "Your
a waste! your cities, burned with fire! your ground,
ers devour it in your presence! And the daughter of
s left like a booth in a [deserted] vineyard; as a city
as been besieged." The whole scene was thus visible,
were, to him; the guilty people were present; the
ches and expostulations were addressed to them
y, in an audible voice, and the heavens and earth
vitnesses of the spectacle!

ike manner, in the vision of the second chapter, after
ncing that in the last days the mount of the Lord's
shall be exalted on the height of the mountains, and
ions shall resort to it—he conceives of the inhabitants
tant lands as consulting with each other, and propos-
visit it, and as giving as a reason for it, that Jehovah
ere to make known to them his will, and judge them.
many peoples shall go and say: Come ye, and let us
to the mountain of Jehovah, to the house of the God
ob; and he will teach us of his ways; for out of Zion
o forth the law, and the law of Jehovah from Jeru-

So also, in foreshowing the invasion of Judea by Sennacherib, he sees the Assyrians as they advance from stage to stage, and witnesses the terror and flight of the inhabitants from the villages on the line of their march. "He is come to Aiath; he is passed to Migron. To Michmash he intrusts his baggage. They have passed the strait; they have taken their lodging at Geba: Ramah trembles; Gibeah of Saul flees: Cry aloud, daughter of Gallim; Harken, Laish; O poor Anathoth; Madmenah wanders; the inhabitants of Gebim flee: yet this day he shall stand at Nob. He shall shake his hand against the mountain of the daughter of Zion." The whole spectacle was thus presented as visibly to his eye, as though he had looked down on it from the heights of the atmosphere. But he veils the destruction with which the Assyrian army was then smitten, by substituting for it the forests of Lebanon, and exhibiting the Almighty as levelling all their trees at one stroke. "Behold the Lord Jehovah of Hosts, lops the branch with terror, and the high of stature is felled, and the lofty one brought low, and he shall cut down the thickets of the forest with iron, and this Lebanon with a mighty stroke:" indicating that such a prostration of the trees of that mountain would be to them, what the destruction in one night of one hundred and eighty-five thousand was to be to the Assyrian army.

In like manner, in predicting the conquest of Babylon by the Medes, he first apostrophizes the princes of Media, and directs them to erect a banner on one of their high mountains, and with calls and gestures summon their troops to the war. Immediately he hears the confused murmur of their voices, and the clangor of their arms, as they defile from their distant hills; and, as they approach, sees the Almighty mustering them for battle. He then turns to the Babylonians, and summons them to wail at the destruction which impends over them, and depicts the terror and dismay with which they were to be smitten; the rout and slaughter with which their troops were to be overthrown; and the ruthlessness with which their families should be outraged and murdered, and their dwellings spoiled. And, finally, he delineates the change of the site to a waste and solitude—the habitations of wild beasts, that should screech and howl in their deserted dwellings, and make the halls of

their palaces resound with their yells. He then conceives of the redeemed Israelites as uttering a chant at the fall of the Babylonian monarch. The accents come wafted to him from the hills and vales of Judea: "How hath the oppressor ceased; the golden city ceased! Jehovah has broken the staff of the wicked!" All the other nations join in the chant. "The whole earth is at rest: They burst forth into singing!" Nature itself shares, he conceives, in the joy. "Even the cypresses rejoice with respect to thee; the cedars of Lebanon say: Now that thou art lain down, the feller shall not come up against us!" He then follows the spirit of Belshazzar into the invisible world, and conceives of Hades itself as roused at his approach. He sees the spirits of the mighty dead rising from their couches to meet him, and hears the taunts with which they accost him: "Art thou also made weak as we? Art thou likened to us? Down to the grave is thy pride brought; the music of thy harps? Under thee is the worm spread? Are vermin thy covering? How art thou fallen from heaven, Lucifer, son of the morning! All the kings of the nations lie in glory; every one in his own tomb: but thou art cast out of thy grave, like bloody raiment stripped from the slain; like a trampled carcass!" Thus wherever his thoughts were directed, the scene presented itself to his eyes with the actors of whom he was prophesying, and he witnessed their actions, and heard their utterances as though they stood before him.

In commencing his later prophecies, which treat chiefly of the coming, reign, and kingdom of Christ, he exhibits the same characteristics. He first addresses the prophets and teachers whom God was to send to his people, as though they were present, and directs them to speak comfortably to Jerusalem, and to announce to her that her conflict with her enemies is accomplished; the judgments with which she had been smitten, ended. Immediately, as though in compliance with his direction, the voice of a prophet comes to him wafted from the wilderness, summoning the people of Israel to prepare the way of Jehovah; to make straight in the desert a highway for God: and announcing that the glory of Jehovah shall be revealed, and all flesh shall see it! Another voice then reaches him, saying,

Cry!—uttered perhaps by the people, and asking for further communications that should remove their fears and confirm their faith. And the person addressed answers, What shall I cry? And, as though perceiving that the great power of their enemies was an obstacle to their faith, he cries, "All flesh is grass, and all its glory like the flower of the field: The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; but the word of our God shall stand forever." The voice then, or perhaps the prophet, apostrophizes the people of Zion and Jerusalem, as though Jehovah had already appeared, and commands them to ascend Mount Olivet, from which the towns and villages of the surrounding region are visible, and with a loud voice summon them to recognise the presence of Jehovah. "Behold your God!" And assures them that he will come with a host, rule in his omnipotence, and distribute rewards to men: and he depicts his reign over his people, as like a shepherd's care of his flock, who bears the lambs in his bosom, and gently leads those that have young.

The prophet then, in rebuke of their unbelief, shows them that to Jehovah, who measures the waters of the earth in his hand, and weighs its mountains in scales, the Gentile nations can be but as a drop of the bucket; and, finally, pointing them to the worlds that wheel through the arch of heaven, he expostulates with them for imagining that he who creates, upholds, and rules that vast host of orbs is inadequate to take care of his chosen people; and reminds them that the self-existent and omnipotent does not faint or grow weary, that it is his office to give strength and sustain the fainting, and that he will infallibly uphold and redeem those who put their trust in him. And such is the living, acting, and speaking cast of all his prophecies.

His conceptive faculty thus gave to his visions their form, and the shape and hue of all that he was inspired to utter. His apprehensions of them were in accordance with the peculiar structure of his mind. Their scenery was a visible spectacle to him. He addressed the rulers, teachers, and people of Israel, as he would had they actually been before him. He uttered his warnings, expostulations and predictions in apostrophes, interrogations, and appeals to their

and conscience, and pointed them to the works of around them, and the signals they beheld on every of his presence, skill, and power, as proofs of the of the promises and threatenings which in his name dressed to them. The perception of resemblances and of beauty which were characteristic of his mind, where revealed themselves. Pointed comparisons, metaphors, lofty hypocatastases, and other figures g on every page, and give inimitable grace and th to his delineations, and freshness and vehemence to terance of his emotions.

e Spirit of God thus employed his peculiar gifts and erament to present the messages that were to be con- through him, in precisely the form they would natu- assume in such a mind, and thereby make his eminent rs of imagination, his quick perception of analogies, licate sense of beauty, and his elegant taste and dic- the medium of a more graphic and impressive pre- ion of them than they could otherwise have received. the office he was called to fill required precisely such

of Jehovah, in the most vivid colors, and asserted his rights and determination to maintain them; and on the other, contrasted with him the nothingness of the gods of the heathen, and predicted the overthrow of their worshippers, Egypt, Edom, Moab, Assyria, Babylon, and all the other kingdoms that were to enslave the Israelites; foreshowed the preservation of the latter, as a distinct people amidst the wreck of their enemies; proclaimed the re-establishment and perpetuity of the throne of David; revealed the birth in his line of the Messiah, his death as an expiation, and his assumption at length of the sceptre of Israel; and drew, in living forms, the righteousness and wisdom of his reign, the glory to which the chosen people are to be exalted, the conversion of the Gentiles, and the transformation of the world under his sceptre into a paradise of holiness and bliss through eternal years. He was thus employed to present such a disclosure as was needful of the great measures God was to pursue through a long train of ages towards the Israelites; and the peculiar faculties with which he was endowed were made the means of giving the revelations the form, and investing them with the hues by which they were best adapted to engage their interest, convince their reason, and sustain their faith.

We shall resume the subject in our next number.

Art. II.—Notes on Scripture.

We interrupt our notes for the purpose of introducing a short harmony of the chapters upon which we are now to enter. There is considerable difficulty in determining with certainty the order in which the various events recorded occurred. The difficulty arises chiefly from the fact that each evangelist omits the minor circumstances of the events which he narrates, and especially to record with particularity the times at which they occurred. It is not difficult, however, to show, that the evangelists do not contradict each other. Each account, we hold and firmly believe, is literally and exactly true, and all of them per-

fectly consistent with each other, as the following outline and notes, we trust, will show:

1. Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 1.—Soon after the end of the Sabbath (but the hour of the night precisely we cannot tell), the women whom the evangelists mentioned in the preceding chapters, and some others with them, made themselves ready to go early in the morning to the sepulchre, taking with them the spices they had prepared to anoint the Lord's body. Whether they all intended to set forth from the same place, or from different places, and from what places, we are not informed. It is probable they went from different places, situated at unequal distances, and did not all set forth at precisely the same moment of time, or go with exactly the same speed.

2. Matt. xxviii. 2–4.—But before any of the women arrived at the sepulchre, and some time before the dawn of the day, there was an earthquake. At or about the same time, an angel descended, and rolled away the stone from the sepulchre, and seated himself upon it. The watch were affrighted, and fled from the place, and the angel disappeared.

3. Matt. xxviii. 1; Mark xvi. 1.—After this event, some of the women arrived. Mary Magdalen, Mary the mother of James and Joses, certainly; and perhaps Salome also: but if the latter did not accompany the two Marys, she was not long behind them.

4. Matt. xxviii. 1; Mark xvi. 2; John xx. 1.—It was very early, yet dark, when they first came to the sepulchre. On their way they talked about the stone which they saw Joseph and Nicodemus place before the door of the sepulchre, and were troubled about it. But as they came up to the place, they discovered with astonishment that it had been already removed.

5. John xx. 1, 2.—Mary Magdalen, seeing the sepulchre open, and the stone removed to a distance, concluded at once that the body of the Lord had been taken out of it,

and carried away. Without stopping to investigate the fact, she immediately left her companions, and ran to tell Peter and John.

6. Mark xvi. 5.—Mary Magdalen having thus departed, the other Mary, with Salome (who either came with the two Marys, or arrived, it is probable, soon after), entered the sepulchre, and, while within it, saw an angel, who told them that the Lord had risen, and gave them a message to the disciples.

7. Matt. xxviii. 8; Mark xvi. 8.—Affrighted at the sight of the angel, they quickly left the sepulchre and fled—not daring even to speak, so great was their fear.

8. Luke xxiv. 2–9.—Soon after another, and probably a larger company of women arrived at the sepulchre, not having met Mary the mother of James and Salome, who but a short time before had fled from it. As they also found the stone rolled away, they entered. They saw that the body of Jesus was not there. Perhaps they noticed the linen clothes lying and the napkin. But this is not said. Being perplexed and unable to account for what they saw, two angels, in the form of men, appeared standing with them. The angels, or one of them, announced the fact of the Lord's resurrection, as the same or another angel had to the other company, but gave them no message. These women then left the sepulchre with the purpose to go to the apostles and tell them what they had seen and heard.

9. John xx. 3–10.—Soon after this John arrived, and then Peter; and, soon after Peter, Mary Magdalen, who, some time before, had gone in search of them. John coming up first, stooped down and looked into the sepulchre; whence we conclude the morning had so far advanced that there was light enough to see clearly. While in this posture, perhaps, Peter came up; and without pausing long, if at all, he went in. John, emboldened by Peter's example, followed. They saw nothing but the linen clothes lying and the napkin. The body they found not. No angel

peared to them to explain the wonder. Having verified ry's words, and seen what they could, they returned to ir homes.

0. John xx. 11–13.—But Mary Magdalen lingered still at sepulchre, with no other object, as we can perceive, but vent her sorrow. Whether Peter or John had told her at they had seen within the sepulchre, we are not rmed; but whether or not, she stooped down, looked in, saw two angels sitting, the one at the head, the other at foot of the place where the body of Jesus had lain. mediately they, or one of them, addressed her, "Woman, y weepest thou?" This question she answered without , supposing, no doubt, that they were men.

1. Mark xvi. 9; John xx. 14.—On perceiving these sons within the sepulchre, she naturally turned away n it, and, in doing so, perceived obliquely behind her ther person, whom she took to be the gardener. It was, act, Jesus himself. This was the first appearance of the

the apostles and tell them what they had seen. But Mary had found Peter and John, and perhaps some other of the disciples or apostles, before they returned, and, as Luke himself intimates, had anticipated their information.

15. Matt. xxviii. 8, 11.—Not long after this the first party of women, consisting of Mary the mother of James and Joses, Salome, and perhaps some others, returned and found the disciples. Their fear, it is probable, had kept them back, till Jesus met them and composed their minds.

16. Luke xxiv. 11.—Notwithstanding these reiterated assurances of the women, the apostles were incredulous,—in fact they regarded their reports as idle tales.

17. Luke xxiv. 12, 34.—But Peter on hearing this second account of Mary Magdalen, arose hastily and ran the second time to the sepulchre, and stooping down saw the linen clothes lying by themselves, as he had seen them before, but did not enter the sepulchre again. Perhaps he hoped the Lord would appear to him, as he had to Mary. Some suppose that on this second visit, either at the sepulchre or on his way returning from it, the Lord did appear to Peter; but this particular is not recorded. All we know is, that at some time before evening, and long enough before to make the fact known among the disciples, the Lord did actually appear to Peter, and on his assurance the other apostles appear to have believed the fact. (1 Cor. xv. 5.)

18. Matt. xxviii. 11, 15.—About the time the first party of women returned to the city and found the apostles, the watch who had been set to guard the sepulchre also came into the city and informed the chief priests of the wonderful things they had witnessed, and how they were frightened from the place by the appearance of the angel.

19. Luke xxiv. 13, 30, 31.—After the return of the second and larger party of women to the city—perhaps about mid-day or a little before, Cleopas, supposed to be the same as Alpheus, and another disciple, whose name we do not know, set out from Jerusalem to go to Emmaus, a vil-

lage about 7½ or 8 miles N.W. from Jerusalem. When they set forth these disciples had heard only the report of the second party of women (ver. 22), who spoke merely of having seen a vision of angels. While on their way to Emmaus, Jesus joined them in the guise of a traveller. They did not, like Mary Magdalen, at first recognise him; but at Emmaus while reclining with them at meat, he made himself known, and immediately disappeared. Allowing three hours for the walk to Emmaus, we may conjecture that this occurred between 3 o'clock and 4 o'clock, P.M., according to our mode of reckoning time. This was the Lord's fourth appearance on that day, if we assume that he had before this time appeared to Peter. (See ver. 34.)

20. Mark xvi. 14; Luke xxiv. 33; John xx. 19.—Cleopas and his companion did not remain long at Emmaus, whatever their intention was before. Rising the same hour—that is with all convenient speed—they hastened back to the city, to tell their brethren of this wonderful interview. They found the apostles (or most of them) assembled, but in a state of excitement: for, before this, the apostles had heard of the Lord's appearance to Simon, and that was the topic which engrossed them, when Cleopas and his companion entered the room where they were assembled. According to John, the time of this meeting was evening, though still on the first day of the week. Mark represents the company as still reclining at table. Hence we infer that it was the time of their evening repast. As the sun set at that season near six o'clock, we may conjecture that Cleopas and his companion joined the company about that time, or a little after: for the company may have assembled some short time before Cleopas entered. It is probable Peter was not there, and quite certain that Thomas was not.

21. Luke xxiv. 36.—While Cleopas and his companion were relating what they had seen and heard, Jesus himself appeared in their midst. The whole company were terrified and affrighted, supposing they saw a spirit. Cleopas and his companion, for aught that is said, shared in the fright and misapprehension. Yet, as the remark is general, per-

haps it was intended to be applied only to those of the company who had not seen him before.

22. Luke xxiv. 38–40; John xx. 20.—Immediately the Lord allayed their fears. He knew their thoughts and convinced them of the reality of his person and presence, by exhibiting his hands and feet to their sight and touch. Yet even after that exhibition and proof, they believed not for joy. The wonder was too great to be believed.

23. Mark xvi. 14; Luke xxiv. 44–49.—Jesus, therefore, resorted to another proof. He called for meat. Accordingly one at the table handed him a piece of broiled fish, and (another, perhaps) a piece of honeycomb, which he took and ate before them. This proof, it appears, convinced them; for immediately Jesus began to instruct them, and open their minds for the apprehension of the truths he communicated. This was the fifth appearance of the Lord on that day; but before this time he had not appeared to the apostles collectively.

24. Luke xxiv. 50, 51; John xx. 21, 23.—How long this interview continued we are not informed. If we may judge from the number and importance of the topics he touched upon, it was not very brief. It must have reminded them of their interview with him on the Thursday evening before. To Cleopas and his companions it was, perhaps, a repetition in part, of those glowing words, which made their hearts burn within them. When his discourse was concluded, it appears they all left the apartment where they had assembled, and Jesus led them as far as Bethany, about fifteen furlongs, or nearly two miles from Jerusalem, and having blessed them, he was parted from them, and was carried up into heaven. This occurred in the night of the Lord's day, at what hour of night we know not. His last ascension, forty days afterwards, was from Mount Olivet, which was only five furlongs distant from Jerusalem, or one-third of the distance of Bethany. (Acts i. 12, John xi. 18.)

25. John xx. 26, 29.—Eight days after (that is on the Sunday following) the disciples met again, and Thomas was

with them. Jesus appeared to them again, much in the manner he had before. On this occasion he exhibited his hands and side to Thomas, which effectually removed his incredulity. The evangelist records nothing more of this interview than what passed between the Lord Jesus and Thomas; nor does he inform us when, where, or how he disappeared.

26. Matt. xxviii. 16.—The feast of the Passover by this time having ended, and the women having conveyed to the disciples generally the message which the angels and Jesus also had sent to them, and the fact of his resurrection having been proved by the positive testimony of at least sixteen of their number who had seen him, the disciples generally and several of the apostles returned to Galilee to await the fulfilment of his promise to appear to all of them there. Matt. xxviii. 16, 7; Mark xvi. 7.

27. John xxi. 1.—Some of the apostles, however, lingered behind, among whom was Peter. At his suggestion, Thomas, Nathaniel, James, and John, and two other disciples went a fishing to the Sea of Tiberias. On this occasion Jesus appeared to them again. He spoke with them, ate with them, and conversed with Peter in the hearing of the others. This was his seventh appearance, but the third only of those which John particularly records. The time of it we have no means of determining.

28. Matt. xxviii. 16.—His next appearance was the promised one in Galilee, upon a mountain, in the presence of the eleven apostles and of more than five hundred of his disciples. On this occasion also he instructed them in the nature and objects of their mission.

29. After this he appeared, the ninth time, to James, as Paul informs us in 1 Cor. xv. 7, but the evangelists do not mention this appearance.

30. The only other appearance which is particularly mentioned was to the eleven apostles at Jerusalem, immediately before his visible ascension to heaven, from Mount Olivet.

This occurred on the fortieth day after his resurrection; Acts i. 1–9.

Of these appearances Paul mentions five in 1 Cor. xv. 5–7, *viz.* 1, that to Peter; 2, to the twelve; 3, to the five hundred; 4, to James; 5, to all the apostles. He omits the appearances 1, to Mary Magdelen; 2, to the women returning from the sepulchre; 3, to Cleopas and his companion; 4, to all the apostles (or at least to nine of them), on the evening of the day of his resurrection, when Thomas was absent; 5, to seven of the apostles at the sea of Tiberias. It is only by collating the evangelists and the apostle Paul that we make out the number ten; yet some commentators have supposed that he appeared at many other times, of which we have no account. But the manner in which Paul alludes to the subject inclines us to doubt this opinion.

We now resume our annotations according to the order of the foregoing summary.

THE RESURRECTION OF THE LORD JESUS.

We have seen that after Pilate had judicially ascertained, through the centurion, the death of Jesus, he freely granted his dead body to Joseph of Arimathea, and gave orders to deliver it to him. In all this Pilate acted *officially*, as the Governor and Chief Justiciary of Judea. The time at which Joseph made his request to Pilate, we have supposed, was soon after three o'clock in the afternoon of Friday. Matthew indeed says it was at evening (ὀψίας δὲ γενομένης—xxvii. 57); but the Jews were accustomed to call the whole of the afternoon until sunset (ὀψια) *evening*. As the Sabbath commenced at sunset, we infer that Joseph had received the body and deposited it in his own tomb before that time; for it was necessary, in order to fulfil our Lord's own words (Matt. xii. 40), that his body should lie within the grave at least some portion of three days, according to the Jewish reckoning. Besides, the strictness and reverence with which the pious Jews observed the Sabbath (Luke xxiii. 56), justifies the inference that Joseph and

codemus completed their labor of love before the Sab-
h began.

We have seen also how these pious disciples secured the
ly in its resting-place, and what measures the chief
ests and Pharisees, with the approbation of Pilate,
pted on the next day to prevent the removal of the body
ertly or by any fraudulent means. Thus secured, the
ly remained as it was laid, cold and motionless, during a
t of Friday afternoon, the whole of Friday night, the
ole of Saturday, or the Jewish Sabbath, and some part
Saturday night, with which the first day of the ensuing
k began. At some time in the night (and, as some
pose—though without the express warrant of the Scrip-
es—soon after midnight), the human soul of the Lord
us, in union with his divine nature, returned from Para-
, entered the tomb, took possession of the body it had
lately left on the cross, reanimated it, and came forth.
human eye, as we suppose, witnessed this event. It
first announced some time, perhaps some hours, after-

son of the Lord Jesus, so that he was truly God and truly man in one person, nothing can be more reasonable than the doctrine of his resurrection. The greater wonder, by far, is that the Son of God should take upon himself the nature of man at all, and especially that he might die (see Acts ii. 24). It is only when we call in question, or lose sight of his divine nature, as Socinians and Unitarians do, that the fact of his resurrection seems to require proof. To this consideration we add, that the doctrine is absolutely essential to the consistency and the truth of the other Scriptures. Our Lord himself declared that "As the Father hath life in himself, even so he hath given to the Son to have life in himself" (John v. 26). He declared also that "he had power to lay down his life and power to take it again" (John x. 18). We have seen how he fulfilled one part of this declaration by delivering up his spirit at the appointed moment, and committing it as a trust into the hands of the Father. His spiritual nature went forth from his body, as we might go forth from a house or tent. The other part he fulfilled in the same way. As he was perfectly voluntary in becoming incarnate at first, so now, by an act of his own, he became incarnate the second time in the dead body he had shortly before left, as it lay embalmed in the sepulchre of Joseph, and quickened it into new and immortal life. By this act he constituted himself the second Adam, the head of the new creation, and especially of all his redeemed (see vol. ix. of this Journal, pp. 76, 85). Widely different were the objects, separately considered, of the first and second incarnations of the Son of God. His first incarnation was in order that he might offer the body he had assumed on the cross, that thereby he might put away sin, destroy the dominion of Satan, deliver the creature (that is, the world itself) from the bondage of corruption, redeem and glorify his elect church, and through it make known in all worlds, and to all orders of creatures, the manifold wisdom of God. His second incarnation was the inauguration of his work of new creation. It was then that he cast off the image of sinful flesh (Rom. viii. 3), or rather (shall we say?) moulded that image into a new form, which, instead of being a copy from any other, is to be the

pattern of the bodies of his elect, the church of the first-born, his brethren (Rom. viii. 29).

This headship of Christ, as the second Adam, is the crowning blessing of God's covenant with David. Hence the apostle Paul (referring to 2 Sam. vii. 19, and 1 Chron. xvii. 17) calls him, by way of contrast to the head of our fallen race, the second Adam, the Lord from heaven (1 Cor. xv. 45).*

In this connexion it is proper to refer to Hebrews x. 5, where the same apostle, quoting Ps. xl. 6, ascribes to the Saviour the words, "A body hast thou prepared me." These words, no doubt, had begun to be fulfilled when he was born into the world as a babe, and were fulfilling while he increased in stature from infancy to manhood. The use the apostle makes of them, shows that their primary reference is to the priestly office and sacrificial work of Christ. But may they not also refer to that adult frame, perfect without a blemish or the fracture of a bone, which, after having been suspended on the cross as a sacrifice, was laid, as we have seen, in the sepulchre? If we may so consider them, they will remind us of the body prepared for the first Adam, out of the dust of the earth, in its full and perfect measure and stature. At first we conceive of it as a most exquisite workmanship, but without intelligence or life, or more inherent power to move than the mould from which it

* Dr. Kennicott renders 1 Chron. xvii. 17 thus: "And thou hast regarded me (David) according to the order of the Adam that is future, or the man that is from above" [for the word הַמַּעֲלָה very remarkably signifies *hereafter* in respect of time, and *from above* in respect of place]. Hence St. Paul, combining both senses, says the second man is the Lord from heaven (1 Cor. xv. 45). "Adam is the figure of him that was to come" (του μέλλοντος—Rom. v. 14; rather say, of the coming one, του ερχομένου, that is, the future Adam).

Bishop Horsley renders the verse thus: "And thou hast regarded me (David) in the arrangement about the man that is to be from above," &c.—that is, in forming the scheme of incarnation, regard was had to the honor of David and his house, as a secondary object, by making it a part of the plan that Messiah should be born in his family. The sense of 2 Sam. vii. 19 is the same, though the phraseology differs somewhat. This remark of Bishop Horsley was intended to apply to the incarnation of Messiah in the womb of the virgin. The second incarnation, in the sepulchre of Joseph, had respect to much higher objects than the honor of David, if the observations before made upon John xix. 26, 27, are well founded (see vol. ix. 645, 646). The view here taken of the resurrection of the Lord, it is submitted, confirms the view taken of the passage in John xix. last cited.

had been made. Just so, lay the body of the second Adam in the tomb, perfectly formed and prepared, though by the process of natural growth, ready to be occupied by the spiritual and divine nature of Jehovah Jesus. It was the same great being who gave animation and life to both these bodies, but in different degrees and for vastly different ends. To the full formed body of the first Adam the Lord Christ, as Creator, imparted the breath of life, and made him a living soul (Gen. ii. 7; 1 Cor. xv. 45). The other body he himself, as the creative, quickening spirit, entered and occupied, that through it and the church, which is his mysterious body, he might for ever make manifest to his intelligent creatures the divine nature and glory.

But not to insist on these passages, which are adverted to in this place rather for the analogies they suggest than as the most obvious proofs of our proposition, it is sufficient to say, that the whole doctrine of the glorified church is inseparably connected with the doctrine of our Lord's resurrection (see vol. viii. of this Journal, pp. 95–108, and the passages there quoted and explained, and Col. iii. 3). Without it the gospel is an idle tale, and the preachers of it false witnesses before God.

The resurrection of Christ, which we proceed now to consider, is a question of fact, to be decided by testimony, and so the Scriptures represent it, (Acts i. 22, ii. 32, iii. 15, iv. 33, v. 32, vi. 56, x. 41, 42; 1 Cor. xv. 15). Being the corner-stone of the Christian's hope it has been fiercely assailed. It is not our purpose to consider this evidence except so far as it falls in with the due exposition of the evangelic narrative to do so. Those who desire a full discussion of the whole subject may be referred to the elaborate discourse of Humphrey Ditton concerning the resurrection of Christ, or the less extensive, though learned and convincing work of Gilbert West, upon the same subject. We return now to the narrative:

Matt. xxviii. 1. "In the end of the Sabbath* as it began

* Ὀψὲ δὲ σαββάτων, after the Sabbath was ended, *peracto sabbato.* Figuratively the word signifies a week; because each week ended with the Sabbath. The evangelists use different expressions to denote the time when the women first came to the sepulchre. Matthew says it was τῇ ἐπιφωσκούσῃ viz. ἡμέρᾳ or ὥρᾳ. These words may signify *in the morning twilight* or at the

to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre."

The other Mary here spoken of was Mary the mother of James and Joses, who sat over against the sepulchre when Joseph of Arimathea and Nicodemus closed it with a great stone (Matt. xxvii. 56, 61; Mark xv. 47). John mentions only Mary Magdalen, but an expression occurs in her communication to Peter and John, from which we may infer that she went not alone. "They have taken away the Lord and οὐδαμεν *we know not* where they have laid him.*

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near *approach* of day, as appears by the use of the word by Luke (xxiii. 54), where he applies it to the approach of the Sabbath, which began at sunset, and of course with the *darkening* rather than the lighting up of the sky. Mark denotes the time by the words λιαν πρωι *very early*. Yet he adds the words ανατειλαντος του ἡλιου which create a difficulty. But the participle is in the 1st aorist, and may be translated *orituro sole*, or *cum sol oriri inciperet*, when the sun was beginning to rise; or at the first sign of the approach of the sun. Luke's expression is ὀρθρου βαθεως (*subaudi* οντος). The word ὀρθρος denotes in pure Greek the whole of the morning twilight, from the first and faintest glimmering of it, until sunrise. Of course ὀρθρος βαθυς signifies the early dawn in contradistinction to ὀρθρος σκοτους. If we feel a difficulty in apprehending the precise meaning of this expression, it will be removed by an actual observation of the approach of the morning light upon a cloudless sky. At first a mere glimmering of grey light appears in the East. This the Greeks called ὀρθρος. Thucydides (3: 112, 4, 110) has αμα ὀρθρῳ, on the first dawn. This first feeble beginning of light gradually increases; the sky becomes brighter and brighter until it is changed into the redness of flame, and presently the sun itself appears, ὁ ἡλιος ανατελλει. John denotes the time of Mary Magdalen's arrival by the words σκοτιας ετι ουσης, while it was yet dark. He does not say νυκτος ετι ουσης, while it was yet night. For the night was past and the first glimmering of light had appeared. This agrees with the more general expression of Luke ὀρθρου βαθεως, and with Mark's λιαν πρωι and Matthew's τῃ επιφωσκουσῃ understood in the sense explained. Yet these expressions do not *necessarily* denote the same moment of time, or, indeed, any moment of time with exact precision; nor need we maintain that they do, in order to the consistency of the evangelists. For proceeding, as the women probably did, from different parts of the city or its neighborhood, and probably not setting out at exactly the same moment, they would naturally arrive at the sepulchre at different times: and although all were early, yet some would arrive earlier than others. If we suppose the evangelists had in view different parties—(and there was a considerable number of these women, Luke xxiii. 55, xxiv. 10)—it may serve to account for the diversities of expression. We add the remark of an ancient commentator upon the first part of this verse (οψε δε σαββ, τῃ επι φως, compared with Mark xvi. 1, 2), Evangelistæ duo tempora insinuant; unum in quo Dominus surrexit quod est vespera sabbati; alterum in quo apparuit quod est mane prima sabbati.

* The word διδαμεν must not be read as two words, οιδα, μεν *I know not*, but

Mark seems to say that Salome also accompanied Mary Magdalen. Perhaps she did, although some commentators think otherwise.* The question is not important. There can be little doubt, that if she did not actually go with them, she followed soon after, as she had joined them in buying and preparing sweet spices, that they might go together and anoint the body of their Lord.

Mark xvi. 3, 4. "And they said among themselves, who shall roll us away the stone from the door of the sepulchre? And when they looked they saw that the stone was rolled away: for it was exceeding great."

These women, it appears, knew nothing of the military guard which had been set. They departed from the place before sunset on Friday (Luke xxiii. 56), and probably before Joseph and Nicodemus. Had they known of the guard also, they would have perhaps been deterred from making so early a visit to the sepulchre alone and unprotected. We observe that Matthew alone informs us how the guard was dispersed, and the stone removed. Mark, Luke, and John state only the fact, that the stone was removed. The words of Matthew should be rendered thus:

Matt. xxviii. 2. "But lo! there had been" (before these

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as one word, *we know not.* The particle μεν cannot easily stand in such a construction. Afterwards, when she was alone, at the sepulchre, she changes the expression from the plural to the singular number, see verse 13. As it was John's object in the first part of this chapter to relate only how he and Peter were first informed of the resurrection, and what they did and saw, he had no occasion to mention any of the females who visited the sepulchre except Mary Magdalen.

* A learned German commentator suggests that the whole of the first verse of the xvi. chap. of Mark, excepting the words και διαγενομένου του σαββάτου, should be thrown into a parenthesis, and the 47th verse of the xv. chap. be read in connexion with these words joined immediately to the 2d verse of the xvi. chapter. Thus: "And Mary Magdalen and Mary the mother of Joses beheld where he was laid; and after the Sabbath was past, and very early in the morning of the first day of the week they came unto the sepulchre (*For* Mary Magdalen and Mary the mother of James and Salome had bought sweet spices that they might come and anoint him)." This construction allows us to translate ηγόρασεν as a pluperfect, and thus harmonize Mark with Luke xxiii. 56. The authorized English version, though it renders ἠγόρ. as a plup., yet represents the purchase as having been made after the Sabbath was ended. Thus rendered, Matthew and Mark agree in representing the two Marys as the first to visit the sepulchre in the morning. It is highly probable, however, as above suggested, that Salome, if not with them, was not far behind them.

women came) "a great earthquake: Besides, an angel of the Lord, (καταβὰς) having descended from heaven, and having come near, had rolled* away the stone from the door and seated himself upon it."

At what hour precisely these events occurred we have no means of determining; we only know that they occurred after the Sabbath was ended and before these women arrived. The military guard only witnessed these demonstrations of the Divine power, but what appalled them was the appearance of the angel. The evangelist adds, Matt. xxviii. 3, 4, "His countenance† was like lightning and his raiment white as snow, and for fear of him the keepers did shake, and became as dead."

We are not to suppose, as some have, that the evangelist derived these particulars from the soldiers directly or immediately through the priests. The soldiers were too much overwhelmed with fear to observe accurately or relate truthfully, more than their overpowering effect. The evangelist wrote by inspiration; and God, who taught Moses the wonders of creation, revealed to Matthew whatever he thought it needful that the church should know. Yet we observe nothing here—(and it is remarkable)—that can minister much to vain curiosity. Of the operations of the Divine energies within the sepulchre—the unrolling of the linen from the body; the orderly arrangement of it with the other clothing; the rising of the body from the place where it had been laid; the quickening it with the energies of immortal life; the manner in which it came forth, and the like actions,—not a word is dropped, and to us they are as inscrutable as the energies which will hereafter gather and refashion the sleep-

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* The participles and verbs in this verse, except the last, are in the aorist tense, and may be rendered in the pluperfect, if the sense requires. The aorist, it is well known, is so called *quia non definit an imperfectum, perfectum vel plusquam perfectum denotetur*, Vossius Harm., lib. iii. cap. iii. § 7, Vigerus de idiom. Gr. L., and the marginal translation of the A. E. V. The word και in this verse, is adversative. Γαρ often signifies *also, but, further, besides, præterea*—being used as a particle of transition merely.

† Ιδέα in this verse signifies the same as μορφη or ειδος. It means more than προσωπον, which denotes only the face or countenance. The evangelist means to say, that the whole form of the angel at the time of his descent was dazzling like a flash of lightning, and his (ἐνδυμα) attire, or what seemed such, was as white as snow.

ing dust of the saints. Nor does the evangelist inform us, even whether these demonstrations of power preceded, attended, or followed the coming forth of the body of the Lord Jesus. The angel who announced the fact of the resurrection to the women informed them of nothing more. This reserve is an unequivocal note of the inspiration of the record.

Most readers of the New Testament, it is probable, assume (but without reflection) that the descent of the angel, the rolling away of the stone and the earthquake were preparatory to the act of our Lord's resurrection, and that he did not actually come forth from the sepulchre until after the impediment of the stone had been removed. The assumption may be according to truth, although the evangelist does not confirm it. He is silent on all these particulars. For aught that is written, the Lord may have arisen and come forth before the angel's descent, and such was the belief of some ancient commentators (see Grotius on Matt. xxviii. 2; Vossius, Harmony, lib. iii. cap. ii. § 5). Yet this opinion, also, is without express warrant. The opening of the sepulchre was necessary to expose it to the public view: it was a confirmatory proof of the angel's announcement of the resurrection; but that it was necessary to the exit of the Almighty occupant, is what we should not dare to affirm. It is vain to speculate how Omnipotence accomplishes its purposes. The descent of the angel and the earthquake proved to the watch, and through them to the priests and the nation, the presence of the power of God bringing to naught all their might and precaution. Let us not, however, understand the language of the evangelist too literally. The apparel of the angel was, no doubt, visionary, and the rolling away of the stone not the work *literally* of his hand, but the effect of the Divine power with which he was invested, to be exerted at his will (see Matt. xvii. 20, xxi. 21: Mark xi. 23.; Luke xvii. 6) in accomplishment of the purpose for which he had been sent. How sublime; how awful the scene! The sudden lightning-like descent of the angel at a still hour of the night—the instantaneous opening of the sealed sepulchre—the removal of the huge stone (μιγας σφοδρα) as a pebble before him, and the sudden appearance of the majestic, glorious form of the angel (ἐπάνω) over it and

apparently resting upon it, in a sitting posture. Such a scene was well suited to strike the keepers with dismay.

How long the angel retained his glorious form; or how long he remained in the posture which the evangelist describes—whether until the keepers fled, or whether he disappeared to relieve them of their fears and allow them to recover their faculties and their strength, are topics on which we have no light. We only know that, when the women arrived, the terror of the scene had passed away.

This passage (Matt. xxviii. 2, 3, 4) is evidently parenthetical. Mark, we have seen, represents the women as anxious about the removal of the stone, but when they reached the place behold all was changed! No stone! no guard! no seal! Matthew alone explains how this change was produced. The women, as we learn from John, did not immediately enter the sepulchre, but seeing the stone removed they took it as certain, without stopping to examine, that the sepulchre had been opened and the body removed from it by persons unknown. It is evident, also, that when the two Marys first arrived at the sepulchre, no angel or human person appeared to, or was seen by them. All was yet dark; they perceived nothing but the removed stone and open sepulchre. Leaving her companion, Mary Magdalen, whose temperament, like Peter's, was ardent and impulsive (John xx. 2), "runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, they have taken away the Lord out of the sepulchre, and we know not where they have laid him."

Mary Magdalen having thus departed, the other Mary was left alone in the dark at the sepulchre, unless Salome was of their party, as no doubt she intended to be. But soon, it is probable, other females arrived, not all at one time perhaps, but in small parties and in succession. To the company thus formed the angel spoken of by Matthew appeared, but evidently in an altered form. According to Mark xvi. 5, the company entered the sepulchre before they saw the angel, and though Matthew does not expressly say so, the words which he ascribes to the angel imply at least that he addressed them not from the stone but from within the sepulchre.

Matt. xxviii. 5, 6, "Fear not ye, for I know that ye seek

Jesus who was crucified. He is not here—he is risen as he said. Come see the place where the Lord lay."

This speech of the angel is full of majesty. It rises at each pause, and at each upward step the wonder heightens. "Ye seek Jesus the crucified one. He is not here, He lives as he said. See, here the place where the Lord lay." The angel calls him THE LORD, the Lord of Angels as of men. He assigns no cause of his resurrection but his word (καθὼς εἶπε sicut dixit) *as he said.* Could the angel have thus spoken had not Jesus been truly divine?

We observe that Matthew mentions only one angel, viz. that one who spoke the words we have just considered. He says nothing expressly about the position he occupied, or of his posture while speaking. But, as before observed, we infer from his language, that it was addressed to the women from within the sepulchre; nor does Matthew describe the angel's appearance. Mark represents him as a young man clothed in a long white garment sitting on the right side. In these representations, there is no contradiction, but only greater particularity in one than in the other. Neither evangelist affirms, that there were not other angels present: and why may we not believe that there were myriads of these holy beings gathered around that place, each ready to appear visibly and perform his assigned part? At the birth of Jesus, a solitary angel at first appeared in the fields of Bethlehem to announce the event to the shepherds; but suddenly there appeared with him a multitude of the heavenly hosts (Luke ii. 9–13). And why only one present now, and not a multitude? Can we conceive of an event which could more intensely engage angelic minds than this second incarnation* of the Lord of Glory? 1 Pet. i. 12; Job xxxviii. 7.

Some Harmonists suppose, that Mary and Salome entered the sepulchre before any of the other women arrived, and it

* In Rev. iii. 14, one of the titles the Lord assumes is, (ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ) "The beginning of the Creation of God." Does not his title have respect to the *new* creation spoken of in Rev. xxi. 5; and was not this taking to himself the second time *the human body* thus prepared *and glorifying it* that "beginning of the New Creation" to which the title alludes? And may not Col. i. 15 and 18, also, refer to his glorified humanity? In his divine nature he was without beginning.

may have been so; we have no express information on the question. But as they did not enter the sepulchre until there was light enough to see objects within it, at least dimly; they must have lingered about the spot some little time before entering, although not the whole (ὄρθρου) period of the dawning. During this time, it is not improbable that some, though perhaps only a few, of these devoted friends of the Lord, joined them. Yet the company spoken of by Luke appears to have arrived some time after the first party left the sepulchre, although it could not have been very long. But not to dwell on conjectures, we pass on to the message with which the angel charged these women.

Matt.. xxviii. 7, "And going quickly, tell his disciples that he is risen from the dead."

Mark adds a particular which Matthew omits: "Go tell his disciples *and Peter*." We find no difficulty in understanding the reason of this special allusion. And how deeply must this message have affected Peter's heart! As an old writer says, it was a commission of comfort to all the disciples, for all had forsaken him and fled; but especially was it such to Peter, who had denied him with an oath. What follows in this verse was addressed by the angel to the women.*

"Behold he goeth before (ὑμας) *you* (not αυτους *them*) into Galilee. There shall ye see (ὀψεσθε) him: Lo, I have told (ὑμιν) you."

These allusions of the angel to the promises made by the Saviour in his private intercourse with his disciples (Matt. xvi. 33; Mark xiv. 28) and to the peculiar sin of Peter, give us a glimpse of the intercourse between angels and the Saviour and his disciples. Though unseen by material eye, they were privileged to follow in his train, witness his trials and sufferings, hear his words, and study in him, as

* Mark xvi. 7, as translated in the E. V., seems inconsistent with this explanation. But the punctuation of the original text is faulty. We should put a period after Peter, and make the rest of the verse a distinct sentence. "Go tell his disciples and Peter." What? That he is risen, that he is not here, In other words, "Go tell his disciples and Peter what I have just told you. The particle οτι like the Hebrew כי is asseverative, or pleonastic, as it often is, *e.g.* in John vii. 12. Why should the angel charge the women to tell the disciples and Peter that Jesus would go before them (*viz.* the women addressed ὑμας) into Galilee?

we may believe, the deep mysteries of God in the work of redemption. (1 Pet. i. 12; 1 Cor. iv. 9; Matt. iv. 11; xxvi. 53; Heb. i. 14.)

Matt. xxviii. 8. "And going out quickly (ἐξελθοῦσαι ταχὺ, that is from the sepulchre in which they were), they ran from the sepulchre with fear and great joy to bring the disciples word.*

Mark's language is more forcible than Matthew's. And going out quickly they fled from the sepulchre. For (τρόμος) trembling and (ἔκστασις) amazement (εἶχε) had seized them; neither said they anything to any one (*i.e.* while they were fleeing from the sepulchre towards the place from which they had come), for they were afraid.

This picture is drawn from life. The narrative bears internal marks of its truthfulness. How natural is Matthew's expression!—"fear and great joy." How contrary was this news to their expectation! They had come to the sepulchre to see it, and to weep there. They had brought sweet spices to anoint his dead body. Could anything be more contrary to their expectation than what they saw and heard? The sepulchre open—an angel its only occupant—no dead body there—the linen clothes lying—the napkin in a place by itself, and the explicit announcement of the angel. A strong ray of hope suddenly falls on their hearts. And yet possibly the angelic form they seemed to see, and the words they seemed to hear, might be unreal, or in some way deceptive. Hence the mixture of emotions. Besides the unwonted sight and voice of the angel would naturally excite the strong emotions Mark describes, and perhaps even restrain for a time the inclination, if not the power, to speak. Then again, their hasty exit from the sepulchre, their speed, and all of them under the influence of common emotions. Certainly unlearned, unpractised writers such as Matthew and Mark were, could never have invented a tale so true to nature—so life-like. These women having thus fled, and the angel perhaps having disappeared, the sepulchre was again solitary. But soon, probably very soon, another party of women arrived, whose visit is described

* To get this sense we put a comma after ταχυ and another after ἔδραμον, and strike out the comma after μεγάλης.

only by Luke. They were the Galilean women of whom he speaks in chap. xxiii. ver. 55, 56. These by themselves were a large company, but their number was increased by others who joined them. Luke xxiv. 1–3.—"These came at early dawn, bringing the spices they had prepared (before the Sabbath) and found the stone* rolled away from the sepulchre, and entering, they found not the body of the Lord Jesus."

Several circumstances prove conclusively that this was a different party from that mentioned by Matthew and Mark. To this party two angels appeared, whom Luke describes as men in shining garments. They appeared in the posture of standing.† The address of the angels was different, nor did they charge the women with any message to the disciples. The appearance of the angels, though it impressed the women with reverential fear, so that they inclined their faces towards the earth, yet had no overpowering effect. They are not represented as fleeing hastily from the sepulchre, or as speechless through fear. Two objections are sometimes made to this view.

1. It is said that Luke himself mentions (in ver. 10) Mary Magdalen, and Joanna, and Mary the mother of James and (αἱ λοιπαὶ) the rest with them; and hence it is inferred these were the women intended in the first verse. But if such were his meaning, why did he not say (vs. 10), It was Mary Magdalen, and Joanna, and Mary the mother of James, and the rest with them, who went (ὄρθρου βαθέως) very early to the sepulchre, bearing the spices they had prepared? And why did he say in the ninth verse, that these women, whose visit to the sepulchre he had described, told all these things to the eleven, and to the rest, and in the very next verse repeat that Mary Magdalen, and Joanna, and the other Mary told these things also to the apostles, if

* τον λιθον, *that stone* (οριστικως) *viz.*, that stone which Joseph of Arimathea and Nicodemus had put there, and which the priests and Pharisees had caused to be sealed. Yet Luke had not mentioned any thing about this stone before. He took it for granted, his reader would readily supply this and other circumstances which were generally known. None of the evangelists wrote as philosophers or orators write, but as men without culture and erudition, content to employ the language of common life. Luke is not an exception to this remark.

† Gilbert Wakefield says (εστησαν) *stood* in this place means no more than (ησαν) *were*. The remark may be critically just, but we think the evangelist means to express *posture*.

they were both but one and the same party? The repetition on this view would be quite useless.

What the evangelist intends may be thus stated. In the 9th verse he says, these women from Galilee, of whom he had just spoken, returned from the sepulchre, and told the eleven what they had seen. But there were certain other females, *namely*, the Magdalen Mary, and Joanna, and Mary the mother of James, and the other women (αἱ λοιπαὶ) of their party, who had already been to the apostles before, and had told them these things. If this is not the true explanation we can perceive no reason for repeating in the 10th verse what had already been stated in the 9th verse.

2. Another objection is, that the phrase by which Luke denotes the time when these women arrived at the sepulchre, as being at the very earliest dawn—at the first twinkling of grey light, and of course while it was yet dark. In this assumption we apprehend lies a mistake, and the one which has created the greatest difficulty in harmonizing this part of the evangelists. Luke uses, as we have seen, a word (ὄρθρος) which denotes the whole period of dawning from its earliest appearance till sunrise. To this he adds the qualifying word (βαθέως) deep; which, while it puts a negative upon the supposition that it was the appearance of the first and faintest ray of light, intimates that it was still early; when the dawn was somewhat, though not very far advanced.* Whatever difficulty there may be in admitting

* Ἅμα ὄρθρῳ may signify at the very first appearance of dawn. Περὶ ὄρθρον means about the dawn of day; it may be a little before or a little after the first appearance of light. Ὄρθρος βαθύς denotes a time when the dawning is still deep; that is, not very far advanced, though not the very first appearance of light. As when we say *early spring*, we do not mean the very first moment of spring, but an early portion of that season; so by *early dawn* we do not mean the very first instant of the dawn, but the first part of that period. See a note of the Rev. S. T. Bloomfield on Thucyd., book III., § 112, where he endeavors to show that ὄρθρου βαθέως—λίαν πρωΐ and ἑωθινὰς ἔτι δύσης, all refer to the same time, which he expresses by the phrases "peep of day," "the gray dawn." He cites most, if not all the places from classic authors in which the expression occurs, and comes to his conclusion with some diffidence. Had he not supposed that the three evangelists refer to the same party of women, his conclusion from his authorities would probably have been different. It is believed that the word βαθύς, in the comparative or superlative degree, does not occur in connexion with ὄρθρος, and the reason is, that its use in the positive degree is to denote time by comparison.

this sense of the expression, there is much more in harmonizing the other particulars of the two narratives, and certainly it is more reasonable to allow some latitude to a general expression of time, such as Luke's is, than to add to or take from the material circumstances in the narrative of either of the evangelists. Before we leave this passage, we should briefly notice the address of these angels.

Luke xxiv. 5, 6, 7. "Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

The force of the original is weakened in this translation. "Why seek ye the *living one*—the ever-living Jehovah Jesus—among dead mortals?" The expression reminds us of Rev. i. 17, 18: "I am the first and the last, the living one: I was dead, but behold I live for evermore" (see John xiv. 6, v. 26). Here, as before, we observe the only proof the angels appeal to is his own word: "Recollect that while yet in Galilee he spake to you [of this very event], saying, It behooveth the Son of Man to be delivered," &c. How familiarly these holy beings refer to a special communication the Saviour, foreseeing this very visit to the sepulchre, had made to these devoted females when perhaps none of his male disciples were present. They do not speak as though they were delivering a message with which they had been charged, but as of their own motion, reminding them only of what they already knew, and could not have forgotten, yet did not believe, as the spices they had prepared and brought with them proved. We may regard this address as a reproof of their unbelief, and its purport may be thus expressed: "You ought not to be surprised at any of these events which afflict you so much. While yet in Galilee the Lord told you plainly what would befall him on this visit to Jerusalem. He told you very expressly, too, that on this very day he would rise from the dead. Oh faithless and slow of heart to believe his plainest words."

We have no means of determining how long this company of women remained at the place. They appear to have entered the sepulchre immediately upon their arrival.

If the dawn had then so far advanced that they could clearly distinguish the various objects about them, they must have seen what Peter and John saw a short time afterwards. On any supposition, they saw enough to perplex them greatly. At this juncture the angels appeared, and explained the cause of what they saw, but could not understand.

The first company of women departed quickly from the sepulchre, in great fear, by the very express command of the angel (Matt. xxviii. 8; Mark xvi. 8). The second company were too much impressed by the unlooked for appearance of the angels and their address to linger in their presence. There was probably a design in these arrangements, bringing first one company and then another, and quickly despatching them to make way for a third. Thus proofs were multiplied, and the news was quickly and widely spread. However this may be, when Peter and John arrived, which could not have been long afterwards, they saw no person near.

While these things were occurring, Mary Magdalen found Peter and John, and told them how she went to the sepulchre, and what were her fears: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." What she feared she affirmed as a fact, but without evidence. It was her too hasty conclusion from her finding the sepulchre open. It is probable she stated both the fact of the open sepulchre and her conclusion from it.

John xx. 3, 4. "Peter therefore (ἐξῆλθεν) went forth, and that other disciple, and came to the sepulchre, and they ran both together; and that other disciple did outrun Peter, and came first to the sepulchre."

The impression Mary's communication made on the minds of these disciples may be gathered from these verses. They regarded it as very extraordinary. It impressed them very deeply. Had she told them she found the sepulchre closed with the stone, and surrounded with a military guard, it would have been just what they expected, and probably they would have remained unmoved where they were. But who could have removed the stone and conveyed away the body? To what place had it been taken?

what motive could any have for such a desecratio
cially at that time? By what means, if any, could th
ver the body, that they might bury it elsewhe
nd the reach of malice? These, or such as these, we
ably the questions which occupied their hearts a
ghts.

hn xx. 5. "And he, stooping down, saw the lin
es lying, yet went he not in."

hn was eager to see what could be seen, but his tim
of character prevented him from actually enterin
strange! This disciple, who feared not to stand
foot of the cross during the fearful scene of the cru
n, had not the courage to enter the sepulchre alone!

hn xx. 6, 7. "Then cometh Simon Peter, followi
and went into the sepulchre, and seeth the lin
es lie, and the napkin that was about his head n
with the linen clothes, but wrapped together in
e by itself."

e are struck with the particularity of the narrative, a

reasonings or conclusions, nor does he say that either communicated his reflections to the other; but he adds, that both he and Peter

xx. 9. "Until that time (οὐδέπω) had not understood (οὐκ ᾔδεισαν) the Scripture that he must rise from the dead."

His meaning, therefore, may be, that reasoning from these facts, and recalling our Lord's repeated declaration, that he should rise from the dead on the third day, light began to break upon his mind, and he soon came to the true conclusion, while Peter may have remained ignorant of the true solution until the Lord actually appeared to him. These disciples, being left to their own conjectures, may have reasoned differently. No interpreting angel appeared to them, and the thought of his resurrection might occur to one and not to the other as a possible solution of the strange occurrence. While they lingered about the solitary spot, Mary Magdalen returned, but whether any inquiries or communications passed between her and them we are not informed. Not a word is recorded as having been uttered by either Peter or John while they were there. All we know is, that having seen what they could,

John xx. 10, 12. "They went away again to their respective homes, while Mary stood without at the sepulchre weeping; and, as she wept, she stooped down *and looked* into the sepulchre, and seeth two angels in white sitting, the one at the head and the other at the feet where the body of Jesus had lain."

It was the strong affection and deep sorrow of Mary which detained her thus alone at the sepulchre. Yet she did not venture to enter it, as Peter and John had done. Perhaps she designed to do so,* and would have done so, had she not when stooping down discovered the angels within, whom she took to be men.

Do we inquire whether these angels were in the sepulchre while Peter and John were there, unperceived? Or did they enter it after these disciples had departed, without

* The words παρακυψαν εις το μνημειον may signify, she stooped towards the sepulchre *to enter into it.* The words *and looked* in our translation, are not in the original.

being seen by Mary? Were they the same angels that had appeared before, or others? These questions we cannot answer; yet we may learn from the narrative, however explained, something of the extraordinary powers with which these holy beings are gifted, and how they can minister unseen to the heirs of salvation while yet on the earth.

We do not reflect as we ought what numbers of them may move daily in the paths of human activity, wholly unperceived by us, or, if perceived, regarded as these were by Mary (1 Cor. iv. 9; Heb. xiii. 2; Luke xv. 10; Matt. xviii. 10; Rom viii. 38; 1 Tim. v. 21). During the present dispensation, we are clearly taught, they fulfil a most important ministry (Heb. i. 14), which in the world to come will be supplied by the glorified saints, whose service may then be performed for the most part as unperceived as the ministry of the angels is now (Heb. ii. 5; Luke xx. 36; Rev. v. 10).

John xx. 13. "They say unto her, Woman, why weepest thou?"

Why should they ask such a question? Did they not know why she wept? Did they not purpose to reply to her, but were prevented by the unexpected appearance of the Lord himself? Or were they conscious of his presence before? Or was their question designed merely to soften her surprise, or to invest the occurrence with the appearance of human life? Or do angels sympathize in the sorrows of God's people, and administer consolation by silent suggestion, and, when permitted, by audible speech?

John xx. 13. "She saith unto them, Because they have taken away my Lord, and I know not where they have laid him."

This answer shows how ignorant this devoted disciple was of her Lord's exalted character, and of the real object and end of his ministry. It shows us too, how completely his divine nature was concealed in his human, or, perhaps we should say, how truly and perfectly he was a man. Mary thought of him only as a deceased human friend, whose lifeless, helpless corpse had been removed from its resting-place by rude hands; perhaps by his enemies. In the fulness of her heart she had come early to the sepulchre to embalm his beloved remains, and preserve them from

early corruption. Her grief was that she was deprived of this mournful service. Had she thought of his resurrection to life could she have wept? Could she have inquired about where his body was concealed? How improbable it is, then, that Mary and all those who shared in her disappointment (Luke xxiv. 21) could have agreed together to circulate a report of his resurrection! (Matt. xxiv. 64). We observe that Mary replies to the inquiry of the angels with composure; at least without fear of them. She supposed them, in fact, to be men, not reflecting that they could not have entered the sepulchre if they were such, without her knowledge.

But the women to whom the angels appeared before, were very differently impressed; they made no reply, but fled affrighted and speechless from the place (Matt. xxviii. 5, 8; Mark xvi. 6–8). Why this difference? We suppose it was because the Lord designed to show himself to his disciples, and make her the first human witness of his resurrection. Another reason may be found, perhaps, in the typical office which Mary fulfilled at that time, which will be explained hereafter. For these purposes it was necessary that her mind should not be discomposed by fear or by any such strong emotions as would disqualify her for tranquil and exact observation.

John xx. 14. "And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus."

Naturally would Mary withdraw from the sepulchre on seeing two men within it. If her purpose was, when she stooped, to enter it, she would postpone it until the men (as she took them to be) had withdrawn. She turned, perhaps, with the intention of retiring (till they should withdraw) to some place out of view. Some commentators understand the words (ἐστράφη εἰς τὰ ὀπίσω) of the evangelist as signifying that she left the sepulchre, and was on her way returning to the city. We see no occasion for this interpretation. The narrative, which is very circumstantial, seems rather to imply, that at the instant of rising from her stooping posture, and averting her face from the sepulchre, she saw the Lord standing near her, as it were, before the door of the sepulchre, within her reach, and in the view, perhaps, of the persons within the sepulchre.

John xx. 15. "Jesus said unto her: Woman, why weep-
thou?"

The first of these inquiries is the same as that just before
de by the angels. Yet neither question was put for
rmation, but rather as a proof to Mary of the reality of
bodily presence. It is not necessary to say that he
ded not that she should tell him why she wept, or whom
sought. His voice, his appearance, and perhaps the
ce, suggested to her that he was the gardener, and she
lied, in continuation of her answer to the angels, which
took it for granted he had heard.

John xx. 15. "If *thou* hast borne him hence, tell me
ere thou hast laid him, and I will take him away."

And if thou (art the person who) bore *him* (that is his
d body) hence," &c. This language is perfectly natural,
just such as would be suggested by the circumstances;
so was the grief which lavished itself on the inanimate
ains of her departed friend. Yet these did not consti-
the Lord's person, Luke xxiii. 43. But how remote

John xx. 16. "Jesus saith unto her Mary: She turned herself and said unto him Rabboni, which is to say Master," —rather "my master"—"it is my master."*

On seeing the angels within the sepulchre, Mary turned from it, and in so doing she perceived Jesus, obliquely—or as we may say—over her shoulder. In this half-averted posture he first addressed her and she replied. But upon hearing her name pronounced (στραφεῖσα) turning yet more, so as to survey his person, instantly she recognised him. How great was her surprise! One word was all that she said, or could say. Her highest hope and most intense desire, at that very moment, was to find the dead body of her friend. The bitterness of her grief she had just vented in his ear whom she sought for as dead. She had found him, not dead, as she hoped, but alive, which she had not thought of as possible.

Some commentators suppose that our Lord at first assumed the tones of a strange voice, but afterwards changed them to his own. We suppose that it was through his power over the mind and spirit of Mary that he made himself known to her. Her conviction of the reality of his presence and of the identity of his person appears to have been instantly full and perfect, just as it was eight days afterwards in the case of Thomas (ver. 28). This power is an attribute with which he will endow the renewed nature of all his people when they shall be changed into his likeness.

Although Mary uttered only one word at this interview, yet it is supposed she approached him as if to touch his person, or that she fell at his feet, as if to embrace them, which gave occasion to the first part of our Lord's reply, "Touch me not." Why should he forbid her to touch him unless she were attempting to do so? We might admit the

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subject to your spiritual natures that you will have power, simply by taking thought, to assume any form and stature, and appear and disappear in any part of the universe, as the service of God may require.

* רַבִּי Rabban *Princeps* was the highest title of a Jewish teacher. Buxtorf (see the word in his Lex. Talmud. fol. col. 2176), says: "Titulus summæ dignitatis circa tempora nati Christi, ortus in Hillelis filiis qui principatum gesserunt, in populo Israelis per ducentos circiter annos. Septem tantum hoc titulo appellati fuere qui præter doctrinam et prudentiam etiam fuerunt נְשִׂיאִים *principes* et hujus status respectu appellati fuere singuli Rabban."

conjecture as plausible, or at least as harmless, were it not made the ground of interpreting the rest of the sentence. If the sense of the passage depended upon such an action of Mary, we cannot suppose it would have been passed over in silence. We prefer to consider the record, as designed to convey important instruction to the church (2 Tim. iii. 16), rather than to denote a fugitive circumstance personal to Mary and her fellow disciples.

John xx. 17. "Jesus saith unto her (μή μου ἅπτου) touch me not, for I have not yet ascended to my Father (οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου).

Most commentators say, this is a very dark and difficult passage, and some say it is the most difficult in the history of the resurrection; yet it would be impossible to find a passage more easily to be understood, if we take the words in their literal sense. It is only when we adopt the common prejudice of a single ascension at the end of forty days that we feel obliged to depart from the plain sense of the words, "Touch me not, because I have not yet ascended to my Father,"—implying, that if he had ascended, she might touch his person. The difficulty is to reconcile this sense with the fact that a short time afterwards he allowed the women whom he met returning from the sepulchre to the city to hold him by the feet. Yet the common belief is, he had not ascended at that time, and did not ascend until he had given his disciples many infallible proofs of his resurrection, by means of the touch, as well as the senses of sight and hearing (Luke xxiv. 39; John xx. 25; Acts i. 3; x. 41).

This difficulty is generally got rid of by rejecting the literal sense and substituting another which the words do not naturally bear. Thus: Cling not to me: spend no more time with me in joyful gratulations: For I am not going to ascend immediately: *Non statim ascendo—adhuc versor in terris.* You will have many opportunities of seeing me again. Therefore, go now to my brethren without delay, and tell them (ἀναβαίνω) that I *shall* ascend, depart (that is, after 40 days) to my Father and your Father; to my God and your God.

This paraphrase converts the perfect and present tenses of ἀναβαίνω into the future, and assigns to (ἅπτομαι) the word

touch, a sense which it does not elsewhere bear.* It is remarkable how very generally the commentators agree in rejecting the literal sense. Yet we believe the literal sense, as expressed in the authorized English version, gives the true reason of the prohibition; "because I have not yet ascended to my Father."

The High Priest under the Levitical economy was a type of Christ. He only, of all the priests, went into the holiest place once a year, and then not without blood. Levit. xvi. 3; Exod. xxx. 10; Heb ix. 7, 12. No person was permitted to be with him in the tabernacle of the congregation† on the great day of expiation. Preparatory to the solemnities of that day, the High Priest was removed from his house and family during seven days, lest he might contract a defilement which would disqualify him for the solemn occasion. On the day of atonement, he purified himself with water, before he entered on his duties (Lev. xvi. 4); and one reason why no person was permitted to be with him in the tabernacle at that time was (it is probable) to prevent the possibility of ceremonial or actual pollution, by even the slightest touch of any of the people on whose behalf he was acting.

Now the whole of this ceremonial was typical of the sacrificial work of the Lord Jesus; and when he appeared to Mary, he was, so to speak, midway in the act of making that atonement which the Levitical ceremonial, and the High Priest prefigured. He, the priest and the victim, had been slain—his blood shed, but he had not yet entered the Holy place (Heb. ix. 11, 12), that is, the Upper Sanctuary of which the earthly was a type—or, using his own

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* See Canne, Brown, Blaney, Scott, Townsend, Chandler. Clark, Diodati, Jansenius, Bengel, Lamy, Chemnitz, Gottfried Less., Glassius, Vigerus de Idiom. Gr. L. And, for the use of ἅπτομαι in the New Testament, see Matt. viii. 3, 15; ix. 20, 21, 29; xiv. 36; xvii. 7; xx. 34. Mark i. 41; iii. 10; v. 27, 28, 30, 31; vi. 56; vii. 33; viii. 22. Luke v. 13; vi. 19; vii. 14, 39; viii. 44, 45, 46, 47; xviii. 15; xxii. 51. Gottf. Less. cites Luke xviii. 15 and 1 John v. 18 to prove that ἅπτομαι may signify to embrace or take violent hold of. But such constructions are not only unnecessary in those places but very harsh.

† Some have suggested the expression, "tent of meeting" that is between God and man, instead of Tabernacle of the Congregation. See Exod. xxix. 42, 43; xxv. 8. Rev. xxi. 3.

rds—he had not yet ascended to the Father, but at that y moment was on the point of doing so. No person, refore, could intercept or even touch his person at that e. Hence, as we suppose, the prohibition, "Touch me ." The type must be fulfilled in all points, and in this well as others.

But why, it may be inquired, did he thus show himself to ry and to her only? Why was not John or Peter or ry, his mother, favored with this first view of his risen son? Or what necessity was there, that he should ap- r to any of his disciples before his ascension? It is dif- lt, perhaps quite impossible, to answer such questions h confidence, except by saying, that such was his sove- gn pleasure. Yet, if we may be allowed to conjecture, re was a typical necessity for the selection of some per- , and a typical propriety or exigency was fulfilled by the ction of this female. Our Lord was manifested in the h, that he might destroy the works of the devil. 1 John 8. This woman is spoken of in Luke viii. 2, as having n in a peculiar manner the victim of Satanic power

through the Divine power and grace of the Saviour. In other words: She was chosen to represent, as it were, at the altar of the great atonement, the true Israel, or the elect people of God; who, like her, will all be delivered from the bondage of Satan and transformed, while living in the flesh, into his friends and followers: although, like her, they will still be impure and their touch defiling, by reason of their sinful natures, until their bodies shall be transformed by his Almighty power into conformity with his likeness.

But why should he exhibit himself to such a representative, before he entered the sanctuary above? This is another question equally difficult to resolve. Yet may we not suggest, that as the people of Israel during the Levitical economy and the tabernacle service, stood assembled without the outer tabernacle, and the high priest was not altogether hidden from their view, until he entered within (καταπέτασμα) the inner veil; so Mary was brought to this place at the moment of the passing of our great high Priest within the veil (i.e. his ascension to the Father), that she might, in this respect also, fulfil the import of the typical tabernacle service.

Having thus exhibited himself to Mary Magdalen first of all, as Mark xvi. 9, expressly informs us, he gave her a message to his brethren, quite different from that he soon afterwards gave the women returning from the sepulchre. Matt. xxviii. 10.

John xx. 17. "Go to my brethren, and say to them, I ascend to my Father and your Father, to my God and your God."

To the company of women he said nothing of his ascension to the Father, but simply, "Go tell my brethren, that they go into Galilee, there shall they see me." If his ascension to the Father were to follow his appearance in Galilee, why send this message to them before going thither? Why send it at all? Why did he not communicate it to them in person? If he were not to ascend till after forty days, he would have frequent opportunities of communicating this fact to them. We submit to the judgment of the reader whether this message should not be explained by John xvi. 28; xiii. 31; xiv. 2, 3, 12, 28; xvi. 5, 7, and similar passages. In his farewell discourse, he had assured them of his

speedy departure from the world to the Father, and explained to them, as far as they were capable of understanding him, the great benefits which this event would bring them. He now sends them word by Mary, that he was on the point of executing that purpose. Hence, when they should afterwards see him in Galilee, or elsewhere, they were to regard him, not as an inhabitant of the earth, but as come again to them from the Father, and who would at length come to receive them to himself to abide for ever with him. John xiv. 2, 3 ; xvi. 16. In accordance with this idea, he spoke of himself in his first interview with the apostles the same evening, as being no longer with them in his earthly relations—as of one belonging to another world. Luke xxiv. 44. This gracious message, then, served to denote the moment at which his earthly ministry was completed, just as the rending of the veil denoted the end of the Levitical economy. Accordingly, we suppose that having given it, the Lord instantly disappeared from the view of Mary and appeared in the presence of the Father. The evangelist does not expressly say so,—nor was it necessary, if the design were such as we have supposed ; because it might be left to be inferred by the reader.

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* Chancellor D'Aguesseau, born at Limoges, France, Nov. 27th, 1668, one of the most illustrious men of the age in which he lived, makes the following reflections on this passage. "Un Dieu se faisant homme, a fait les hommes Dieux. Il s'est abaissé vers nous pour nous elever jusqu'à lui et etablir par là,—toute proportion gardée,—une espèce d'egalité entre lui et nous. (See Note on John xvii. 20–24, in Vol. iii., p. 97 to 100, where this idea is developed). C'est pour cela, que dans le méme endroit il appelle les apôtres ses frères—*propter quam causam non confunditur eos fratres vocare* (Heb. ii. 11.) dit St. Paul. Il accomplit ainsi et dès ce moment la prophétie de David. *Narrabo nomen tuum fratribus meis.* Y a-t-il rien de plus consolant pour les Chretiens, que d'apprendre qu'ils ont un méme Dieu et un méme père que Jesus-Christ, et qu'ils sont ses frères: C'est un effet de la bonté extréme et toute divine du fils de Dieu d'appeller ainsi, dans l'etat de sa puissance ceux méme, qui l'avoient abandonné dans les jours de son humiliation et de ses souffrances. Les Divines Ecritures, retentissent par tout de cette verité consolante St. Paul nous fait souvenir dans toutes ses epitres, non seulement que nous sommes les heritiers d'un Dieu vivant dans le ciel afin de mepriser les choses de la terre, mais encore, que nous sommes les co-heritiers d' un Dieu mort en croix afin de ne pas refuser de mourir avec lui sur la nôtre. *Ipse spiritus testimonium reddit spiritui nostro quod sumus filii Dei. Si autem filii et hæredes ; hæredes quidem Dei, cohæredes autem Christi.* Quelle religion, quelle philosophie a jamais enseigné une doctrine, si sublime, si glorieuse, si precieuse pour l'homme."

John xx. 18. "Mary Magdalen came (went) and told the disciples that she had seen the Lord and he had spoken these things unto her."

It does not appear that Mary met with any of her female companions after she left them early in the morning at the sepulchre to go in search of John and Peter. It is not probable she remained long at the sepulchre after the Lord disappeared from her view. Peter and John had left the place not long before, and perhaps were still on their way returning to their homes. It would be natural to suppose that she hastened as she did before in search of them, to communicate the joyful news and correct the false impression she had made by her too hasty conjecture; which, nevertheless, had been confirmed by their own observations. Whether she overtook them, or where or to whom she first delivered the Saviour's message, we are not informed. We have reason to suppose, however, that Cleopas and his companions had not heard it when they set out for Emmaus: for they spoke only of the appearance of the angels to the other women (Luke xxiv. 22, 23). Hence we infer that the Lord's appearance to Mary was not known to them, nor generally known so early as the appearance of the angels to the women of whom Luke speaks, although it might have been known to Peter and John even before they heard of the appearance of the angels. For the evangelists abridge all these various communications into general expressions, without noticing the particulars. We are at liberty therefore to apply them as other circumstances require.

We cannot leave this passage without saying that notwithstanding the indefiniteness of this portion of John's gospel in respect to some particulars, there is an air of truthfulness about it, that cannot escape the observation of any one accustomed to consider and weigh the probabilities of history. We *feel* that the narrative cannot be a fiction—it is so circumstantial, so natural, even life-like: so consistent in all its parts, so consonant with the characters of these three disciples, that we want no higher or clearer internal marks of truth. Read verses 3 and 4—6 and 8; how minute the particulars. Again: Read verses 5 and 6; how consistent with what we know of the characters of Peter and John. Now read verses 14 and 15; what more natural?

The two apostles saw nothing either of the angels or of the Lord. This is confessed. The solitary witness of this wonder was a lone woman, whose excited feelings or heated imagination sceptics would say misled her. Yet they name her as the witness! Would a deceiver thus write? We think it quite impossible.

Mark, to whom we now turn, is a little more particular in some respects than John, although his account also is very general. He says:

Mark xvi. 10, 11. "She," Mary Magdalen, "went and told them that had been with him, as they mourned and wept, and they when they heard that he was alive and had been seen by her, believed not."

If we turn to Luke xxiv. 10, we observe that he joins Mary Magdalen with Joanna and Mary the mother of James, and other women as the bearers of this news, without distinction of times or places. His object was, as has been observed, to say once for all, and in general terms, that the apostles received information of the occurrences at the sepulchre from the women. He does not therefore contradict John or Mark.*

It is not probable, Mark intends to include among the number of persons he refers to, the women who had been at the sepulchre and had seen the angels and heard from them of the Lord's resurrection. These would not be likely to discredit Mary's words: besides, the unmingled sorrow in which Mary found those of whom he speaks, shows that they had not yet received any intimation of the joyful event. It is probable, therefore, that Mark does not include Peter or John in the number. But if (as we have supposed probable) Mary hastened first after Peter and John and told them, and afterwards others, we see why John should

* Some commentators suppose that Luke should be understood as saying, that Mary Magdalen and her company conveyed the information before the other women; at least that some one of them did so, to some of the apostles. Hence they translate the aorist ελεγον ver. 10, as a pluperfect, and the whole verse somewhat in this way: "But there were others who had already told these things to the apostles, *namely*, Mary Magdalen, Joanna, Mary the mother of James, and other women who were with them." That is to say, these women had conveyed the information they possessed to the apostles, or some of them, before those Galilean women, spoken of in the preceding context, returned from the sepulchre to the city. See note on Matt. xxviii. 2.

not add as Mark does, "they believed not," because it is probable John did believe, or if not, that both he and Peter were prepared by what they had seen, to give credit to her words. Accordingly on hearing this second communication of Mary, as we suppose,

Luke xxiv. 12. "Peter arose and ran" again "to the sepulchre, and stooping down he beheld the linen clothes laid by themselves" as he had seen them before, "and departed wondering in himself at that which was come to pass."

Some commentators suppose that Luke here refers to the visit which Peter made to the sepulchre in company with John (John xx. 3). Others maintain that Peter made two visits to the sepulchre that morning,—the first in company with John and the other alone. The question cannot be determined with certainty. We incline to the latter opinion.*

On this assumption, we conclude that Luke refers to the visit of Peter which was generally best known, and that John writing at a later period, and intending to supplement Luke, relates an earlier visit, when he was Peter's companion. From what we know of Peter's character, there is nothing incredible in the supposition that Mary's account of the appearance of the Lord to her should determine him instantly to make a second visit. It was just like him to do so. We add; it is not improbable that the Lord appeared to Peter on this second visit, either when he was alone at the sepulchre or on his return from it. When should we anticipate such a gracious manifestation to Peter alone, if not on such an occasion? Luke, it is true, does not mention the fact in connexion with the visit of which he speaks.† The

* Some regard this verse in Luke, as an interpolation made from John's gospel. They say it is not contained in some of the most authoritative MSS. The language is similar, and looks, it is said, as though it had been copied from John. But there is nothing incredible in the fact that similar words should be employed to express the same ideas, nor in the supposition that Peter made two visits. Besides no part of the commonly received text ought to be rejected except upon the most convincing evidence of spuriousness.

† We notice a similar omission in Luke i. 20. He there tells us only that Zacharias was punished for his incredulity with *dumbness*. And yet it is plain from verse 62 that he was deprived of hearing also: a fact brought in incidentally, out of place, to complete the narrative. The English reader, however

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a veil over it. Only incidentally it is mentioned, as
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ke speaks arrived; and soon after them, Mary the
r of James and her party. We return now to

Matt. xxviii. 9, 10. "And as they [that is, Mary
ther of James and her companions] went to tell his
es, behold, Jesus met them, saying, All hail. And t
e and held him by the feet and worshipped him. T

account for the difference by the manner in which he made his appearance. In the case of these women he approached them as a stranger might who chanced to be walking the same way. By his salutation simply he makes himself perfectly known to them. They fall at his feet, worshipping, and embraced them, which he now permits. They feel no doubt of the reality and the identity of his person. He gives them no other proof, and disappears from their view, but how soon, or in what manner, as in the case of his appearance to Mary, we are not informed.

We have already remarked upon the difference between the messages he sent to his brethren by Mary Magdalen and by these women: the one related to his ascension to the Father, the other to his appearance in Galilee. Why did he not send the same message to his brethren by these women as he had by Mary Magdalen? The reason we suggest is, that he had in the mean time ascended to the Father, and fulfilled the typical import of the entering of the High Priest within the veil (see note on John xx. 17).

It is commonly taken for granted that our Lord's first ascension into heaven was that particularly described in Acts i. 9, after having been seen by his disciples forty days. Yet on the evening of the day he arose he spoke of himself as no longer a proper inhabitant of the earth in his human person (Luke xxiv. 44). Nor can it be denied that he appeared and disappeared, from time to time, under such circumstances as were wholly new and strange, and in no way agreeable to the state of his body and behavior while he was truly and properly an inhabitant of the earth. Hence we may infer that he was during that period ordinarily an inhabitant of the heavenly world. During the ancient economy, though not then incarnate, he frequently appeared, as the Angel Jehovah, in a visible form, to patriarchs and other holy men; much in the same way he appeared during these forty days to his disciples. And why should his ascension be delayed for the purpose of exhibiting his risen body to his disciples? (Acts x. 40, 41). Why could he not appear to them from heaven as he afterwards did to Paul? Is there any text which proves that his risen body was locally confined to the earth during all

this time? The question can be resolved only by the testimony of the sacred writers.

We have already considered the reason why our Lord forbade Mary to touch his person. As it seems to us, the words of our Lord are not intelligible except upon the supposition that he then was about to ascend to the Father, which Paul explains (Heb. ix. 24) ascending into heaven itself. But whether this means that he ascended far above all heavens (Eph. iv. 10), or that he passed through all heavens (Heb. iv. 14), or that he ascended higher than the heavens (Heb. vii. 14), are questions into which we need not inquire. We know not where the place denoted by the Saviour's words may be, nor do we suppose that the proper interpretation of them depends upon any such considerations.

Yet it is probable that inadequate and even low conceptions of the Saviour's power, have had a determining influence upon commentators in interpreting these words. Insensibly we are influenced by the idea of difficulty and distance, as though it would require effort and time for the risen Saviour to ascend to and return from the Father. Such impressions are erroneous, and would not be entertained a moment if we could conceive adequately of the attributes with which our Lord invested his risen human body. We know that it is the most wonderful, the most perfect work of his almighty power and infinite skill—the tabernacle of his omnipotence. It is neither unreasonable nor unscriptural to believe, that he who gave to the light its velocity, and to the lightning its power, would impart to his risen and regenerated human body, power transcending immeasurably all the powers of created natures, so as to make it the fit instrument of his infinite purposes. To him the universe, vast beyond our conceptions as it is, lies open to his view, and is accessible at his will. Its remotest extremes are to him like adjacent apartments in the Father's house (John xiv. 2; Heb. iii. 4; John xvi. 28; iii. 13; Prov. xxx. 4). Who that believes in the divine nature of the Lord Jesus can doubt his power to appear at any moment in any part of the universe he governs. To ascend to the Father, to enter into the upper sanctuary, within the veil, into heaven itself, required of him, not

effort, not time, but only the will to do it. To return from thence to the women, as they were going from the sepulchre to the city, was no more to him than to pass from the garden of Joseph to the place where he met them (see Journal, vol. vii., 569, 573). We now proceed to another testimony, recorded only by Matthew; we mean the testimony of the watch, or military guard, to the high priests.

About the time the first party of women returned, or, it may be, while they were on their way,

Matt. xxviii. 11. "Some of the watch going into the city, showed to the high priests all things that were done."

How many persons composed the watch we are not informed; nor do we know how many of their number went to the high priests. The evangelist's words would be made good if only those of the watch went who were in command. They went only to the chief priests, Annas and Caiaphas (probably to the palace), and communicated to them the things which had occurred. At what time they went is not stated, but we may reasonably infer that it was after sunrise. Where the watch remained during the interval is an inquiry which we cannot resolve. These minute particulars are not important, and for that reason have not been recorded. Nor do we know the especial matter of their communication. While, on the one hand, the terrors of the scene had bereft them of the power of minute observation, they were by the same cause most thoroughly convinced of the presence of divine power, and able to exculpate themselves from all blame. The emergency required prompt action. Accordingly,

Matt. xxviii. 12–14. "They, viz. the high priests, assembled with the elders, and having consulted together, gave the soldiers large money."

The body which was thus convened, composed the Sanhedrim or Council of Seventy, established by Moses. The same body is referred to in Matt. xxvi. 5.* It is not improbable the soldiers repeated before the assembled council the

* The word (συναχθέντες) *assembled* may be construed in connexion with the word (τινὲς) *some* of the watch. The original is somewhat indefinite, and indeed is not grammatically exact, yet such as an uncultivated writer would very naturally employ.

account they had given to the chief priests, and were then dismissed to allow an opportunity for private consultation. Obviously, the measure proposed, in order to be effectual, must have embraced all the soldiers employed on that duty; otherwise, no concert in their falsehood could have been expected, nor any sufficient inducement to suppress the truth. Yet the details of this proceeding are wholly omitted. We only know the result of their consultation and the measures they adopted.

Matt. xxviii. 13. "Saying: say ye his disciples came by night and stole him while we slept."

"Say ye"—to whom?—to Pilate the governor? The severity of the military discipline of the Romans renders the supposition exceedingly improbable. We can scarcely believe the soldiers would voluntarily say to their commander that they slept on their post and allowed the body to be stolen, which they had been set to guard. Even if Pilate did not regard the service as an important one, he would, nevertheless, regard their neglect of it a serious breach of duty, severely punishable. The meaning of the priests, as we infer from the two verses following, was that the soldiers should give this out to the people—the Jewish public at Jerusalem. But how? By a direct and bold avowal of their own delinquency? Such an avowal, perhaps, would not have accomplished the object so certainly as an indirect method. They were rather to hint it from time to time as opportunity occurred, so as to give occasion of suspicion against themselves rather than to be open self-accusers. In this way a rumor among the people would be excited, which might come to the hearing of Pilate. The artfulness of the priests consisted (in the judgment of some commentators) not so much in the invention of the falsehood as in their contrivance for its diffusion; while others, not perceiving this, find nothing but a gross inconsistency in the report itself, which stamps it as a palpable falsehood. "Did the soldiers sleep? How then could they know the disciples stole the body? Did they see the disciples take it away? How then could they be asleep?"

Such an interpretation greatly underrates the malicious ingenuity of the members of the Sanhedrim; so much so, as to reflect upon the credibility of the evangelist. We can-

not easily believe, that these astute, crafty men, after having resolved to propagate a falsehood as the only means of extricating themselves from discredit with the people, would contrive one palpably contradictory in itself. Probably the priests and elders in secret council, resolved to fall back on the suggestion they made to Pilate, as the reason why he should order a guard to be stationed at the sepulchre (Matt. xxvii. 63, 64), and pretend that *what they feared had been realized*, notwithstanding the precaution Pilate had adopted. In this way they complimented their own sagacity, as well as maintained consistency. Not being there themselves, they could not be supposed to know of their own knowledge, whether it was through the wilful connivance or negligence of the guard that the mischief happened, but they insisted no doubt, that in one or the other way it must have happened; the latter supposition might be admitted as the most charitable. As for a dead man coming to life, and coming out of a sepulchre so securely closed—the idea is preposterous! This, or something of this tenor, the priests would very probably say. Then, to guard against any contradictory statement from the soldiers, they bribed them to let the affair take the course suggested, rather favoring it by inuendoes and a suppression of the truth. Thus arranged, the rulers on the one hand might say, "What we foresaw and forewarned the governor against, and earnestly besought him to prevent, notwithstanding all our pains, actually occurred. His disciples came by night and stole the body away: a thing which could not have happened if the guard had been faithful. How it happened they best know. The most charitable supposition is, that they fell asleep, and the disciples, watching their opportunity, opened the sepulchre and purloined the body."

The soldiers played their part in the deception, as we may suppose, by not denying, but by ambiguous conduct, rather confirming the bold assertions of the priests and rulers. How easy, how natural was it for them to say, confidentially to some friend, that not supposing any person would dare to come to a place thus guarded at the dead hour of the night, and believing that the apprehension of any attempt to steal the body was quite preposterous, they were not so watchful as perhaps they ought to have been; and, in fact, that

drowsiness might have overtaken them while each depended on the vigilance of the others, and while they were in that condition the disciples might have taken the body without their knowing it. An explanation of this sort, made in confidence, would almost certainly be repeated, with additions at each repetition, till it would pass from mouth to mouth among the common people as a positive fact. It requires but little observation of human nature, to perceive how an effect of this kind could be accomplished. The tendency of the popular mind to exaggerate and falsify even true accounts is proverbial. To this natural disposition or vice of the human heart the priests and rulers appealed (as we suppose), substantially, if not circumstantially, in the way suggested, in order to extricate themselves from the serious difficulty in which the truth would have involved them. The contrivance answered the purpose, for the time, of parrying the shock which the unvarnished truth would have made on the public. Yet, if we reflect but a little on the circumstances, the extreme improbability, if not impossibility of the report, will be apparent. How improbable it is that all the soldiers (were there only three of them) should have been asleep at the same time, and so profoundly that neither of them should have been awakened by the noise made by the rolling away of the large stone—the bringing forth of the body after liberating it from the bandages, in which it was wrapped up! Again, only a few hours before, all the disciples had fled through fear, glad to escape with their lives. They convened secretly with closed doors, as companions in sorrow and misfortune, but so far as we know, for no other reason. They had given up all hope in Jesus as Messiah. They had even embalmed his body to preserve it a little while from corruption, and others, not knowing that it had been done, prepared spices, and came to the sepulchre to do it.

Again, if we contrast the conduct of the apostles and that of their rulers during the three days just closed, with their conduct, respectively, on the day of Pentecost and the days following it, we shall find it quite impossible to give credit to such a report, even for a moment. For then these timid disciples came boldly before the people in the temple, at Jerusalem, and in the face of the rulers preached the resurrec-

tion of Jesus. They boldly charged them with the murder of Jesus, the Holy One, and the Just, and the Prince of life. No attempt was made by the priests and rulers to disprove their assertion. On the contrary, thousands of the common people, and a great many priests, fully believed the fact, and joined the apostles. To this proof we shall return hereafter.

Matt. xxviii. 14. "And if this shall come to the governor's ears, we will persuade him and secure you."

This promise was in addition to the gift of money. It proves that the soldiers were rather to conceal the matter from the governor than to declare it to him. There were chances that the governor would not hear it, for he commonly resided at Cæsarea Palestina; and if he should not hear it, they would be safe; but if the rumor should reach him, then they promise to persuade, or win him over to their side. What means they intended to employ they do not say. It is not to be supposed they would be so unwise as to tell the soldiers in plain terms, that they would (πεῖσαι ἀργυρίῳ vel χρήμασι) bribe him, which was no doubt their purpose. They knew the character of Pilate. He is represented by contemporary authors as most unjust, avaricious, and venal. He had committed innumerable robberies and other acts of flagrant injustice. With him, everything was accounted right which was profitable to his purse. Nothing could be easier than to persuade such a judge and secure the soldiers against his displeasure.

Matt. xxviii. 15. "So they," the soldiers, "took the money and did as they were taught; and this saying is commonly reported among the Jews until this day."

This evangelist wrote his gospel, it is probable, about the year A.D. 41.

Until that time, the report was common among the unbelieving Jews of Palestine. He gives us no reason to suppose that Pilate, or the Romans, or any Gentile nation ever gave credit to it. On the contrary, if we may believe Justin Martyr (Apol. II.), Tertullian (Apol. cap. v. 21), and Eusebius (Lib. II. cap. ii.), Pilate wrote to Tiberius such an account of the life and miracles of the Lord Jesus Christ that he was willing to have the Senate decree divine honors to him. Eusebius intimates that Pilate spoke of his resur-

rection and ascension. But the unbelieving Jews took great pains to spread and perpetuate this false report among their own people, as is proved by the writings of their Rabbins. The evangelist does not inform us, in express terms, what account the assembled priests and elders agreed upon in their meeting, but only upon what they desired the soldiers to say. We have conjectured that they fell back upon the suspicion they expressed to Pilate, which they may have moulded into the story contained in a very blasphemous book called *Toledoth Jeschu*,* the absurdity of which, as it seems to those who have the New Testament, appears from the fact that it ascribes the theft of the Lord's body to Judas Iscariot, who told it to one of their sages, and by that means they discovered the body, after it had been stolen, under the bed of a river or stream where it had been secreted.

But even this story tends to establish the truth of Matthew's narrative; for it admits the fact that the sepulchre, after having been thus secured, was found empty. Yet it was quite impossible for the friends of Jesus to purloin the body, for the reasons already suggested. How, then, can we account for the admitted fact except as the evangelist does? And if he arose from the dead, what more probable than that the rulers—his enemies—to save their credit with the people, should invent such a fable. We now return to the other appearances of the Lord on this eventful day. Turning to Mark we find,

Mark xvi. 12, "that after" his appearance to Mary "he appeared in another form (ἐν ἑτέρᾳ μορφῇ) unto two of them as they walked and went into the country."

This is a very brief and general account of an appearance which Luke records more at length, which we shall next notice. By *another form*, Mark means a form different from that in which he appeared to Mary, or in a form different from that he bore during his personal ministry. Mark leaves us to infer that these two recognised him, be-

* The principal part, if not the whole of this book, is transcribed into Eisenmenger's Entdechtes Judenthum (see vol. i. p. 189), and translated into German. It is also published in Wagenseil's Tela Ignea Satanæ. It is said the Jews have the custom to read this book in their houses on Christmas eve, in order to *dishonor Christ and teach their children to blaspheme.*

cause, he says, they went and told it to the residue. But he does not tell us when or how, or what passed between them, nor to what place they were going. Some commentators suppose the change in his appearance arose from the change of his dress; that there was, in fact, no change in his person. Others inquire whether his dress was not visionary, and if not, how, when, or where he procured it? whether he created it, or received it from an angel? whether it was the dress he wore before he suffered? Such inquiries cannot be resolved by the text, nor would they shed light on the way of salvation if they could. In connexion with this text we now turn to

Luke xxiv. 13. "And, behold two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs."

Luke here supplies us with some particulars which Mark passed over. Cleopas, he says, was one of the two disciples, and the place in the country they were going to was Emmaus, a village about seven and a half or eight miles distant from Jerusalem, situated, as is supposed, at the north-west, say, about three hours' walk from the city.

Luke xxiv. 14, 16. "And they talked together of all these things which had happened, and it came to pass, while they communed and reasoned, Jesus himself drew near and went with them, but their eyes were holden that they should not know him."

This is the first appearance of the Lord mentioned by Luke, being the same as the second mentioned by Mark. It was probably the fourth. Cleopas, it is supposed, was otherwise called Alpheus. He was the husband of Mary, the sister of Mary the mother of Jesus, and the father of James the less (Matt. x. 3; Luke vi. 15; John xix. 25), and of Joseph or Joses. His wife, consequently, was that other Mary who accompanied Mary Magdalen early in the morning to the sepulchre (Matt. xxviii. 1; xxvii. 56, 61). We have seen that on her return from the sepulchre the Lord appeared to her and her companion, and permitted them to embrace his feet. It is probable, therefore, that Cleopas left Jerusalem for Emmaus before Mary his wife returned to the city from the sepulchre, or at least before he met with her. He shared deeply in the attachment

ich she bore to the Saviour. His countenance (ver. 17) owed his sadness, and his conversation the burden of his art (ver. 14). Had he felt otherwise, it is not probable would have been thus favored.

The topics of their conversation, we may safely infer, re those enumerated in verses 19–24: Jesus of Nazareth, greatest of the prophets; the sin and folly of the ests and rulers in procuring his crucifixion; their own appointed hopes; the startling report of the women who re early at the sepulchre; the confirmation of it in part some of their male companions. What themes!

While they were communing and reasoning, Jesus drew r, in the guise of a stranger, and walked along with m. Mark, we have seen, intimates that his form was nged. Luke intimates that an effect was produced upon ir vision. Both amount to the same thing, for both cribe the cause from the effect, which might be pro- ed by the divine power in many ways, but in what way ld not be known except by revelation, which in this

superior information, but call forth a statement of the subjects upon which the Lord desired to instruct them. Approaching them, then, in this way, he invested the interview with the drapery of common life, kept their minds tranquil and open to the instruction he intended to impart. Continuing with them through the greater part of the way (as we may infer from ver. 27 that he did), he gave them indubitable proofs of the reality of his human person, which were still further confirmed at the end of their journey by his partaking of food with them, and afterwards by his closing the interview with an act he had often performed in their presence, which instantly reminded them of his person. Was it possible for them, after such an interview, under such circumstances, so long continued and with such proofs as they must have had during this long walk of his human bodily presence, to doubt whether he was truly a man having flesh and bones, or a mere spirit? Their astonishment came after the designed impression had been made, and could not invalidate the previous conviction of the reality of his bodily presence. The effect of a sudden, unlooked for, miraculous appearance would have been very different, as we shall see hereafter.

Luke xxiv. 19. "And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in word and deed before God and all the people."

Cleopas answered the first question, and perhaps this question also. The answer, however, is ascribed to both; but, whichever of the two spoke, the record is historically exact.*

Luke xxiv. 20, 21. "And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel. And besides all this, to-day is the third day since these things were done."

* While they speak of the Lord Jesus with the greatest respect, it is remarkable that they do not give him the higher title which he claimed—Son of God. Perhaps they thought it not expedient to allude to such a subject in conversation with one whom they took to be a stranger; or perhaps their own views of his divine nature were not, at that time, clearly defined. We observe also a common Hebrew circumlocution, to express the superlative degree: "A prophet mighty before God," means a *most mighty prophet, the greatest of the prophets.* See other examples in Gen. vi. 11; x. 9.

serve the mixture of feeling, perhaps we should say,
isturbed or unsettled judgment of these attached disci-
Evidently they did not know what to think about
unlooked for events. While they held firmly to the
that he was not only a true prophet, but the greatest
prophets that had appeared, he was not in other
cts what they took him to be. During his ministry
were confident he was the promised Messiah, whose
on and office would be the redemption of Israel. But
s they supposed they were mistaken; and this expec-
, however cherished, was cut off, so they thought, by
nominious death. These things seemed to prove, that
gh he was a true and a very great prophet, yet he
not the Messiah, the Redeemer of Israel. Conse-
ly, the national hope was still longer to be deferred,
srael must yet remain (how long they knew not) in
ge to their enemies. But this was not all:

ke xxiv. 22, 23. "Certain women also of our company
us astonished who were early* at the sepulchre.
when they found not his body, they came saying that

priests and rulers, and even put to death with the consent, nay, upon the demand of his own people (John xii. 34)? Impossible! And then again, how could he die and be laid in the sepulchre until the third day, and after that come to life again? And were that possible, how could it prove him to be the Messiah, the Redeemer of Israel? To these difficulties, especially the last, our Lord addressed himself.

Here we pause for the present; first suggesting to the reader, for his consideration, the question "In what respects were the views of these devoted and faithful disciples of the office and work of Christ erroneous or defective?" That they were so in some respects is evident from the two following verses, but that their error consisted simply or chiefly in their expecting the restoration of Israel to the land of the covenant, and their deliverance from their bondage to the nations, as many commentators suppose, is by no means clear.

PHILO.

ART. III.—MILLER'S BEARING OF GEOLOGY ON NATURAL AND REVEALED RELIGION.

THE TESTIMONY OF THE ROCKS: or, Geology in its Bearings on the Two Theologies, Natural and Revealed. By Hugh Miller. With Memorials of the Death and Character of the Author. Boston: Gould & Lincoln; New York: Sheldon, Blakeman & Co., 1857.

THE high expectations that have been entertained of this work, as a fresh and important contribution to the subject of which it treats, prove to have been quite unauthorized. It answers neither to the demands of the theme, nor the reputation of the author. It is not indeed a new work, but consists mainly of lectures that were delivered several years since, and contributes no new facts or principles to the science; and, though largely controversial, clears up none of the difficulties with which the theory Mr. Miller

maintains is embarrassed. Instead of presenting original, scientific, and far-reaching views, bespeaking a strong grasp of the subject, a thorough understanding of its principles, and a just estimate of the facts which it professes to solve, it is superficial and undemonstrative; and reveals a very inadequate appreciation both of the scheme which he maintains and the views which he opposes—omitting some of the most important questions he should have discussed; failing to establish the conclusion he deduces from the facts which he recites; attempting to reconcile his speculations with the Sacred History by hypotheses that are groundless and subversive of the divine word; and resorting to expedients to confute and discredit those who dissent from his doctrines that bear the stamp of prejudice and resentment rather than of candor.

His failure, however, to produce an attractive and useful work is not the fault of the theme. There are few topics that present a wider field for original, ingenious, and instructive discussion, or on which an able treatise would be more acceptable to a large class of readers. Had he fairly grappled with the questions that demand investigation, and treated them in a proper spirit, even though he had given his advocacy, as he has, to the cause of error, he would have secured the respectful regard of the public, and might at least have contributed something to bring the controversy to a quicker determination. Is speculative geology, as its advocates claim, a demonstrative science? Are the theories that are generally held, respecting the origin and formation of the strata, founded on facts, and in harmony with the laws of nature? Is the conclusion drawn from those theories respecting the age of the world legitimate? Is geology entitled to the influence its advocates claim for it in the interpretation of the scriptural history of the creation and deluge? Are the methods by which geologists attempt to reconcile that history with their doctrines legitimate? Can they give satisfactory answers to the objections that are alleged against their theory? These and other questions that are in debate between the two parties are of the utmost interest, and demand a thorough, impartial, and scientific investigation. They are not to be evaded. They are not to be determined by assumptions,

conjectures, or hypotheses. They are not to be settled by declamation. Had they been handled by Mr. Miller with candor and ability, we should have welcomed his discussion, though he had maintained views from which we dissent.

But unfortunately he had neither the knowledge nor the temper which the task requires. His volume presents the most decided evidence that he was not master of the subject. He appears not to have been aware of the real basis on which his own scheme rests. Of some of the most fundamental and formidable objections to it he seems not to have caught a glimpse; and he had no comprehension of the principles on which its truth or falsehood is to be determined. He brought to the subject narrow and prejudiced views, far too much self-confidence, and a disposition to disgrace his opponents by caricature and ridicule, instead of meeting them with fair arguments; and the result is a work that impairs instead of sustaining his reputation, and discredits in place of subserving the cause he attempted to advocate.

I. He indicates, thus, a radical misapprehension of the subject, in the representation which he makes that speculative geology is a science. He says:—

"I must be allowed to add that geology IS NOW A SCIENCE; and that individuals unacquainted with it in its character as such, place themselves in positions greatly more perilous than they seem to think, when they enter on the field of *argument* with men who have for many years made it a subject of special study."—P. 355.

He speaks of it in like manner throughout his volume as a science; meaning by the term, not merely a system of ascertained facts respecting the nature and condition of the strata, but of facts of which the causes are known and the laws by which they wrought their effects, so that the conclusions drawn from those causes and laws are of a demonstrative character; like the deductions in astronomy from the gravitating and projectile forces, and the laws that govern bodies moving under their agency. Among these deductions he places the great age which he ascribes to the earth. He says:—

"It is a truth as certain as the existence of a southern hemisphere, or the motion of the earth round both its own axis and the great solar centre, that *untold ages ere man had sinned or suffered*, the animal creation exhibited exactly its present state of war."—P. 103.

And he regards that conclusion as founded directly on the strata themselves. He everywhere assumes and implies that the fact that the strata are of the depth that they are, that they consist of such elements as they do, and that they imbed such species and masses of vegetable and animal relics, demonstrates that such immeasurable periods, as he maintains, were employed in their formation. The strata themselves, however, are not the ground of the inference geologists draw respecting the vast age of the earth. They do not determine, nor furnish the means of determining, the length of the period that was occupied in their deposition. That depended on the sources from which their materials were drawn; the energy of the agents by which they were transported to the places of their deposition; the extent of the areas on which those agents acted at the same time; the frequency and length of the periods of their activity; and other conditions of which the strata themselves present no exact measure. The inference of the great age of the earth accordingly is deduced by geologists, not from the strata themselves, but from an hypothesis respecting the forces and processes by which they were formed: and that hypothesis is, that their materials were derived by disintegration from granite mountains and plains of previous continents and islands, and that the agents by which they were disintegrated and transported to the places of their deposition were those identically in kind, and the scale and energy of their action, by which somewhat similar effects are now wrought by rains, rivers, floods, and the tides and currents of the sea. And grant them that hypothesis, and their deduction of the vast age of the world is legitimate. But that postulate is in all its parts gratuitously assumed. It is a mere hypothesis that there were such granite continents. No proof is alleged or can be that they ever had a being. If it be supposed that such continents existed, there is no proof or probability that the materials of the

strata were derived from them. Instead, it is demonstrable, as we showed on a former occasion, that the disintegrating agents that are now in activity,—heat, moisture, frost, floods, could never have reduced such continents to dust and sand, on such a scale as to furnish the materials of the strata; and that rivers and floods could never have borne their detritus to the ocean; nor tides and currents diffused it over the wide areas which the strata occupy. No such effects are now wrought by those agents. They are totally inadequate to their production. The recent soundings of the Atlantic along the line of the projected telegraph do not indicate that any deposits are forming there of mud, sand, and gravel borne from the shores of the continent at the west, from which a vast body of water descends to the ocean, near the point where that line strikes the shore; or from Great Britain, France, Portugal, Spain, or Africa. The supposition that the earthy matter borne down by the rivers of Canada and New England is spread over the bottom of the Atlantic at the distance of 500 to 1000 miles, is as contradictory to fact, and as absurd as it were to suppose that the sands of the Niger are deposited there. Their mud and sand fall at their mouths, and chiefly in the narrow circuit within which their waters are distinguishable from those of the ocean. The deposits of great rivers, such as the Orinoco, the Mississippi, and the Nile, seldom extend over fifty to one hundred miles from the shore.

The inference accordingly deduced by geologists of the great age of the world, is not founded on the strata themselves, considered simply as they are, but on a mere hypothesis respecting the agents and processes by which they were formed, and an hypothesis devised for the very purpose of accounting for their construction. Instead of being founded on the facts of the strata, it is founded on facts that are purely supposititious, and lie altogether out of the sphere of practical and demonstrative geology. Neither that inference, nor any of the hypothetical postulates on which it rests, which constitute the main elements of speculative geology, has any title to be regarded as a scientific truth. Such deductions from gratuitous and false assumptions can be of no higher authority than the postulates from which they are drawn.

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h is of a vast age is a fallacy; as, in the premise fr
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is just or not, turns; namely, that the agents and forc
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the rapidity with which they produced their effects,
se that are now working somewhat similar changes
earth's surface. Expressed syllogistically, their arg
it is the following:—

he forces that are now producing changes in the earth
face are those in nature, energy, and rapidity of acti
which all the great modifications of the earth's crust
ner ages were wrought. But very long periods are n
uired by these forces—hundreds and thousands of years
ccomplish very slight changes of the rocks, the strat
course of rivers, &c. Therefore, immense periods,
nd of uncounted years, myriads and millions of ages, we
upied in the formation of the strata, the elevation a

accomplishment. But such a mode of arguing is altogether unscientific, and leads to the most false and absurd conclusions. On the same principle it may be proved that many of the living tenants of the globe have subsisted here through a long tract of ages. Let the rate, for example, at which men increase in height after reaching maturity, be taken as the measure of their growth at all other periods, and it will result that all who have reached near their full height are thousands of years old. Here, for instance, is a person whose height is seventy-two inches and a half, and his age seventy-five years; but he was six feet in height when he entered his twenty-first year; he has grown, therefore, but a half inch during the last fifty-five years. Let that then be assumed as the rate at which his preceding growth had taken place; and it results that seven thousand nine hundred and twenty years must have passed, ere he reached the height of six feet, and that his whole life is seven thousand nine hundred and seventy-five years. And as what is true of the first twenty years of his life, must be true of other persons who have reached maturity, it results that all who have attained, or nearly attained, their full height, must have lived through five, six, or seven thousand years.

In like manner the willow waving its branches near my window, that was planted one hundred and fifty years ago, and had reached the height of one hundred feet, when it completed its hundredth year, has added but a single inch to its height from that time. If that then is taken as the rate of its preceding growth, it results that its life has extended through the vast period of sixty thousand and fifty years; and so of other trees. And this result is as scientific and unanswerable as the conclusion of geologists is respecting the immense age of the earth. The principle of the argument is the same; and if the conclusion in regard to the earth is deduced according to the "strictest rules of the Baconian philosophy," so also is the like conclusion in regard to the age of human beings, trees, and other living tenants of the globe.

That this, however, is the shadowy basis on which the whole fabric of speculative geology rests, Mr. Miller appears to have been entirely unaware! He had the fullest impression that his theoretical system was built on an indisputable

foundation of fact, and regarded his deduction of the age of the world as drawn from the real facts of his observation, instead of the supposititious facts of the hypothesis by which he attempts to account for his facts of observation? And this shows that he was not master of his subject; that he had never thoroughly scanned the principles on which he proceeded; that he was misled by fallacies, and employed himself in imposing them on his readers.

II. His theory that the globe was in a state of fusion at the formation of the primary rocks, is equally unscientific, and at war with the laws of matter. He says:—

"During the Azoic period, ere life appears to have begun on our planet, *the temperature* of the earth's crust seems to have been so high, that the strata, at first deposited apparently in water, passed into a semi-fluid state, became strangely waved and contorted, and assumed in its composition a highly crystalline character. Such is peculiarly the case with the fundamental or gneiss deposits of the period. In the over-lying mica-schist there is still much of contortion and disturbance; whereas, the clay-slate, which lies over all, gives evidence in its more mechanical texture and the regularity of its strata, that a gradual refrigeration of the general mass had been taking place, and that the close of the Azoic period was comparatively quiet and cool. Let us suppose that during the earlier part of this period of excessive heat, the waters of the ocean had stood at the boiling point even at the surface, and much higher in the profounder depths, and farther, that *the half-molten crust of the earth stretched out over a molten abyss*, was so thin that it could not support, save for a short time, after some convulsion, even a small island above the sea level. What, in such circumstances, would be the aspect of the scene, optically exhibited, from some point in space elevated a few hundred yards over the sea? It would be simply a blank, in which the intensest glow of fire would fail to be seen at a few yards distance. An inconsiderable escape of steam from the safety-valve of a railway engine forms so thick a screen, that as it lingers for a moment in passing opposite the carriage windows, the passengers fail to discern through it the landscape beyond. A continuous stratum of steam, then, that attained to the height of even our present atmosphere, would wrap up the earth in a darkness gross and palpable as that of Egypt of old,—a darkness through which even a single ray of light would fail to penetrate. And beneath this thick

canopy the unseen deep would literally 'boil as a pot,' *wildly tempested from below;* while from time to time *more deeply seated convulsions* would upheave sudden to the surface vast tracts of semi-molten rocks, soon again to disappear, and from which waves of bulk enormous would roll outwards to meet in wild conflict with the giant waves of other convulsions, or to return to hiss and sputter against *the intensely heated* and fast foundering mass, whose violent upheaval had first elevated and sent them abroad. Such would be the probable state of things during the times of the earlier *gneiss* and mica-schist deposits,—times buried deep in that chaotic night or evening, which must have continued to exist for mayhap *many ages after that beginning of things* in which God created the heavens and the earth, and which preceded the first day."—Pp. 196, 197.

As this supposition that the globe was at that period in a state of fusion, is a consequence of the hypothesis entertained by a class of geologists that the earth was created in a state of intense fusion, or else in a state of gas from its excessive heat, from which it passed by refrigeration into a molten ocean, Mr. Miller here indicates that he held that hypothesis: and he assumed accordingly, as the passage shows, that the interior of the earth continued molten, and that it was owing to great evolutions of heat in its depths, and to violent expansions and fluctuations that were consequent on them, that "vast tracts of semi-molten rocks" were upthrown to the surface; that continents and mountains were at length raised into the atmosphere; and the solid crust environing the burning deep, which as he supposed is still within, is now sometimes shaken by earthquakes, and currents of liquid lava are driven out by volcanoes on to the surface; and his whole theory of the formation of the strata, and the age of the earth, rests on that hypothesis as its basis. But that hypothesis is altogether unscientific. In the first place, it is contrary to the laws of matter. The fusion of matter by heat is not a natural, but an artificial state, or the consequence of chemical action. There is no such thing known as the fusion of a mineral or any other substance, except as the consequence of combustion, or the chemical action of one substance on another that previously existed in a different state. The supposition, accordingly, of the creation of matter in a state of fusion, is as contradictory to

nature and as absurd, as the supposition would be of the creation of results of gravity without gravity itself, or anything else that exists only as the effect of a specific cause, the precedence and action of which are indispensable conditions to the existence of that effect.

Next, it implies that there was then an immeasurably greater amount of combustible elements in the matter of the globe, and of heat, than now belongs to it. There is not the slightest reason to believe that there is a hundred thousandth part of the inflammable matter in the globe, if it were all kindled, that would be necessary to reduce the whole of its mineral mass to a state of fusion. The proportion of matter that, like sulphur, carbon, and oxygen, is capable of easy combustion, and developing such a measure of heat as to melt incombustible matter, such as the rocky masses of the mountains, is, as far as is known, very small. Nor is there any reason to suppose that the amount of heat, latent and developed, at the creation of the earth, was essentially greater than now belongs to it, which is undoubtedly small compared to what would be requisite to the fusion of its whole mass. The supposition, therefore, that those elements existed originally in so much greater proportions than they now do, is wholly unauthorized and unscientific. To build on it is not to build upon real, but upon supposititious facts; to erect not a scientific structure, but a mere fabric of fancy.

But, in the third place, it is equally contradictory to the laws of chemical action and heat, to suppose, that if the earth had been in the state of fusion which he imagines, it could have given birth to the effects which he ascribes to it. He assumes that the globe, when in a state of the most intense fusion, would still contain in its depths immense quantities of inflammable matter, capable of yet higher degrees of combustion, of giving out fresh quantities of heat, and of expanding by that means the burning ocean surrounding it, and throwing vast masses of the semi-molten rock on the surface into islands, continents, and mountains. But no such half-inflamed matter, no such undeveloped forces, could exist in the depths of such a world. If it were created in the form of gas—because of the immense quantity of heat called into being with it—and it

passed from that to a molten state, there plainly could be no part of it that, on assuming a molten form, could be susceptible of a higher measure of heat than it then had, *and continue in its molten state.* On passing from a gaseous to a molten state, it would of necessity, at the moment of its transition to the latter, contain the largest amount of developed heat that was consistent with its passing from the shape of gas into that condition. It would contain no matter that was not at the highest possible point of fusion; and none, therefore, capable of any such further chemical action on itself as to give rise to the development of fresh measures of heat, or the evolution of fresh quantities of gas, and thereby throw the ocean into commotion, and break its rocky crust into fragments, or raise it into continents and islands. And so at every subsequent stage of its cooling. From the nature of the process, no elements would at any time exist in the depths of the earth capable, by a spontaneous action on each other, of rising to a more active combustion, or developing a higher measure of heat, and thereby creating expansions and commotions. The forces of the several elements would of necessity continue in an equilibrium with each other, and the ocean remain through all its depths in a dead calm, with the exception of the movements occasioned by the descent of solidified masses from the surface to the centre; for the solidification would begin there—not at the surface. As the particles at the surface that assumed a solid shape, and the masses formed by them, would, by the closer approach of their parts, be relatively heavier than the molten lava occupying equal space, they would instantly descend, and drive the hotter fluid to the top, till at length the temperature at the centre became lower than at any point between that and the surface, and the matter there assumed a solid form.

Mr. Miller's assumption, therefore, that inflammable matter like sulphur, carbon, or oxygen, would exist in the depths of such a molten world, that had not undergone combustion, and capable therefore of fresh inflammation, and the evolution of vast sums of heat, gas, and vapors, that would shake the surface with earthquakes, throw up islands and continents, and vent themselves in volcanoes, is wholly unscientific, and against the laws of matter; and, if admit-

ted, would confute, instead of sustaining, his theory of the formation of the strata. For if the earth had been created in such a gaseous or molten state as he supposes, no elements could ever have existed in its depths to generate a fresh combustion; and no heat, gases, or vapors, have ever been evolved there to throw the mass into agitation, and raise the surface into islands and continents. There could have been no inequalities of any moment on the earth's surface. It would have formed a geological level, and been wrapped from the equator to the poles in the waters of the ocean. This part of his speculative system, therefore, thus unphilosophical and contradictory to the laws of matter, has no title to the character of a science. Had he been a thorough master of the subject, how could he have fallen into these extraordinary blunders? Had he not been superficial, how could he have adopted, as he seems to have done, the crude hypotheses of others that contradict the plainest laws of matter, and proceeded on them as facts or truths that are ascertained by a legitimate process of induction?

III. If he comprehended his speculative system, and saw its bearing on the laws of matter, and the facts of the strata, he should have proved, if he was able, that it is in harmony with those laws and facts; and shown how, in accordance with it, the great effects that have been wrought on the earth's surface may have taken place. His speculative geology is not a science, unless it enabled him to accomplish that important task, for which it was expressly invented by its authors, and adopted and maintained by him. He, however, scarcely attempts it. Several of the questions that most urgently demanded his consideration, are not noticed by him; and some of the most palpable and most embarrassing difficulties with which his theory is obstructed seem never to have come within the sweep of his thoughts. It is a question of great moment, for example, to his system, whether the materials of the strata were derived from the source to which he refers them. If it cannot be proved that they were drawn from that quarter; if it is physically impossible that they can have been, then his theory falls to the ground, and, instead of a science, is a sham. For if the granite continents from which they

are held to have been drawn, instead of real, are altogether factitious; if the agents by which they are said to have been disintegrated and borne to the places of their deposition are wholly inadequate to the functions ascribed to them; if the immeasurable periods that are held to have been consumed in those processes are altogether suppositious, then the theory itself, with all the inferences founded on it, is an empty fiction, instead of a truth established by legitimate induction. Yet this fundamental point Mr. Miller does not attempt to settle. He leaves the question respecting the sources of the materials of the strata, and the agents by which they were transported to the places of their deposition, altogether untouched. Of the crowd of unanswerable objections that exist to this part of his scheme, he was unaware, or else he chose to keep them from the eye of his readers.

It is a question of great interest what the forces were by which the continents were raised out of the sea, and the mountains thrown up to their vast elevation, above the general level of the earth. How are those effects to be accounted for on the theory on which Mr. Miller proceeds, that the agents that wrought them and the other changes that have taken place, were identically the same in kind, energy, and rapidity of action that are now modifying the earth's surface? No continents are now driven up from the depths of the sea. No mountains like the Andes, the Alps, and the Himalayas, are now thrown up from the continents. There are no forces now in activity that are adequate to the production of such stupendous effects. If, therefore, there never were any more powerful agents in the depths of the earth than are now operating there, the upheaval of those masses could not have taken place. Mr. M.'s hypothesis, accordingly, respecting the forces by which geological changes are wrought, leaves those most important effects unaccounted for, and involves his whole speculative system in inextricable difficulties. If the upheaval of the continents from the sea, and of the mountains from the continents, was the work of causes that are still in activity, and with the same energy as at all former periods, how is it that the elevation of the continents above the general level of the earth's face does not continue to go on? that

mountains do not continue from year to year to be
own up to a still greater height from the bosom of the
tinents? How is it that ages ago they came to a pause,
l have since remained stationary? If the forces by
ich the mountains were upheaved have been at work in
ages, and with the same measure of intensity, how is it
t their emergence from the general level did not com-
nce till after the deposition of the strata was nearly com-
ted: that instead of having risen while they were form-
, and advanced in height at much the same rate as the
ta increased in thickness, they were driven up through
strata in the main, near the time of their completion,
bear them in immense masses on their summits
l sides? Can more unanswerable proofs be conceived
t Mr. Miller's theory respecting their elevation is wholly
taken? How then is it, if he comprehended his sys-
, that he saw none of these difficulties? or if he saw
m, that in this volume, which he devotes mainly to the
ence of his theory from objection, he passed them in

hardness or softness of those rocks at their upheaval. But the most indisputable proofs exist in the flexures, compressions, and contortions which they have undergone, that they were in a pliable and yielding state, and that the vast cuttings, abrasions, and separations into fragments and particles that have been wrought on them by the ocean, rivers, floods, and other agents, may have been the work of a brief period, instead of the long train of ages which Mr. M. held were occupied in their accomplishment. He therefore, if thoroughly conversant with the subject, should have seen and met this question. Not a word, however, does he utter in regard to it. Not a glance has he cast at it. He appears to have been as unsuspicious of the difficulties of his system, as superficial and uninquiring, as the most unlettered of his readers can be.

Instead of vindicating his theory, which was a principal aim of his volume, he has thus left the most important physical objections to it untouched.

IV. As a speculatist, instead of a comprehensive intellect, thorough research, and a sound judgment, he was under the sway of fancy more than of reason, assigned to facts an office that does not belong to them, and mistook the mere fabric of his imagination for a structure of science. We have an example of this characteristic in his attempt to make out that there is "an identity in the constitution and quality of the Divine and human minds," from the fact that the great divisions of plants and animals, as classified by recent botanists and zoologists, correspond mainly in their arrangement with the order in which they are held by geologists to have been first fossilized in the strata.

"I refer to this classifying principle, because, while it exists in relation to all other sciences as a principle—given to us by nature—as a principle of *the mind within;* it exists in paleontological science as a principle of *nature itself;* as a principle palpably *external to the mind.* It is a marvellous fact, whose full meaning we can as yet but imperfectly comprehend, that myriads of ages ere there existed a human mind, well nigh the same principles of classification now developed by man's intellect in our better treatises of zoology and botany, were developed on this earth by the successive geological periods; and that the by-past productions of our planet, animal and vege-

table, were chronologically *arranged* in its history, according to the same *laws of thought* which impart regularity and order to the works of the later naturalist and phytologist.

"I need scarce say how slow and interrupted in both provinces the course of arrangement has been, or how often succeeding writers have had to undo what their predecessors had done, only to have their own classifications set aside by *their* successors in turn. At length, however, when the work appears to be well nigh completed, a new science has arisen, which presents us with a very wonderful means of testing it. Cowley, in his ode to Hobbes, could say:—

> "'Only God could know
> Whether the fair idea he did show,
> Agreed entirely with God's own, or no.'

"We know, however, that no mere resemblance to truth will, for any considerable length of time, serve its turn. It is because the resemblances have, like those of Hobbes, been mere resemblances, that so much time and labor have had to be wasted by the pioneers of science in their removal; and now that a wonderful opportunity has occurred of *comparing*, in this matter of classification, *the human with the divine idea; the idea embodied by the zoologists and botanists in their respective systems, with the idea embodied by the Creator of all in geologic history;* —we cannot perhaps do better, than to glance briefly at the great features in which God's order of classification as developed in paleontology, agrees with the order in which man has at length learned to range *the living productions, plant and animal, by which he is surrounded*, and of which he himself forms the most remarkable portion. In an age in which a class of writers, not without their influence in the world of letters, would fain repudiate every argument derived from *design*, and denounce all as anthropomorphists that labor to create for themselves a god of their own type and form, it may be not altogether unprofitable to contemplate the wonderful *parallelism* which exists between the divine and human systems of classification; and, remembering that the geologists who have discovered the one, *had no hand in assisting the naturalists and phytologists who framed the other*— soberly to inquire whether we have not *a new argument in the fact for an identity in constitution and quality of the Divine and human minds*,—not a mere fanciful identity, the result of a disposition on the part of man to imagine to himself a god bearing his own likeness, but an identity *real and actual*, and

the result of the creative act by which God formed man in his own image . . . .

"In tracing through time the course of the vegetable kingdom, let us adopt, as our standard to measure it by, the system of Lindley:—

"Commencing at the bottom of the scale, we find the Thallogens, or flowerless plants which lack proper stems and leaves—a class which includes all the algæ. Next, succeed the Acrogens, or flowerless plants that possess both stems and leaves—such as the ferns and their allies. Next, omitting an inconspicuous class represented by a few parasitical plants incapable of preservation as fossils, come the Endogens, monocotyledonous flowering plants, that include the palms, the liliaceæ, and several other families; all characterized by the parallel venation of their leaves. Next, omitting another inconspicuous tribe, then follows a very important class, the Gymnogens, polycotyledonous trees, represented by the coniferæ and cycadaceæ. And last of all, come the dicotyledonous Exogens, a class to which all our fruit and what are known as our fruit trees belong, with a vastly preponderating majority of herbs and flowers that impart fertility and beauty to our gardens and meadows. This last class, though but one, now occupies much greater space in the vegetable kingdom than all the others united.

"Such is the arrangement of Lindley, or rather an arrangement the slow growth of ages, to which this distinguished botanist has given the last finishing touches. And let us now mark how closely it resembles the geologic arrangement as developed in the successive stages of the earth's history."—Pp. 34–40.

And he proceeds to show, that these several orders are imbedded successively in the strata; Thallogens and Acrogens in the Silurian; Gymnogens in the Old Red Sandstone; Monocotyledons in the Carboniferous, Permian, and Triassic systems; Dicotyledons in the Oolitic; and Dicotyledonous trees in the Tertiary. He alleges that a like parallelism exists also, in the order in which fossils of the animal kingdom are found in the strata, and in their classification by Cuvier.

"The particular arrangement unfolded by geologic history, is exactly that which the greatest and most philosophic of the naturalists had, just previous to its discovery, originated and adopted as most conformable to nature: the arrangement of

ogic history as exhibited in time, if, commencing at the ear-
ages, we pursue it downwards, is exactly that of the animal
dom of Cuvier read backwards."—P. 47.

he misconception and confusion that reign in these pas-
s seem to indicate that Mr. M. was wholly unacquaint-
with the grounds on which the classification of plants
animals is made by botanists and zoologists. He repre-
s that they are prompted to it by *a special principle*
n to the mind that acts by a law of its own ; and asserts
the arrangement of the plants and animals in the strata
in like manner, the work of a similar principle *in na-*
; and then infers from the parallelism of the order of
r occurrence in the strata, and their classification by natu-
ts : first, that they were "chronologically arranged in
strata" by "the same *laws of thought*" by which they are
ibuted into their several ranks in "the works of natur-
s and phytologists :" "next, that that demonstrates *an*
tity in constitution and quality of the divine and human
de :" and finally, that the order of their occurrence in

Land plants and animals did not exist in those regions, and therefore were not then entombed in the strata there, nor *until portions of the earth's surface near by had been elevated above the ocean, and in a state suited to their life.* This plain reason of their appearing in the strata in the order in which they do, Mr. M. did not see! His notion that God created and buried them in the strata, that he might form a cabinet arranged according to their classes, indicates a touch of the delusion that possessed him at his last hour. His collection of geological specimens seems to have assumed so lofty a character in his mind, and become imbued with such false colors, that he thought it the beau-ideal of the Almighty, and persuaded himself that it was because he was moved by a similar "principle," that he created and entombed the plants and animals that are found in the strata, that he might form a cabinet or museum commensurate with his attributes and the theatre on which he worked! What else than that is the notion that Mr. M. here reveals? But would any but an extremely disordered mind form such an idea, and put it forth as a great scientific discovery?

2. His fancy is not borne out by the strata. There is not an exact coincidence of the order in which the different ranks appear in the strata with that in which they are arranged in the systems of naturalists. Thus in the strata the gymnogenous plants appear before the monocotyledonous, whereas they follow them in the classification of botanists: and of the animals, the radiata, articulata, and mollusca, three out of the eight great orders, commence together in the same deposits, instead of appearing in succession in different strata. There is no such correspondence therefore between them as he represents. The facts of the strata prove his notion to be a dream instead of a reality.

3. The only resemblance between the two arrangements is, that in the strata the several classes of plants and animals first appear in a series, generally according to their rank in their several kingdoms, as in a cabinet the several classes are arranged by themselves according to the rank they hold in the scale of existence. In the strata, however, after the second and others of the series appear, they are not separated from each other as in a scientific classification, but are mingled promiscuously through all the remaining deposits. Thus the

logens, Acrogens, Gymnogens, and others, are found in he strata that follow their first appearance, intermixed niscuously; as they now all co-exist together in the living table kingdom: and in like manner each order of animals nd in all the strata after its first appearance, intermixed the others, as they were introduced, till at length they all united there, as they now co-exist in the living ani- kingdom. It is absurd to attempt to raise such a slight espondence into the rank of a scientific classification, build on it the stupendous conclusion of which Mr. M. es it the basis.

But there is no certainty yet that the different orders of ts and animals appeared first in the particular strata hich Mr. Miller refers them. The investigations thus re but slight compared to the vast area to be explored; hitherto, the further examinations have been extended, vider the range has been found to be, both of vegetable animal relics. It may hereafter prove that the differ- classes of plants and animals were imbedded in the

5. Can Mr. M. have understood himself when he stated that "by-past productions of our planet, animal and vegetable, were chronologically arranged in its history, according to *the same laws of thought* which impart regularity and order to the works of the naturalist and phytologist?" They are classified by naturalists as they are, because of the peculiarities that distinguish them from each other. Those of the first class of plants are put there, because they have a common character, and lack something that belongs to every other class. Those of the second are put in that order, because they have some peculiarity in addition to that of the first class, and lack something that belongs to all the others; and so throughout the series. In like manner, the orders of animals differ from each other by peculiarities that determine the place in the scale to which they are assigned. But the reason that each of the several orders was first buried in that range of strata in which they are first found, did not lie at all in their structure, but simply in their existing in the waters, or in the neighborhood of the waters, in which those strata were formed, in such circumstances as to find there their grave. Millions and millions of others of the same species may have co-existed with them, that were not entombed in those strata. Millions and millions of the same classes may have existed at far earlier periods, of which no traces have yet been found. What can be more nonsensical than the pretext that they were swept to their burial by the catastrophes by which they were overwhelmed, by "*the same laws of thought* which impart regularity and order" to their classification in the works of the naturalist and phytologist?" Would any but a bewildered mind undertake to make out that the physical causes of those catastrophes, or God in directing them, was

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lessness of the assumption that we have discovered the earliest, is becoming clear. That the oldest known sedimentary rocks have been greatly changed by igneous action, and that still older ones have been totally transformed by it, is becoming undeniable. And the fact that sedimentary strata, earlier than any we know, have been melted up being admitted, it must also be admitted that we cannot say how far back in time this destruction of sedimentary strata has been going on. Thus it becomes manifest that the title Palæozoic, as applied to the earliest known fossiliferous strata, involves a *petitio principii*."—Pp. 246, 247.

governed by identically the same "principle" as naturalists are in their classifications of vegetables and animals?

6. But what can Mr. Miller have meant by his statement that in "the wonderful parallelism which exists between the divine and human systems of classification" we have "a new argument for *an identity in constitution and quality of the Divine and human minds?*" An identity in constitution and quality would be an exact sameness of nature and mode of existence. If men, therefore, had such an identity of constitution and quality, they would be self-existent, independent, infinite, almighty, all-knowing. The fact, then, according to Mr. Miller's transcendental philosophy, that the simplest forms of vegetables and animals appear first in the strata, and those of a more complex and higher nature occur at later stages in the deposits, proves that man is exactly like God, in nature and mode of being—self-existent, everywhere present, almighty, all-wise! What a conclusion from what a premise! Could any but a mind hallucinated with fancies and dreams, have fallen into such an absurd imagination!

7. The fancy also that the order of the entombment of plants and vegetables in the strata is a test of the propriety of the order in which they are classified by naturalists, bespeaks a bewildered mind. How does the fact that they were first imbedded in the strata in a certain order, prove that the order in which naturalists arrange them in their systems and cabinets is their proper order; any more than the fact that they appear promiscuously in the later strata, and co-exist together now in the living races, proves that their classification by naturalists is not in accordance with their nature? As the ground of their classification is exclusively in their nature, what can be more absurd than to suppose that the accuracy of their classification can be tested by what lies wholly out of their nature, as by the period when they existed, or the causes to which they owed their death and burial? Their perishing on certain occasions when no plants or animals of other classes perished, no more proves what the order is to which they belong, than their perishing on other occasions, when those of other orders perished, proves that they and all that perished then were of one and the same order.

Such are Mr. Miller's strange and preposterous notions on this subject. We have dwelt on them at some length, that our readers may see the touch of confusion, extravagance, and hallucination that pervaded his mind. This is a fair specimen of his speculations as a geologist and philosopher. The moment he left the domain of plain palpable realities, which he could verify with the eye and hand, and passed into the sphere of principles, causes, and laws, and attempted to theorize, he lost his sobriety and judgment, and became wild and dreamy, and rushed into the grossest errors and absurdities.

V. Such was Mr. Miller in the sphere of science. He was equally ill qualified for the office he assumes in some of his principal discussions of interpreter of the Bible.

For a notice at length of the errors into which he runs in his Two Records, Mosaic and Geological, we refer to the article on that lecture in the Journal, vol. vii. pp. 119–144. We shall now only point to the open avowal he makes in it, that if he found the Scriptures contradicting any of the speculative views which he dignifies with the name of science, he would reject their grammatical sense, and ascribe to them some other meaning that would bring them into harmony with his theories. He says:—

"Premising that I make no pretensions' to even the slightest skill in philology, I remark that it has been held by accomplished philologists that the days of the Mosaic creation may be regarded, without doing violence to the genius of the Hebrew language, as successive periods of great extent. And certainly, in looking at my English Bible, I find that the portion of time spoken of in the first chapter of Genesis as *six* days is spoken of in the second chapter as *one* day. True, there are other philologers, such as the late Professor Moses Stuart, who take a different view; but then I find this same Professor Stuart striving hard to make the phraseology of Moses 'fix the antiquity of the globe,' *and so, as a mere geologist, I reject his philology.* . . I would in any such case [that is, when philology contravened the geological theory], *at once and without hesitation cut the philological knot* by determining that *that* philology cannot be sound, which would commit the Scriptures to a science that cannot be true."—P. 158.

He thus openly assumed that his speculative conclusions, which he gives the name of science, were of greater th and certainty than the teachings of the Scriptures en interpreted by the proper laws of their language; l avowed that if he found the Bible at variance with his ence, he would unhesitatingly reject its grammatical se, and force on it a signification in harmony with his ories! His imagined science—which, as we have wn, was a mere deduction from an hypothesis that is gether groundless, and in contradiction to the laws of ure—he thus regarded as absolutely infallible; while he wed the testimony of God, in his word, as without any d and demonstrable meaning, and subject to any con- ction which his speculations made acceptable to him- . That the divine word is not to be set aside by losophy; that the wisdom of men is foolishness with d; that there can be no greater certainty that a human nion or judgment is false, than that it contradicts the r grammatical teachings of inspiration, he had no ef; and that philology itself or that branch of know-

symbolical, and so vague and indeterminate that their meaning cannot be certainly known till it is seen in the facts in which they are accomplished. 4. That, in like manner, the meaning of the Mosaic history of the creation can only be learned from the facts to which it relates as they now exist in the earth's structure. 5. That these facts are identically those that are set forth and affirmed in his geological theory—no matter what the averments of the sacred narrative are; and thence, finally, that the Mosaic history and his geological theory are coincident with each other, and reciprocally proofs of each other's truth! He asks:—

"What was the form and nature of the revelation by which the pre-Adamic history of the earth and heavens was originally conveyed to man? Was it conveyed as a piece of narrative, dictated mayhap to the inspired penman, or miraculously borne in upon his mind? Or was it conveyed by a succession of sublime visions? . . The passages in which the history of creation is recorded give no intimation whatever of their own history; and so we are left to balance the probabilities regarding the mode and form in which they were originally revealed, and to found our ultimate conclusions respecting them on evidences not direct, but circumstantial."—P. 180.

This is wholly mistaken. The description of the creation by Moses is in the form of a history of acts and events that were past; not of prophecies of events yet to come, conveyed solely through language, like the prediction by Christ of the resurrection of the dead: "The hour is coming in which all that are in the graves shall hear the voice of the Son of God, and shall come forth," John v. 25, 28, 29, which is expressed in the future tense. Nor is it like a symbolic vision, in which the symbols are described as beheld by the prophet, and acting their part, in his presence and observation. Thus Daniel says: "I beheld till the thrones were set, and the Ancient of days did sit." "I beheld till the beast was slain, and his body destroyed and given to the burning flame." "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven; and there was given him dominion, and glory, and a kingdom," chap. vii. 9–14. And John, in like

manner, everywhere represents himself as having beheld all the symbols and symbolic scenes which he describes, heard the voices that were uttered, and witnessed all the acts and events which he narrates. Not a trace, however, of these prophetic features is seen in the history of the creation. That is a history simply of what God had done in a past age, not of what Moses had ever beheld, in a vision or otherwise. Mr. Miller drew this mistaken notion from Dr. Kurtz, of Dorpat, of whom he says:—

"He argues that the pre-Adamic history of the past being *theologically* in the same category as the yet undeveloped history of the future, that record of its leading events which occurs in the Mosaic narrative is simply *prophecy* described backwards; and that coming under the prophetic law, it ought of consequence to be subjected to the prophetic rule of exposition. There are some very ingenious reasonings employed in fortifying this point. . . . . The revelation has every characteristic of prophecy by vision—prophecy by eye-witnessing—and may be, perhaps, best understood by regarding it simply as an exhibition of the actual phenomena of creation presented to the mental eye of the prophet under the ordinary law of perspective, and truthfully described by him in the simple language of his time." —P. 182.

And Mr. M. quotes a Scottish writer who alleges as proof of it, that a pattern was exhibited to Moses of the tabernacle he was directed to erect, and to David of the temple which Solomon was to build.

"Moses received directions from God how to proceed in constructing the tabernacle and its sacred furniture: and David also was instructed how the temple of Solomon should be built. Let us hear Scripture regarding the nature of the directions given to these men:—

"'According unto the *appearance* [literally sight, vision] which the Lord had showed unto Moses, so he made the *candlestick*' (Numb. v. 7).

"'The whole in *writing* by the hand of Jehovah upon me, he taught; the whole works of the pattern' (1 Chron. xxviii. 19).

"There was thus a writing in the case of David; a sight or vision of the thing to be made in that of Moses."—P. 185.

And Mr. M. proceeds to argue from the fact that there was a necessity for the exhibition to Moses and David of patterns of the tabernacle and temple, that there was an equal necessity of an exhibition to Moses of a pattern of the creation. But the necessity of patterns of the tabernacle and temple, and their furniture, arose from the fact that Moses and Solomon were called to *erect* those edifices and frame their furniture in certain specific forms. But Moses, instead of such a task in regard to the six days' work of creation, was simply called to *narrate* it as a past event. Had he been called to *create* a world after the model of this, and people it with vegetables, animals, and men, he doubtless would have not only needed *patterns* of what he was to create, but other gifts also. This important difference, however, of the two cases, Mr. Miller and his coadjutor overlook!

He attempts to confirm this by the representation that the history itself of the creation indicates that it is a description of what Moses saw, not of past events, of which only a knowledge had been conveyed to him by inspiration.

"The visual or optical character of *some* of the revelations to Moses thus established, the writer goes on to inquire whether that special revelation which exhibits the generations of the heavens and earth in their order, was not a visual revelation also. 'Were the words that Moses wrote merely impressed upon his mind? Did he hold the pen and another dictate? Or did he see in vision the scenes he describes? The freshness and point of the narrative, the freedom of the description, and the unlikelihood that Moses was an unthinking machine in the composition, all indicate that he saw in vision what he has here given us in writing. *He is describing from actual observation.*' . . . .

"The revelation must have been either a revelation in words or ideas, or a revelation of scenes and events pictorially exhibited. So far as internal evidence goes, the presumption seems all in favor of revelation by vision: for while no reason can be assigned why, in a revelation by word or idea, appearances which took place, ere there existed a human eye, should be *optically* described, nothing can be more natural or obvious than that they should be so described, had they been revealed by vision, as a piece of *eye-witnessing*. It seems then at least emi-

world was fitted up as a place of human habit
why the drama of creation has been *opticall*
to be, that it was in reality *visionally* reveale

But this statement that it is *optically* d
as a spectacle or process beheld by the wri
groundless, and in contradiction to fact.
in the form of a history of what Moses sa
his writing, or at any other time, but of wh
in a former age. *God* is said to have see
called it into existence, and regarded it a
form of the narrative precludes the suppos
saw it. The only sense in which the de
said to be optical is, that the names are giv
created, which they bear, as they are kno
eye: as the heavens, earth, waters, light, d
ing, morning, firmament, or expanse; la
sun, moon, stars, fowl, beasts, man. The d
more optical than the description of Eve's
Cain's murder of Abel; the flood, or any
is narrated in Genesis; and Mr. Miller mi
much reason maintain that the descriptio
tion and fall of the first pair; the offering
Cain and Abel; the flood; the erection of
persion of men over the world, and all t
rences recorded in Genesis, is optical, and

viz.: That the representations of pre-human events, which rest upon revelation, are to be handled from the same point of view, and expounded by the same laws as the prophecies and representations of future times and events which also rest upon revelation. This then is the only proper point of view for scientific exposition of the Mosaic history of creation, that is to say, if we acknowledge that it proceeded from Divine revelation, not from philosophic speculation, or experimental investigation, or from the ideas of reflecting men.' "—P. 193.

Let it be interpreted, then, on the principle of a prophecy, as a description of what was exhibited to Moses in a vision, and instead of sustaining Mr. Miller's construction, it hopelessly overthrows it. For, if taken as the description of a vision, then the objects and processes beheld in the vision must have been either exact patterns of those for which they stand, or else representative on the principle of symbols, of others of a different species. But if that which was beheld and is described, was an exact copy of the real work of creation, then the days, and nights, and evenings, and mornings which Moses saw, and those of the original creation, were natural days, and nights, and evenings, and mornings; and Mr. Miller's construction of them as denoting immense periods is set aside. If that which Moses beheld and described was not an exact copy of the creation, but merely a representative spectacle of objects and events of a different kind, then the heavens and earth, the seas and dry land, the light and darkness, day and night, evening and morning, sun, moon, and stars, vegetables, animals, and man, also, must be symbols; and the narrative is no longer a history of a creation of such objects and beings, but a mere representation of other objects, agents, and events, of what or where, however, we have no knowledge; and Mr. Miller's interpretation is again overthrown. How happened it that he saw nothing of this? He assumes that though it is interpreted as a prophetic vision, the whole is to be taken as literally descriptive of the work of creation, except *the periods of time*—days, nights, evenings, and mornings—which he regards as symbols of immeasurably longer periods. But if it is regarded as a prophetic vision, the agents, objects, and events of which are symbols of

ngs differing in kind or degrees from themselves, then earth, air, and water, the sun and moon, the light and kness, the vegetables, animals, and man, must be repre- tative of objects and agents that differ from themselves, much as the periods of time; and it is no longer a his- y, in any form, of the creation of our heavens and earth, he vegetables, animals, and human inhabitants of our be; and Mr. Miller is as far from determining how and en our world was created as he was before.

Yet, on the ground he thus regarded himself as having ablished, he inferred that his theory of the creation is true key to this "prophetic drama." He says:—

History is the surest interpreter of the revealed prophecies ich referred to events *posterior* to the times of the prophet. what shall we find the surest interpretation of the revealed *phecies* that referred to events *anterior* to his time? In at light, or on what principle shall we most correctly read prophetic drama of creation? In the light, I reply, of ntific discovery; on the principle that the clear and certain

is a sample of the treatment it received at Mr. Miller's hands when he found it necessary to twist its statements into consistency with his speculative notions. He so misjudged of the true nature and sphere of theoretical geology, he was so possessed with the idea that it is a genuine science, and indisputable in its conclusions, that he thought it impossible it could be contravened by the word of God. He assumed, therefore, if they seemed to conflict with each other, that the error must lie in the interpretation of the sacred word; and he felt no hesitation, accordingly, in wrenching it by any expedient that answered his end, till its testimony was brought to accord with his speculations. Instead of such a conciliation of them, however, the effect of this absurd and lawless attempt is to reveal more clearly their felt irreconcilableness, and to show that the influence of his speculations was most adverse to his faith in the intelligibleness and authority of the word of God.

VII. Mr. Miller is not content with these attempts to force the word of God into harmony with his speculations. He claims that geology is a most important auxiliary of natural religion; that it, in fact, furnishes the only effective answer to those who deny that the vegetable and animal races are proofs of a creator.

"The science of the geologist seems destined to exert a marked influence on that of the natural theologian. For not only does it greatly add to the materials on which the natural theologian founds his deductions, by adding to the organisms, plant and animal, of the present creation, the extinct organisms of the creations of the past, with all their extraordinary display of adaptation and design; but it affords him, besides, materials peculiar to itself in the history which it furnishes both of the appearance of these organisms in time, and of the wonderful order in which they were chronologically arranged. Not only —to borrow from Paley's illustration—does it enable him to argue on the old grounds, from the contrivance exhibited in the *watch* found on the moor, that the watch could not have lain there for ever, but it establishes further, on different and more direct evidence, that there was a time when absolutely the watch was not there; nay, further, so to speak, that there was a previous time in which no watches existed at all. . . And this is a distinct ground from that urged by Paley. For,

des holding that each of these contrivances must have h
ime an originator or contriver, it adds historic fact to t
osophic inference. Geology takes up the master volume
greatest of the natural theologians, and after scanning
y apt instances of palpable design drawn from the mecl
n of existing plants and animals, authoritatively decides th
one of these plants or animals had begun to be in the tim
he chalk; nay, that they all date their origin from a peri
erior to that of the Eocine. . . Nor does the established f
n absolute beginning of organic being seem more pregn
important consequences to the science of the natural th
an, than the fact of the peculiar order in which they beg
e."—Pp. 211, 212.

ut in the first place, geologists have no adequate grou
any such authoritative decision. They have no pro
have no probability, even, that any of the vegetable
nal relics which they have found imbedded in the str
e the first in their series; nor that myriads and millio
heir kind had not preceded them. They have no c
ty that they were the first, or of the age of the first. th

geology is in this relation, an important auxiliary to natural theology, is thus wholly mistaken. He first begs the ground from which he argues, and then argues from an imputed element in that ground, that does not belong to it.

Not content with thus stating this claim for geology, he endeavors to enhance it by impeaching the arguments for the being and agency of God, drawn from plants and animals that come into being in succession, as progeny of their kind.

"The importance of the *now demonstrated fact*, that all the living organisms which exist on the earth had a beginning, and that a time was when they were not, will be best appreciated by those who know how much, and it must be added how unsuccessfully, writers on the evidences have labored to convict of an absurdity, on this special head, the atheistic assertors of an infinite series of beings. Even Robert Hall (in his famous sermon on modern infidelity) could but play, when he attempted grappling with the subject, upon the words *time* and *eternity*, and strangely argue, that as each member of an infinite series must have begun in time, while the succession itself was *eternal*, it was palpably absurd to ask us to believe in a *succession* of beings that was thus infinitely earlier than any of the beings themselves which composed the succession."—P. 212.

The difficulty here is not in Mr. Hall's, but in Mr. Miller's, not being able to grapple with the subject. Mr. Hall's postulate is the self-evident truth, that that which is infinite and eternal, cannot be made up or measured by that which is finite; and thence he argues, that as a succession is made up of finite parts, that come into being at specific periods, to talk of an infinite and eternal succession is to utter a self-contradiction; inasmuch as it is to say, that that which is infinite is made up of, and measured by, that which is finite. Mr. Miller should have overthrown this self-evident truth, if he would have convicted Mr. Hall of imposing on himself by a mere play upon words. He adds:—

"And Bentley, more perversely ingenious still, could assert that as each of the individuals in an infinite series, must have consisted of many parts; that as each man in such a series, for instance, must have had ten fingers and ten toes, it was palpably absurd

to ask us to believe in an infinity which thus comprised many infinities. The infidels had the better in this part of the argument."—P. 213.

Here also the difficulty lies, not in Bentley's ingenuity, but in Mr. Miller's ignorance and misconception. Bentley proceeded on the self-evident truth, that infinities, if there are such, must be equal; one cannot be greater than another, for that would imply that the least was finite. It is, therefore, a self-contradiction to suppose, an infinite succession which involves other infinite successions, that differ from it in number; as it is to suppose that the succession of the least number is finite instead of infinite. Mr. Miller, instead of understanding the argument, assumed that finite and infinite, time and eternity, are essentially the same; and thence imagined that as things that are finite, though equal, may differ in their number of parts, and may be measured by a multiple; so things that are infinite may not only consist of parts but of parts that differ in number, and be measured by a finite rule—which, as it implies that that which has a less number than another, is not infinite, is a self-contradiction. Mr. Miller thus, instead of confuting these eminent writers, did not even see what the principle is of their arguments. His claim that geology adds a new species of proof to natural theology, is accordingly mistaken. It is a mere attempt to substitute imaginary and inconclusive proofs in place of those that are real and demonstrative.

VIII. Mr. Miller found the history of the deluge by which the ancient world was destroyed, as well as the history of the creation, quite irreconcilable with his theoretical system; for, if all the great changes that have taken place in the condition of the earth's surface, were the work of causes in nature and energy like those which are now in activity, how can such an event as the universal deluge of Noah have taken place? And if, as he holds, the continents and mountains that now exist have stood for a long series of ages at their present elevation above the ocean, where were waters sufficient found to bury the whole of them to a depth of fifteen cubits and upwards? To escape these, and other difficulties, therefore, Mr. Miller maintains that the deluge recorded by Moses, was not universal nor general, but only partial, occupying the region traversed by the Volga and

other rivers entering into the Caspian sea and sea of Aral: and terminating in the south, near the Persian gulf. We have not space to treat of his theory at large: we can only indicate briefly its entire want of evidence, and its inconsistency with the hypothesis on which he founds his geological theory, and with the testimony of the sacred word.

1. He offers not a particle of proof, that that region has been the exclusive scene of a deluge destroying millions of human beings and countless hosts of the animal races. If such a catastrophe happened there, and nowhere else, why are there not decided traces of it? If millions on millions of human bodies and of large beasts were deposited in that vast area, long after the strata had been formed; why are not their relics now found in the soil? If the bones of the mastodon found in the vicinity of Niagara, had survived the wear of 30,000 years without any essential decay, why should not millions of the skeletons of antediluvian men and animals have remained undissolved in the soil of that region, through the comparatively short period of four thousand two hundred years that have passed since the flood? As that region continues to be depressed below the level of the ocean so that its rivers run into the interior seas, all bodies that perished by such a local flood, must have found their burial there. Not one could have been wafted into the southern, the northern, or the western ocean. How is it then that no traces of the antediluvian relics are found there?

2. If the whole of Asia, Europe and Africa had thus been elevated above the ocean for ages as they now are, it is not credible that the whole human family, amounting probably to many millions, should have been confined within that narrow area. They would have made their way to eastern and western Asia, southern Europe and northern Africa.

3. The supposition of such a deluge is in direct contradiction to the hypothesis on which Mr. M. founds his theory of the changes that have taken place in the earth's structure; viz. that they are universally the product of causes the same in kind, energy, and rapidity of action as those that are now working like effects in the earth's surface. None of the causes now in activity are adequate to produce such an effect. No such deluge, nor any other event at all approaching it in magnitude, has taken place in the last four

isand years. Mr. Miller, therefore, instead of shieldir
heory from objection by such a supposititious flood, ove
ws it. He himself breaks the neck of his syster
he may save it from being broken by the hand
es.

It is in total contradiction to the description of t
ge given by Moses. Mr. Miller attempts to make o
the comprehensive terms of the sacred history are us
netonymy for others of a more limited meaning. H
lly mistakes, however, the nature of metonymy. Th
re fills no such office. It is a mere gift to a person
g of a name that properly belongs only to something wi
ch the person or thing is intimately connected: as wh
population of a country is called by the name of t
ntry, as Assyria is often put in the Scriptures for Ass
ns; or the head is put for the mind that dwells in it, a
heart for the affections that have their seat in it. M
ller probably mistook it for the synecdoche, by which t
le is put for a part, and a genus for a species. The p
e, however, that the comprehensive terms of the predi

and definitions of the history are equally comprehensive: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land died. And every living substance was destroyed which was upon the face of the ground, both men and cattle, and the creeping things, and the fowls of the heaven; and they were destroyed from the earth; and Noah only remained, and they that were with him in the ark." No language could be more comprehensive and specific than this. "All flesh" is defined as comprehending all forms and individuals that had animal life, first by the terms, "that moved upon the earth;" then by the enumeration of all the classes of animals except tenants of the water—fowl, cattle, beasts, every species of creeping thing that creeps upon the earth, and every man: thirdly, by those that had breath in their nostrils: and finally, they are defined again as all that was on the dry land. "Every living substance" is in like manner defined as comprehending every species of animal except inhabitants of the water; and this is re-defined and confirmed by the opposite affirmation that none escaped but Noah, and they that were with him in the ark. The deluge was indisputably as extensive, according to this inspired description, as animal life was on the land and in the air. That that was co-extensive with the earth itself that was previously elevated above the sea, there is no reason to doubt; and that the flood enveloped the whole globe, the statement that it covered all the hills and mountains, and the whole language of the description, clearly shows. "And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upwards did the water prevail, and the mountains were covered." There are no metonymies here. Things are called by their usual specific names. Nor are there any synecdoches. The whole is explicitly defined as being the whole, and freed from all limitations to a part. Mr. Miller has failed, therefore, in his attempt to force the inspired history into harmony with his theory. He mistook indeed the instrument with which he aimed to accomplish it; and showed that he was as little competent to the task of

critical interpreter of the sacred word, as he was
of the speculative geologist.

X. He closes the controversial part of his volume wi
assault on those who dissent from his speculative view
ch is in some respects more discreditable than the pr
ing discussions. While similar misconceptions and blu
appear at every turn, he reveals a morbid sensitivene
irritability that were kindred to the hallucination th
lly drove him to his grave for shelter from the foes who
fancied were assailing him. Geology he held to be t
ntest and most splendid of the sciences. Religion itse
magined was indebted to it for the most effective pro
s truth; while the office, he persuaded himself, of defen
geology from its assailants devolved especially on him
of the most brilliant and popular of its cultivators a
rons; and, overwrought with these delirious notions, a
the idea that those who dissented from his theories we
er very stupid or perverse, he vented his splenetic fe
towards them in these lectures with little reserve.

He misrepresents the question at issue between geologi

Those who reject the theory of geologists hold that the fact that the strata are what they are, in number, depth, structure, and contents, is no proof that they were formed by the feeble agents and slow processes by which geologists represent that they were brought into existence. They regard those agents as wholly inadequate to the production of such effects: and maintain also, that an inference of the age of the world founded on such mere hypotheses, can only be a hypothetical inference, and has no title to the character of a scientific truth, demonstrated by legitimate induction. How happens it that Mr. Miller did not see these palpable facts? Had he seen and admitted them, he would never have written one of the controversial chapters of his volume.

2. He has the injustice to represent that those who reject the geological theory maintain that "the Bible is the only legitimate authority in geological questions." No statement could be more mistaken. We and others maintain that the history by Moses of the creation, teaches that the world was created in six days, about six thousand years ago. As therefore the changes that have been wrought in the earth's structure, since its creation, must have taken place within six thousand years, we hold that the agents and processes by which they were wrought were not such in feebleness and tardiness in working their effects, as the geological hypothesis represents; and thence, that their inference from that hypothesis of the vast period occupied in accomplishing those changes, is, like its premise, unscientific and false. No one who maintains that the history of the creation is to be literally interpreted, and fixes its date at about six thousand years ago, claims or pretends that that history decides what the causes and processes were by which the formation of the strata and other modifications of the earth's surface that have since taken place, were wrought. That question is left to be decided, as far as it may be legitimately, from the nature of those modifications.

3. He attempts to disgrace those who regard the history in Genesis i. as teaching that the world was created in six literal days, by representing them as falling into an error of the same kind as that of Turretin, in alleging the statement of the Scriptures that the sun rises and sets, as proving that the sun revolves round the earth instead of the

earth's producing those phenomena by revolving on its axis. This is a favorite pretext, and seems to have been thought by him a more effective weapon than any other to strike down his opponents. It reflects little credit on his perspicacity that he did not see, first that it is wholly false, and next, that if true, it confutes instead of aiding his theory.

The expression of the Scriptures, "The sun also ariseth, and the sun also goeth down," is a literal statement of the facts as they appear to the senses. The sun seemingly has those motions; and they are to the eye therefore as real and absolute, as the motion of the earth on its axis is to reason. And those seeming motions, and that description of them, are at the same time consistent with the astronomical fact, that the cause of the apparent motions of the sun is not a motion of that orb, but the revolution of the earth on its axis. The error of Turretin, who denied the revolution of the earth on its axis, and asserted that the sun is the moving body, lay, accordingly, in assuming from the fact that the Scriptures ascribe to the sun the motions which it has to the eye, that those motions were real, and thence that the earth is stationary. If this, therefore, is, as Mr. Miller avers, perfectly parallel to the description in Genesis of the six days' creation and its relations to the facts of the strata; then clearly, on the one hand, the description of the work of creation as accomplished in six days, must be true to the eye; that is, it must have been accomplished in such a period and form that its appearance would, to a spectator, have answered exactly to the inspired history of it; and then on the other, its creation in six days in the manner described in the narrative, must be *perfectly consistent with all the facts of the strata.* But if that be so, then, first, Mr. Miller's attempt to fix a different meaning on the history, and extend it from six days to an unlimited series of ages, is wholly inconsistent with the meaning of the text, and unjustifiable; and next, his theory that the creation occupied a vast series of ages is overthrown! How unfortunate it was that Mr. Miller, who wasted a great deal of airy and pretentious rhetoric on this subject, had not examined it sufficiently to see that it was himself that he was scourging with his critical thong—not the antagonists to whom he fancied he was administering it!

But the cases are not parallel. First. There is no question whether the Bible actually represents that the sun rises and sets. That is admitted by both parties. But in respect to the history of the creation, the great question is not, what it was that was created, but what the period was in which it declares that the work of creation was performed; the rejectors of the geological theory maintaining from its language and from the fourth commandment, that it teaches that it was accomplished in six natural days; and the geologists denying it, and maintaining that those six days, in place of natural days, were indefinitely long periods. Next. In regard to the phenomena of the sun's rising and going down, the question was, by what motion it was that they were produced: the sun's moving round the earth, or the earth's motion round its own axis? But there is no question in regard to the creation who its author was, nor what it was that was created. Thirdly. The rejectors of the geological theory maintain that there is no inconsistency between the history of the creation, taken in its literal sense, as they interpret it, and the facts of the strata. The geologists affirm that there is an irreconcilable difference between them; and Mr. Miller proceeds throughout his volume on that conviction, and employs himself in most of his chapters in endeavoring to prove it, and to force the narrative of Moses from its natural meaning to a factitious sense that he thinks is consistent with his theory of the earth's age.

4. He declaims with quite a protesting and authoritative air on the impropriety of regarding the Scriptures as making revelations in science, and accuses those who reject his theory of deriving their geology from the inspired narrative of the creation. A moderate share of information and candor should have withheld him from this misrepresentation. We, and others who reject his speculative views, hold that the changes in the earth's structure, of which geology treats, took place *subsequently* to the creation recorded in Genesis. That is a literal record of God's acts, we maintain, and is not therefore a revelation, on the principle of a symbolic representative of a wholly different set of events that followed those acts. It is Mr. Miller, not those who dissent from his system, who maintains that that history is written, and is to be interpreted on the principle of a symbolic prophecy!

We, and others who reject Mr. M.'s theory, hold that the Scriptures teach that God created the heavens and earth, and all that in them is; and so did Mr. Miller. If that, then, is to hold that they teach the sciences of geology, astronomy, botany, and zoology, Mr. M. is as chargeable with it as those whom he accuses of this error. We and others receive the testimony of the sacred word, that God gathered the waters into seas, elevated the continents above the ocean, and so formed the sun and moon, and placed them in such relations to the earth, that they determine days, and seasons, and years; and so did Mr. Miller. If that then is to hold that the Bible reveals the science of geology and astronomy, Mr. M. held it as much as those to whom he so indignantly imputes it as a blunder of which none but the most unscientific could be guilty. If holding that the Bible teaches these truths is *not* holding that it is a revelation of science, then we are no more chargeable with that error than Mr. M. himself was. But he had become the victim of prejudice and hallucination in such a measure, that he saw nothing but spectres and monsters in those who dissented from his dicta.

5. Under the sway of this morbid feeling, he endeavors to disgrace the whole body of those who reject his theory, by the errors of a few obscure writers, and intimates that the extravagances into which they run, are samples of the ignorance and lawlessness that must characterize all who dissent from the teachings of modern geology. Thus he quotes, with great gusto, a recent anonymous writer, professing to be a clergyman of the Church of England, who maintains that the vegetable and animal relics imbedded in the strata, were created as they now are, with the strata themselves, instead of having lived and been entombed in them under the action of natural causes. He quotes also another writer, unknown, as he admits, who holds that the earth was originally twice its present size, and "a hollow ball;" and, after two or three other examples, he winds up the indictment with the following prediction, in which he exhibits the whole body of his opponents as of the same class:—

"But enough of follies such as these! I had marked a good many other passages of similar character in the writings of the

recent anti-geologists, and would have little difficulty in filling a volume with such; but it would be a useless, though mayhap a curious work, and is much better exhibited by specimen than a whole. A little folly is amusing, but much of it fatigues. There is a time coming, and now not very distant, when the vagaries of the anti-geologists will be as obsolete as those of the geographers of Salamanca, or as those of the astronomers who upheld the orthodoxy of Ptolemy against Galileo and Newton; and when they will be regarded as a sort of curious fossils, very monstrous and bizarre, and altogether of an extinct type, but which once had not only life, but were formidable."—Pp. 426, 427.

But these errors and absurdities were the errors of individuals merely, Mr. Miller was aware, not of the rejectors of his theory as a class. Those, generally, who reject the geological theory, are not to be held responsible for them, any more than geologists, as a body, are to be held as sanctioning all the blunders and follies into which individuals of their class have run. If this method of discrediting opponents is legitimate, it may be applied with quite as much effect to Mr. M. and his party, as to those whom he endeavors to overwhelm by it. Mr. Miller himself might, on that principle, be made the instrument by his ignorance, hallucination, and finally self-destruction, of disgracing the whole body of geologists who hold with him the great age of the world. And others of his party have, in some of their speculations, exhibited the most discreditable ignorance of the facts and laws of nature, and put forth theories and opinions which none but the most superficial and quackish would entertain. We may present, as an example, an airy and pretentious lecturer on geology, who has displayed his pictures and delivered his speculations to large audiences in many of the cities and villages of the United States; and who, we may add, is accustomed, much in the vein of Mr. Miller, to sneer and flaunt at those who regard the doctrine of the great antiquity of the earth as contradicting the Mosaic history of the creation; and can quote Turretin and the doctors of Salamanca, as examples of the like ignorance, with as exulting an air and glib a tongue as Mr. Miller. We heard him undertake, in one of his lectures, to explain the manner in which coal-beds were formed.

He stated that an accumulation of vegetable matter is now in progress in the Atlantic ocean between the Cape de Verd Islands and Central America, that will, perhaps, at some future time become a coal-bed. A vast whirlpool, he affirmed, exists there, into which all the trees, boughs, leaves, and other vegetable matter floated down the Mississippi and other streams that devolve into the gulf of Mexico and the neighboring waters, are wafted by the gulf stream round by the coast of Europe; and sinking, at length, are forming a deposit that will at some future period be adequate to make a vast bed of coal. But how, he asked, is it to be covered by layers of mud, sand, and gravel, that can be converted into sand-stone, and other rocks like those which usually overlay coal-beds? And, he answered, Such a deposition of the requisite materials may easily happen. Thus, he said, the waters of the Pacific are, at Panama, nineteen feet higher than those at the opposite point in the Caribbean sea. Let some convulsion then sink the Isthmus of Panama, and a current of water nineteen feet in depth would rush from the Pacific into the Caribbean sea and gulf of Mexico, and tearing up the vast masses of mud, sand, gravel, stones, sunken trees, and other matter accumulated there, would bear them with an irresistible impulse along the line of the gulf stream round by Europe and the Cape de Verd Islands, till they reached that whirlpool, where they would sink and form rocks of sandstone and other species, so as to subject the vegetable mass beneath to the pressure requisite to convert it into coal; and, to give the picture a touch of the sentimental, he said that in a future age, when the vast bed was thrown up into a continent, and men drove shafts into the mass to extract the coal, it was not improbable they would find there the wreck of the steam-ship President lost several years since, uncarbonized, with the skeletons in her cabins of the unfortunate persons who perished in her. And this was passed off with the most unhesitating air as a scientific exemplification of the great laws and processes of nature by which coal deposits, and their superincumbent sandstone, limestone, and other strata are formed. But 1. There is no such whirlpool in the centre of the Atlantic. There is a stagnant pool there, or vast space where the waters seem nearly stationary, not a whirlpool. 2. Not a particle of vegetable matter carried

down by the rivers that enter the Caribbean sea, the gulf of Mexico, and the waters along the coast of the Southern States, is borne by the gulf stream round to that part of the Atlantic ocean. The trees, boughs, leaves, and other vegetable substances borne down by those streams, sink at their mouths. 3. The gulf stream does not flow round by the Cape de Verd Islands to the centre of the Atlantic, but loses itself on the British coast, in the Bay of Biscay, and in the Norwegian sea. 4. The mean height or level of the waters of the Pacific, at Panama, is the same as that of the Caribbean sea. The tide at Panama rises and falls 22 to 25 feet; while it rises and falls in the Caribbean sea only a foot and a half. Were the isthmus sunk, therefore, the consequence would be that, though at high tide at Panama, on the supposition that it rose to the same point as it now does, a current of ten or twelve feet would run into the Caribbean; yet, at low tide, an equal current would run from the Caribbean into the Pacific; and the gulf stream would, therefore, for half the time, cease to flow out of that sea and the gulf of Mexico on its way round to the coast of Europe. 5. But how is it that, on the supposition of such a rush of waters from the Pacific, the mud, sand, gravel, stones, and other heavy matter at the bottom of the Caribbean sea and gulf of Mexico, would instantly lose their gravity and float like a cork round the gulf stream till they reached the imaginary whirlpool in the centre of the Atlantic? If the force of gravity was wholly suspended, how is it that the gulf stream, which owes its motion wholly to that force, would continue to flow? And how is it that the moment the mud, gravel, sand, and lime for the formation of sandstone, limestone, and other rocky strata, reached that whirlpool, they would recover their gravity and sink to the bottom? These senseless contradictions to the laws of nature the airy lecturer did not pause to explain. Would it now be just; would it be honorable; would it be anything less than a gross outrage, to hold the whole body of geologists responsible for the ignorant declamation of this charlatan? Yet it would be no more unjust and dishonorable, than it is in Mr. Miller to exhibit the blunders and extravagances of the parties whom he quotes, as examples of errors that are common to all who reject his views of geology.

6. He has the injustice to represent that those who maintain the truth of the Mosaic record interpreted according to the laws of philology, and thence reject the great antiquity ascribed by geologists to the earth, as giving their influence to the side of scepticism, and as responsible in a large degree for the disbelief that prevails of the divine origin and authority of the Scriptures, pp. 388, 389, 396. No accusation could be more false or wanton. He admits that infidelity prevails very extensively, and that a large share of its disciples found their rejection of the Scriptures, in a measure, on the persuasion that they are convicted of error by geology. Now, who are they who have led this vast crowd of sceptics to the belief that the claims of the Bible to be the word of God are overthrown by geology? Not those, most certainly, who hold and teach that the narrative of the creation in Genesis, and the statement from the lips of Jehovah himself in the fourth commandment, are literally true, that the earth, with its vegetable and animal tribes, and man, was created in six consecutive natural days, and who maintain that all the facts of geology are consistent with that narrative. They were led to their unbelief by Hugh Miller and others of his class, who claim that geology is a science, and assert and contend that it proves that the earth, instead of but six thousand years, has subsisted through millions of ages; and who, in place of reconciling their theory with the sacred narrative, prove by the measures to which they resort for that purpose, either that their reconciliation is wholly impracticable, or else that the Scriptures are so uncertain and equivocal in their meaning, as to have no title to be received as a revelation from God. After having thus led these persons, on the one hand, to accept the theory of the great age of the world as indubitably true, and, on the other, impressed them with the feeling that the Bible is either directly contradicted by it, or else is a mere myth, parable, or vision, to be construed by the interpreter in any manner that its conciliation with his speculations requires—Mr. M., bewildered by prejudice and fanaticism, turns round and charges the fatal effects of his own teachings on those who reject and aim to counteract them! On the same principle, the deist, the pantheist, the atheist, may charge the mischievous results of his false teachings

on those who expose his errors, and endeavor to intercept them from the mischievous influence they are adapted to exert. On the same ground the infidel who, by cavils and sneers at religion, leads a crowd of associates into vice, and depraves and hardens them to such a degree, that when reproved by a minister of religion, they become inflamed with rage, and mock and blaspheme, may pretend that their rage and mockery are the result of his maintaining the truth of the Bible, not of the depraved principles and passions with which infidelity has inspired them. That geology alone is responsible for the infidelity that has sprung up in connexion with it is manifest, also, from the fact that it has had little opposition. Through the fifty years that it has been employed in promulgating its theory of the great age of the earth, it has had little antagonism to encounter. Not only has the public generally acquiesced in its teachings, and the press lavished on it the most enthusiastic eulogy, but the ministers of religion, generally, have either assented to its doctrines, or at least abstained from arraigning them. The writers who have opposed it have been few, and have exerted but a very narrow influence. Of the multitude who have been betrayed by it into a distrust of the Scriptures, there is no reason to believe that one in thousands ever read a syllable of Turretin, Penn, Fairholm, Nolan, or any of the others who, through the first forty-five years of the century, assailed it on the ground of its hostility to the Bible. After having had almost exclusive possession of the public faith through the whole of its career, and contributed immensely to spread the distrust of the sacred Scriptures, which is now revealing itself on so great a scale, no one, not driven to very desperate expedients for self-justification, would resort to the pretext that it is the work, not of the teachers of geology, but of a half dozen antagonists, whom geologists themselves have ridiculed and jeered as unworthy, from their ignorance and absurdity, of being confuted, and of whom the public generally has taken no notice.

7. And, finally, Mr. M., infatuated with the notion that his speculative system is a science, claimed that his geological knowledge invested his opinions with authority, and made it the duty of those who had not studied the strata to receive his dicta with implicit submission; but that

red philology and theology are sciences also, or branches knowledge that have indubitable principles and rules for determination of truth in their respective spheres, and t the judgments of those who are masters of them, are itled to quite as much respect as the conclusions of geo-ists, he seems not to have had the remotest suspicion—p. . Led by his ardent temperament to exaggerate the portance of the subjects which he handled, and over-ex-d by the conspicuity and popularity to which his volumes the rocks of Scotland had raised him, he seems to have gined that geology is the truest, the most brilliant, and most important science of the age, and he its most horitative champion. And this hallucination at length ched such a point:—he became so possessed with the suasion that his geological deductions were infallibly e, that he thought it impossible that the word of God ld be at variance with them; and deemed it just to turn nto a vision or prophecy, and twist and torture its lan-ge till it uttered a voice in harmony with his theory.

ology, or any of the natural sciences by his dictum. He had worked in but a narrow sphere, and contributed but slightly to the advancement of geological knowledge. Compared with those of Sedgwick, Murchison, Le Beche, Phillips, Lyell, and others, his labors were of little moment; and his rank as an investigator, a discoverer, a speculatist, a scholar, far below theirs. But high self-estimation, and impatience and scorn of those who dissented from his views, appear to have been strong elements of his mind, and he had long been the victim, in a measure, of the hallucination which led him at length to imagine that a conspiracy was formed by foes against his favorite science, and himself as its cultivator and patron, and to deprive himself of life, to escape their dreaded assaults.

Such is Mr. Miller's work. Instead of displaying talents of a high order and a mastery of the subject, it presents indisputable proofs that he had no thorough knowledge of the principles on which his own system rests, or of the nature of the objections to which it is obnoxious. In place of extricating it from any of its errors, he only re-affirms its false doctrines, and perplexes it with a fresh batch of absurd devices to bring the word of God into harmony with it. Instead of treating those who reject his speculations, with candor and courtesy, he assails them in a splenetic and vituperative temper, and indulges in misstatements and misrepresentations to which no controversialist competent to treat the subject with ability, and prompted by fairness, would resort; and indicating that he was far advanced, when he wrote the last lectures, in that disarray of intellect which terminated at last in self-destruction.

While, therefore, the catastrophe in which his career ended, strikes the heart with sadness and regret, it is probable that had he continued to live, his powers would have soon become a wreck, and neither his favorite study nor any other theme, received any further contribution of importance from his pen.

RT. IV.—REV. J. L. PORTER'S DAMASCUS AND PALMYRA.

BY REV. J. FORSYTH, Jun., D.D.

VE YEARS IN DAMASCUS: Including an Account of the History, Topography, and Antiquities of that City, with Travels and Researches in Palmyra, Lebanon, and the Hauran. By Rev. J. L. Porter, A.M., F.R.S.L. 2 Vols. London: John Murray, Albemarle street.

So many narratives of Oriental travel have been published ring the last few years, that the work whose title we ve given, runs some risk of being lost in the crowd, and is quite probable that many of our readers are unac- ainted with it. We can assure them that these volumes e well worthy of their attention, especially if they have y fondness for the study of sacred geography. For arly eight years past the author has been connected with

particular provinces and cities of that country, whose names occur in Sacred History, these volumes cannot fail to prove eminently attractive. Mr. Porter has penetrated into regions lying quite aside from the ordinary line of Eastern travel, and which, since the days of Burckhardt, have not been visited by any European traveller who had the leisure or the science requisite to make a full and precise survey of them. He has thus been enabled to correct errors into which even so eminent a geographer as Ritter has been occasionally betrayed. A new light has been shed upon a large portion of that interesting region, east of Jordan, known as the ancient Bashan, and upon some of the adjoining provinces, which tourists have hitherto deemed almost inaccessible. The author was led to make these extensive journeys, mainly with a view to survey the field passed over, with the eye of a Christian missionary, but he has been at the same time not unmindful of those other subordinate, and in their place important objects, which would arrest the attention of the artist, the antiquary, and the geographer. The work is adorned with a number of sketches, drawn by the author on the spot, and its value is much enhanced by a map of the city of Damascus, and a large one of the ancient Bashan and Galilee, founded on surveys made by himself.

Mr. Porter arrived in Damascus in the early part of the year 1850, and with the exception of a short visit to Ireland, his native country, he has resided there from that day to this.

After an introductory chapter containing a narrative of his voyage from Britain to Syria, and of the circumstances attending his entrance upon his field of labor, he proceeds to give an extended account of the history, topography, and the present social and religious condition of Damascus. He observes that there is no city named in Scripture, not excepting Jerusalem, whose site is more certainly identified, than is that of Damascus. Beyond a doubt, it is one of the very oldest cities in the world. It has been in existence for at least 4000 years, it has been the contemporary of those early centres of empire and commerce, Nineveh, Babylon, Tyre and Sidon,—of Assyria, Persia, Macedonia, Greece, and Rome; and if we cannot say that it survives

liminished splendor, we can at least affirm that it still ains a vigorous life. It is a connecting link between antiquity and the living present.

s singularly persistent vitality is probably to be ed, in part, to advantages of its position, which sur- ose of any other inland city of Western Asia. Da- s stands near the eastern base of Anti-Libanus, on a plain, some two thousand feet above the level of the hich is bounded on the north-west by a chain of chalk tarting from the foot of Hermon, and on the south by r range of hills, between which flows the Awai—the t Pharphar. Another fine stream—the Barada, or cient Abana—descends from Lebanon, and breaking h the lower ridge of mountains, by a wild and tic ravine, crosses the plain eastward. On the banks s river, and about a mile from the ravine, the envi- f the city commence. It supplies the city with ance of water, that prime necessity of comfort in urning clime, every house having its sparkling in, while by means of innumerable canals, the stream

Away in the south, at the end of a long narrow suburb—the Medan—is the famous "Gate of God," where the great annual caravan of pilgrims take leave of the city. The buildings of Damascus are all of a snowy whiteness, finely contrasting with the deep green of the abundant foliage. The gardens and orchards, extending for miles on both sides of the Barada, have long been celebrated, and convert the suburbs of the city into an earthly paradise. But in the case of Damascus, as of all other Oriental cities, the instant the traveller enters the gates he finds that "distance lends enchantment to the view." He discovers on all hands narrow streets, unspeakable filth, and houses which look abnormal piles of mud, stone, and timber. As he approaches the centre of the city, his eye will be attracted by the gay bazaars, and the picturesque groups in gorgeous costumes lounging in the open cafés. Nearly every Eastern nation has its distinctly marked representative in the crowd—the Damascus merchant, the Turkish effendi, the mountain prince, the dark-visaged Bedawy of the desert, the Druze sheick, the Kurdish shepherd, the villanous-looking Albanian, who is quite as bad as he looks.

"The street that is called Straight"—the old Via Recta—extends, as it did centuries ago, east and west, across the entire enceinte of the city. It still bears its ancient name, and is nearly, if not exactly, on its old site. The house of Ananias and the part of the wall where Paul escaped are also shown, but there is reason to doubt of their identity. Like all other Oriental cities, Damascus is divided into "quarters," for the several races and religions which compose and divide its population. The Jewish is in the South, the Christian in the North-east, the Moslem in the West. The last-named class is about three times as numerous as the other two, and down to a very recent date were noted even in Syria for the fierceness of their bigotry, and their intense hatred of "infidels," so that a European appearing in the streets in a Frank dress, ran no little risk of his life.

The history of Damascus, as we have already said, covers a period of not less than four thousand years. It existed in the days of Abraham, and how much earlier it is impossible to determine. Probably it was, for reasons previously mentioned, one of the first spots in Eastern Syria, on which

settled habitations were erected. Mr. Porter divides the history into five periods, viz.:—1, from the earliest notice of it in Scripture, till the capture of the city by Tiglath-pileser; 2, closes with its capture by Alexander the Great; 3, with the capture of the Romans; 4, with the conquest of the Moslems; 5, reaches to the present day.

The city is first noticed in the Old Testament, in Gen. xv. Then it disappears for centuries, until the reign of David. Next come the conflicts with Israel, in the days of Hazael; and finally, just before the fall of the kingdom of Israel, the same monarch by whom the ten tribes were carried away, captures Damascus, thus fulfilling the prophecy of Isaiah: "Damascus is taken away from being a city," *i.e.* it ceased to be a capital, a condition in which it remained during many centuries. After the conquest of Syria by Alexander, it continued in the hands of his successors, the Seleucidæ, until about B.C. 65, when it came under the power of Rome. Amid the disorders prevalent in Syria, in consequence of the remoteness of the central government, and afterwards by the contests of the factions striving for the mastery of the Roman empire, it was hardly possible for such a city as Damascus to escape the calamities of the times; yet she suffered less than others. Strabo, who appears to have visited the place, describes the "region of Damascus as so justly celebrated, and the city itself as worthy of high admiration—one of the most magnificent in these climes." Existing monuments attest that during the Roman rule, the whole district made great progress in enterprise and wealth. Fine roads were constructed, and so permanently that they are not yet worn out. Spacious theatres, sculptured palaces, hippodromes, colonnades, temples, were erected in city and country, remnants of which survive as witnesses that the age was one of splendid material prosperity. The Damascus of that day will be ever memorable from its connexion with the conversion of St. Paul, and as the spot on which he began his glorious career as the apostle of Jesus; but otherwise the city does not figure much in the annals of the Christian church.

The Saracen army appeared under the walls of Damascus A.D. 611, only thirteen years after the Hegira. At no period in its history had the city been in greater peril of

utter destruction than it was at this moment. Khaled, one of the Moslem leaders, maddened by the loss of some of his dearest friends, swore that he would put every Damascene to the sword, and raze the city to the ground. At the instant when his wrath was hottest, a traitor priest opened the eastern gate, through which Khaled and his followers rushed, and soon the streets were deluged with blood. But fortunately for Damascus, at that same moment the western gate had been opened in virtue of a treaty of the citizens with the milder Abu Obeidah. The two Arab leaders, with their respective bands, met in the centre of the city, each, until then, ignorant of the doings of the other. After a stormy scene between them, Khaled was forced to yield. The city was saved. Such of the Christians as chose were allowed to depart with their arms and property; those who remained were permitted to stay in peace on payment of the capitation tax. Seven churches were secured to them, and half of the immense cathedral of St. John. Twenty-seven years later it became the capital of the Mohammedan empire, and continued to be such until the seat of government was removed to Bagdad, in A.D. 750, when the sceptre of Islam was wrested from the feeble grasp of the last scion of the Omeryades. Then came the troubles resulting from the conquests of the Seljukian Turks, who so suddenly and successfully precipitated themselves upon Western Asia, and those produced by the protracted struggle of the Crusaders to regain possession of the Holy Land, and to establish the kingdom of Jerusalem. In A.D. 1174, under the great Saladin, Damascus again, for a short time, was restored to her ancient position as the capital of a vast empire; but this season of glory was as brief as it was bright. Another period of horrible confusion followed, while Timourlane, that most terrible of all Tartars, was flying like the angel of death over the world. Timourlane captured the city, and enraged by a sudden outburst of patriotic courage, which, however, in the circumstances, was an act of bad faith on the part of the citizens, the conqueror inflicted the most savage cruelties upon the wretched inhabitants. In a single day the gathered riches of centuries were scattered to the winds. Last of all came the Ottoman, under whose dominion, nominally at least, Damascus has remained until this

day. We say *nominally*, because until the interference of the Western powers to protect the Sultan against the encroachments of his ambitious vassal, the energetic Ali Pasha of Egypt, Syria was for a number of years a dependency of Cairo rather than of Constantinople.

It was during the occupation of Damascus by Ali's distinguished son, Ibrahim Pasha, that the city was first opened to the representatives of the Christian kingdoms of Europe. The British consul, in full costume, entered the city, but neither his dress nor his dignity would have saved him from the fury of the fanatical inhabitants if he had not been protected by a company of Ibrahim's soldiers; they were forced to content themselves with muttering curses in private, which they no doubt did with hearty emphasis. Since that time, however, the presence of European consuls, and especially the tact, ability, and energy of Mr. Wood, the British consul, have wrought a complete revolution in the feelings and conduct of the mass of the population. Our mission families there have been not only undisturbed in the prosecution of their work, but have enjoyed a good deal of social and friendly intercourse with the very class once so famed for their intense fanaticism. We close this hasty survey of the history of Damascus with the religious statistics of the city as given by our author. His estimate, after the most careful inquiry, is as follows:—*Moslems*, 98,000; *Druzes*, 500; *Greek church*, 5,995; *Greek Catholic*, 6,195; *Syrian*, 260; *Syrian Catholic*, 350; *Maronite*, 405; *Armenian*, 405; *Armenian Catholic*, 235; *Latin*, 110; *Protestant*, 70; *strangers, soldiers, slaves*, 15,000; *Jews*, 5,730.

The character of the Turks and of the Moslems generally, in the Ottoman empire, has been drawn by a great many modern travellers, and while certain traits appear in all the pictures, yet some of the portraits are much darker and more repulsive than others. Some have represented the genuine unadulterated Turk of the old school, as a person worthy of all respect for his truthfulness, his honesty, and his real kindness of heart; while others, arguing perhaps from their own limited personal experience, insist upon it that he is an unmitigated reprobate. It is reasonable to suppose, that in an empire so widely extended, and so various in climate as that of the Sultan, there would be consider-

able diversity of character even in the dominant race; that the Turk of Adrianople, for example, would materially differ, for better or for worse, from the Turk of Damascus, though both come of a common ancestry. Mr. Porter, however, when treating of the moral and social characteristics of the people of Damascus, makes no distinction between the Turk and the Arab, but uses the general term of Moslems, whom he describes as, in general, feeble, licentious, and fanatical. He takes Mr. Lane and Mr. Urquhart to task for certain statements of theirs, in which they affirm that the practical effects of Oriental polygamy are far less injurious to society than the profligacy of Europe. Mr. Porter emphatically denies this averment, and maintains that the abominations almost universally practised in Moslem cities far exceed the worst vices of the most degraded classes in Christian lands. "Virtue," he adds, "as a moral principle, is unknown to either sex in this land." The disgusting obscenities of the *harem*, the unnatural vices of the men, and the filthy conversation among all classes, of all ages, of both sexes, must have revealed to Mr. Urquhart, had he studied the habits of the people, and the influence of Moslem institutions, the deep depravity in which this unhappy country is ingulfed. Bad as the cities of Europe are, in them vice is mainly confined to particular localities or classes, but in the East it has spread over the nation like a pestilential miasma, corrupting every dwelling, giving wantonness to every thought and look, as well as pollution to the very language which is the medium of social intercourse.

Moslems divide their time between indolence and indulgence, wandering with solemn step from the harem to the bath, and from the bath to the mosque. They are emphatically both a praying and a washing people, and in these respects they put to shame multitudes who profess a pure religion and to have reached a higher civilization. But, after all, their prayers are a mere *opus operatum*, a simple performance, which comes in at stated hours, as an interlude in the daily business of lying, cheating, and robbery. A pasha will issue orders for the perpetration of the most savage cruelty, and should he hear the next moment the muezzin's call, he will spread his carpet, stroke his beard, and pray

with a solemn serenity of countenance perfectly wonderful, and which would be quite edifying to all who knew not the villany of the man. Such is and must be the moral condition of a community where woman is regarded, as the religion of the Moslem teaches him to look upon her, as the mere instrument of his pleasures. And such, ere long, must be the state of things in that territory of our own near the shores of the Pacific, where the devotees of Mormonism, which is just Mohammedanism in its worst form, under a new name, have congregated in such numbers as almost to bid defiance to our government. It seems to us that no sensible American who has himself visited the East, or has made himself acquainted with the moral and social condition of those regions, will for one moment allow any political theory, or cant about religious liberty, or even constitutional scruple, to stand in the way of his determination to put down the hideous system which has intrenched itself amid the Rocky Mountains.

The Christians of Damascus, as everywhere else in the East, are split up into numerous "communions," that not only hold no fellowship together, but often exhibit a mutual hostility hardly less bitter than is their hatred of their common master and enemy, the Moslem. Still, their condition has much improved of late years. They constitute the industrial and enterprising class of Damascus; the trade of the place is mainly in their hands; they feel secure in amassing and in showing their wealth. This result is largely owing to the influence of the English consul, Mr. Wood, whose energetic remonstrances and bold measures have, on various occasions, kept down the old fanaticism when it was ready to burst forth anew.

The first Protestant mission was established here in 1843, by the Rev. Dr. Wilson, now of Bombay, and the Rev. William Graham of the Irish Presbyterian church. Originally it was intended for the Jews alone, and for some years its operations were confined to this class; but in process of time the field of labor was enlarged, so as to embrace the whole accessible portion of the population. No direct efforts, of course, have been made to convert the Moslem, though the missionaries assure us that numbers of them are quite ready to read the Scriptures, and to converse upon the

subject of religion. But the old and terrible law against apostasy seemed to encircle the followers of the false prophet with an adamantine wall. Since the war with Russia this law has been repealed, so far as it can be by the Sultan; but it is one thing to take it off the statute book, and quite another thing to expunge it from the popular heart. Our missionary brethren there will still need to use great caution, to combine the wisdom of the serpent with the harmlessness of the dove; for we are well persuaded that the open renunciation of his religion by a Moslem would cost him his life, and for a time at least break up the mission. The progress of the good work among Jews and nominal Christians, though slow, has been as rapid as could be reasonably expected, considering the nature of the field. A small number of persons have been turned from darkness to light, one of whom is Dr. Meshaka, the most eminent native physician in the city, and a gentleman of highly respectable literary attainments, and thus a good foundation has been laid for the time to come.

The largest portion of the two volumes is taken up with a narrative of the various journeys of Mr. Porter, in company with one or more of his fellow-laborers, to the ancient Tadmor in the wilderness, to Lebanon, and to the Hauran, or Bashan. His familiarity with the Arabic language, and his scientific and artistic accomplishments, as well as his personal acquaintance with the prominent personages in different parts of the country, gave the author great advantages over most travellers. The record of his journey into the Hauran, or the Bashan, is very full, and although not so attractive to the general reader as some other portions of the work, cannot fail to interest the student of Biblical geography. From the time of his first arrival in Syria, Mr. Porter felt a strong desire to explore the region comprehended in the ancient provinces of Batanæa, Auronitis, and Trachonitis. Of course his primary object was to examine the moral condition of the mixed population of the district, and to ascertain whether schools could be advantageously established in their villages. Although the Hauran is the granary of Damascus, the character and habits of the people were little known. He was not able, for three years, to carry his design into execution, and meanwhile he prepared

himself to investigate the topography and antiquities of this interesting region by the perusal of Burckhardt's Notes, Robinson and Smith's Researches, and especially by the careful study of the Bible, and the writings of Josephus. He started upon his tour in January, 1853, accompanied by his colleague, the Rev. Mr. Barnett, and another American gentleman, whose name is not given. On several occasions the whole company was in extreme danger from the fanatical bigotry of the Moslems, stimulated as it was by the suspicion that they were spies; but from the Druzes of the district they experienced the utmost and uniform kindness and hospitality. The details of a Druze feast in honor of the strangers are given by the author in illustration of the fact, that in this ancient kingdom of Bashan, the lapse of three thousand years has made little change in the customs of society. The hospitality of those early ages still survives, when the stranger could not pass the tent of the patriarch without being compelled to stop and refresh himself. There is the same expedition in preparing the lamb, the kid, or the fatted calf, and other dainties, as was exhibited by Abraham when he obliged the three men to become his guests, and it is an incident of every-day life.

We cannot follow the author in his travels, nor will the limits of our article allow us to notice, even in a cursory way, the disquisitions in which he endeavors to define the boundaries of the ancient provinces before named. Suffice it to say that almost every step of his journey furnished new proof of the exact truthfulness of all those notices of this region which we find in Sacred Scripture, and of the exact accomplishment of those prophecies respecting it which were uttered ages ago. The soil of the region is of unrivalled fertility, and the wheat is celebrated as the finest in Syria. Its hill-sides and mountains are covered with a luxuriant growth of evergreen oaks, the "oaks of Bashan," so famed in sacred story. The scenery is represented to be the most beautiful in Palestine—a panorama including hill and vale, graceful wooded slopes and wild secluded glens, frowning cliffs with battlemented summits; moss-grown ruins and groups of tapering columns springing up from amid the dense foliage of evergreen oaks. Elsewhere, the author says, he had been struck with the nakedness of Syrian ruins; but

here the scene is wholly changed, for all defects are hidden by the fresh and abundant foliage, and the beauty of the noble portico and massive wall is enhanced by the luxuriant creepers that wreathe themselves as garlands around the pillars and capitals.

From the accounts we have of Bashan, in Old Testament history, it is evident that it must have been from a very early period an exceedingly populous kingdom, or rather cluster of kingdoms. Argob alone, we are told (Deut. iii. 4), contained *three score* cities fenced with high walls, gates, and bars, besides a great many unwalled towns. Mr. Porter says that he long thought "that some strange statistical mystery hung over this passage." It seemed inexplicable to him, that a district so far from the sea, watered by no rivers of importance, and which as laid down upon our common maps appeared no larger than an English county, should have contained such a multitude of walled cities. But on the spot, he found this statement true in every particular. Lists of *more than a hundred* ruined cities and villages he himself tested, and discovered to be correct though not complete. Of the high antiquity of these ruins, no one can doubt for a moment who sees them. Many of them betray the handiwork of those Cyclopean architects, whose remaining monuments afford visible proof that there were indeed "giants in those days." The houses at Kureiyeh, built no doubt by the Rephaims, the aborigines of the region, have huge doors and gates of stone, some of which are nearly eighteen inches in thickness, while their roofs are made of heavy stone flags that rest on massive walls of black basalt, firm as the solid rock, and harder than iron. In short, the structures clearly belong to a period when strength and security were chiefly regarded; they are such as bid defiance to the tooth of time, and, as Ritter observes, they "remain as eternal witnesses of the conquest of Bashan by Jehovah." It therefore need not surprise us to be informed that some of these cities stand to this day, not so much in ruins, as empty, without owners or inhabitants, but ready to be occupied by the first comers who should choose to fix their abodes there. This single fact speaks volumes in regard to the abominable mis-government of the country by its Turkish masters; and we are half inclined to

h that the great Powers of Europe would make a full
l of the Turk, and divide among themselves that glorious
pire of which he has proved himself to be so utterly
worthy.

Art. V.—The Parables of the New Testament.

XXVI. THE LOST SHEEP.

Luke xv. 1–7; Matt. xviii. 11–14.

This parable was designed to confute the false notion of
Pharisees and scribes, who deemed it unsuitable that
rist, if a messenger from God, should allow publicans and
ners to approach him, and should address them as though
y might obtain the salvation he came to proclaim.

"Then drew near unto him all the publicans and sinners
to hear him. And the Pharisees and scribes murmured,
ing, This man receiveth sinners and eateth with them."

shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance."

It seems from the connexion in which it occurs in Matthew that it was spoken on another occasion to illustrate God's care for the salvation of little children.

"And Jesus called a little child unto him, and set him in the midst of them, and said: Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.. . . . . Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. For the Son of man is come to save that which is lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that, than of the ninety and nine that went not astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish." Matt. xvii. 10–14.

The resemblance which the care of the good shepherd to recover a lost sheep, presents to Christ's aim to save the lost, may be unfolded in several relations.

1. It is the specific office of a shepherd to take care of his flock—to preserve it from foes and dangers, and if any go astray, to seek and recover them. To leave such as become separated from the flock and wander off, to be lost to the owner, or perish by wild beasts, without any effort for their restoration, would be to treat them as though they were of no value, and neglect and refuse the very business for which he was appointed a shepherd.

In like manner, it belongs to God as the Father of mankind, to consult and watch over the safety and well-being of every one of them: and it is the specific office of Christ, as the Saviour of men, to seek them in their alienation and bring them back to God and to salvation. That is the purpose for which he came into the world. It was for that, that the Father gave him to be the Redeemer of men. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life;" and he died for infants as well as for

adults, and for publicans and sinners, as well as for Pharisees and scribes. Not to be ready and desirous to save the one as well as the other, would be to disown his very office as Saviour.

2. The fact that ninety-nine of the shepherd's flock were still safe, and that but one was lost, was no reason that he should be willing to lose that, and make no effort for its recovery. That was intrinsically valuable and necessary to the completeness of his flock as well as any other, and its recovery, or the use of all proper means for its recovery, was essential to his filling his office as a good shepherd. He could not reach the end for which he was appointed shepherd, unless he took all appropriate measures to regain the wandering and preserve his flock entire.

So also the greatness of God's unfallen empire; the vastness of the hosts of his intelligent creatures who still maintain their allegiance, compared to mankind who are in revolt, is no reason that he should leave these, or any part of them, to perish without taking any measures for their salvation. So far from it, they are of as much worth, considered as existences, as any other equal number of his subjects of the same rank in intelligence, and the recovery of the earth from revolt is as essential to the completeness and perfection of his kingdom, as the recovery of any other sphere occupied by intelligences of a like order, would be, that might fall from allegiance.

3. The shepherd, in leaving the ninety and nine sheep that were in safety, and going in search of that which had left the flock, proceeded on the conviction that unless he went forth and recovered it, it was hopelessly lost. It had wandered off on the distant mountains. It was unable to find its way back. It was perhaps contented to remain astray. It was liable to be taken, as without an owner, by any one who might meet it, and slain for food. It was exposed to wild beasts. If saved, therefore, it must be by the shepherd's promptly searching for and recovering it.

So also Christ comes to save men, because unless he reveals himself to them, and conducts them back to God, they will hopelessly perish. They will not of themselves return to him. Their estrangement is voluntary. They are averse to his sway; and were their hostility overcome or

relinquished, they could never of themselves make expiation for their sins, or obtain justification before God. None but he can extricate them from the thraldom of sin; none but he can wash away their guilt, and effect their justification with the Most High.

4. Though but one of the shepherd's flock was lost, his chief concern was immediately directed to its recovery. He left the ninety and nine that were in safety, and explored the thickets and traversed the mountains in search of it, and with the feeling that its restoration was essential to his peace and reputation as a shepherd. It wakened him to a deeper concern, and roused him to greater efforts than were ordinarily excited by the care of the whole flock.

So mankind, by their revolt and ruin, became objects of immeasurably higher concern to God, than though they had remained in allegiance. The influence of their revolt on his kingdom at large is immensely greater and more momentous than their obedience would exert; inasmuch as it is altogether mischievous; as it exposes his wisdom and goodness to doubt, and might prove the means of leading other orders of his creatures to revolt. Immediately on the fall, accordingly, God instituted the work of their recovery; and how essential it is to his glory and the well-being of his empire at large, is seen from the wonderful means, the incarnation and death of Christ, through which it is accomplished; his exaltation to the throne of the universe, by which all other worlds of intelligent beings are brought into an intimate relation to him, and given to understand his work as Saviour; and from the joy and praise with which it is to be contemplated by all his holy hosts for ever. These stupendous measures, and this modification of the government of the whole universe, that all may be made acquainted with the redemption of man, that they may behold the glory in which it reveals the divine perfections, and be raised by it to higher intelligence, a more fervid love, and loftier happiness, bespeak its infinite significance, and show the place it has in the heart of God.

5. The shepherd, on finding the lost sheep, took effective measures to restore it to the flock. He did not trust to its spontaneously following him back to the fold. He did not attempt to drive it through doubtful paths and intricate

thickets. He laid it on his shoulders, and bore it passively home, by his own strength.

So, those lost sinners, whom Christ pursues and overtakes, he saves, and saves by his own sovereign hand. He works by his Spirit an instant change in their minds, by which he reveals himself to them, as their Saviour, gives them to behold his glory, unfolds to them the nature and method of his redemption, and kindles their hearts with love, adoration, and trust; and he ever after sustains them by his grace, defends them from enemies, recalls them if they relapse into worldliness or unwatchfulness, by chastenings, and at length leads them through the valley of the shadow of death to the realms of eternal life. Not one who is given to him by the Father is lost.

6. The knowledge of the recovery of the lost sheep and the joy it occasioned, were not confined to the shepherd. He apprised his friends and neighbors of the success of his efforts to regain the wanderer, and invited them to rejoice with him. This was natural, and bespoke the generousness and nobleness of his own heart, and the sympathy and benignity of his friends and neighbors. As genuine friends, they regretted his misfortune; they appreciated the skill and fidelity with which he had fulfilled his office as a shepherd, responsible to a superior for the safety of the whole flock, and they truly rejoiced with him in his success.

So the knowledge of the recovery of those whom Christ saves, and the joy it occasions, are not to be confined to his breast. His work, in all its results, as it advances from age to age, is communicated to all his holy subjects throughout his vast empire, and is contemplated by them with wonder and joy, and hymned in grateful acknowledgments and celebrations.

How infinite the love of Christ! How wonderful his condescension! With what immeasurable patience, tenderness, and persistence, he pursues those who are lost, recalls them from alienation, and gathers them into his fold!

How clear it is that those who perish, perish by their own fault! It is because they will not submit themselves to the rule; it is because they will not accept the grace of the great Shepherd, and allow him to take them in his Almighty arms, and bear them back to his fold.

What a lofty significance it bespeaks of the work of redemption, that Christ who accomplishes it, is exalted to the throne of the universe, that the knowledge of it is communicated to all orders of obedient creatures, and that it is the means of unfolding to them a brighter manifestation of God's glory, than any of his other works, and kindling their hearts with a more fervent love!

Art. VI.—Literary and Critical Notices.

1. The Desert of Sinai: Notes of a Spring-Journey from Cairo to Beersheba. By Horatius Bonar, D.D., Kelso. New York: R. Carter & Brothers, 1857.

The interest of the great scene of the deliverance of Israel from the Egyptians, the institution of the law, and the long series of miracles that attended their journey to Canaan, is not exhausted by the numerous travellers, who have within a few years visited it. Each one contributes something to a better knowledge of its peculiarities; and throws a clearer light on the great transactions of which it has been the theatre. Dr. Bonar's notes are in the form of a diary, and give not only a minute description of each day's route, but of the incidents of the journey, and the impressions made by the spectacles which he beheld. It is vivacious, entertaining, and instructive throughout, and is especially interesting beyond other volumes we have lately seen, in the views he presents of the passage of the Red Sea, the origin of the inscriptions on the rocks in the vicinity of Sinai, and the delineation of the country lying directly between Sinai and Beersheba. He holds that the passage of the Red Sea was miraculous; and points out with a fulness and force we have not elsewhere seen, the inconsistencies and absurdities of the notion so current with rationalistic writers, that the recession of the sea was the work of natural causes. He regards it as probable that the inscriptions on the rocks were the work chiefly of miners who were employed in getting ores from the mountains in the vicinity; and that they were from Phenicia rather than Egypt. Travellers, heretofore, have advanced from Sinai, through the Akabah to Palestine. Dr. Bonar passed on a direct line to Beersheba, and through a region of great interest, of which before but little has been known. This part of the route, especially, is illustrated with great point and

beauty by passages from Job. The people, in lineage, mode of life, and character, are the same as they were in the age of that patriarch. This volume is to be followed, we are glad to learn, by another on the Land of Promise.

2. Biblical Commentary on the New Testament. By Dr. Herman Olshausen, Professor of Theology in the University of Erlangen. Translated from the German for Clark's Foreign and Theological Library. First American edition, revised after the fourth German edition, by A. C. Kendrick, D.D., Professor of Greek in the University of Rochester. Vol. II. New York: Sheldon, Blakeman, & Co., 1857.

In this volume the commentary is advanced to the twenty-fifth of Matthew, and the corresponding parts of Mark and Luke, and to the eighteenth of John, with a few pages on the Passover. Our readers will be especially interested in his exposition of Matt. xxiv. While he advances some views from which we dissent, he maintains decisively, that the coming foreshown, vs. 29,[30, is the second coming of Christ. The translation is thoroughly English, the style simple and clear, beyond most works of his countrymen, the exegesis critical, and his thoughts, with the exception of now and then a view that has a German tinge, evangelical, lofty, and impressive.

3. Philosophy of Scepticism and Ultraism, wherein the opinions of Rev. Theodore Parker and other writers, are shown to be inconsistent with Sound Reason and the Christian Religion, by James B. Walker, Author of the Philosophy of the Plan of Salvation. New York: Derby & Jackson. Cincinnati: Rickey, Mallory & Webb. Chicago: D. B. Cook & Co., 1857.

The author's aim in this work is not—as the title seems to imply—to show what the principle of Scepticism is, or what the philosophy is of the false doctrines which sceptics entertain; but rather to prove that their doctrines are false, and that they involve a rejection of the great teachings of the Bible. The chief opinions which he assails, are those of Theodore Parker, and he has an easy task in showing that they are false, self-contradictory, irrational, and impious, and that Mr. Parker, instead of

a deep thinker and learned theologian, is but a shallow, ambitious, and venturesome declaimer. His books serve very clearly to indicate, that he has taken his pantheism, which is the leading element in his system, at second hand, without any thorough understanding of the metaphysics on which it rests, or any clear apprehension of the issues to which it leads. His doctrines, accordingly, are a jumble of pantheism, atheism, materialism, natural religion, and revealed religion, put forth with an oracular air, as though the source from which they emanate invested them with such authority, as to render it unnecessary to give any proof of their truth. After devoting two or three letters to Mr. Parker's errors and absurdities, Mr. Walker proceeds to treat of the Personality and Triunity of God, Depravity, Atonement, Retribution, and the necessity of a written Revelation, and on these topics employs himself largely in stating, and endeavoring to sustain his own views in opposition to those which he assails. While many of his thoughts and reasonings are just, and here and there a point is presented very forcibly, some of his speculations are far from satisfactory, and his treatment of several themes, especially the necessity of a written revelation and its influence, which open a fine field for disquisition, is quite lacking in originality, vigor, and freshness of thought.

4. Discourses on Prophecy; by John G. Wilson, Minister of the Gospel. Philadelphia: Published for the Author, 1857.

Mr. Wilson treats in this series of Discourses, of the work of Redemption from its institution in Paradise on the fall of our first parents, through all its stages, till Christ's triumph shall be completed over his foes. He holds to the restoration of the Israelites, the resurrection of the holy dead at the commencement of the Millennium, Christ's personal reign here, and the perpetuity of the earth as the abode of the redeemed, and the seat of his kingdom;—and most of the numerous themes which he discusses, are treated in a satisfactory manner. He is familiar with the sacred word, he presents his thoughts clearly, and urges them with earnestness and force. His views on subordinate points from which we dissent, it is not necessary to indicate. With the great doctrines of Millenarianism, however, to our regret, he has associated the dogma of the final restoration of all fallen beings from sin, and deliverance from punishment, except a deprivation of the full dignity and blessedness that

are to be conferred on those of our race who accept salvation in this life:—a notion that has no natural connexion with the doctrine of Christ's personal reign, and the redemption of future generations of our race; is founded on texts that are not in debate between Millenarians and anti-Millenarians, and is in our judgment wholly groundless, at war with the clear teachings of the divine word, and of a very injurious tendency. We are surprised that one who so clearly and earnestly holds the great doctrines of redemption by the expiation and righteousness of Christ, should entertain so contradictory a theory. How, without an atonement, are Satan and his fellow-fallen angels to be forgiven, or released from punishment? How, without the Holy Spirit, are the impenitent of mankind to be recalled to obedience? Mere punishment has no adaptation to change the incorrigible heart. Mere happiness, or enjoyment, is not the proper measure of the best moral system. The best system, other things being equal,—is that in which God is most fully revealed, and exhibited in all his perfections; in which his holy subjects are raised to the highest knowledge and love of him, and the most fervid and steadfast allegiance to him; and in which it is shown most demonstratively, that no attempt to overturn his government can be successful;—but that he is able to reign justly, benevolently, and wisely, over fallen and rebellious creatures, as well as over those that are obedient, and make the rebellion and ruin of enemies the means of subserving the display of his glory and the well-being of the universe. That Satan and his party are to be so baffled in all their impious schemes, and so thoroughly made subservient to Christ's glory, as to be forced to feel that they are conquered, to see that all God's ways are right, and to confess that Christ is Jehovah, to the honor of the Father, does not imply that they are to lay aside their hostility, and become adorers. Among the truths which they will be brought to see and feel with a devouring poignancy, one of the most piercing doubtless will be, that God is justified, and required by his wisdom and benevolence, to exclude them for ever from his favor, and leave them to exist without any of those provisions for their holiness and happiness, which they have rejected and forfeited by rebellion. When in the light of the future world, all the grounds of Satan's rebellion shall be unveiled to us, we not improbably shall see that one of the false and impious assumptions on which he proceeded, was that God is bound to secure the holiness and happiness of all his moral creatures; and if they revolt, to

restore them to obedience and blessedness,—which is to deny his right to punish for any other end than the good of the individual punished; and that is in effect to deny that he himself has any interests and rights which he can vindicate and maintain by punishment. His own truth and glory doubtless require that he should confute all such assumptions, and show by his everlasting administration, that he has all those rights which he assumes and asserts in the institution of his law, and enforcement of it by penalties.

5. Hymns of Faith and Hope. By Horatius Bonar, D.D., Kelso. New York: R. Carter & Brothers. 1857.

Of this collection of poetic pieces, the record of a thoughtful feeling and heavenward-looking mind, the following may be taken as a specimen:—

THE KINGDOM.

Peace! earth's last battle has been won;
  Its days of conflict now are o'er;
The Prince of Peace ascends the throne,
  And war has ceased from shore to shore.

Rest! the world's day of toil is past;
  Each storm is hushed above, below;
Creation's joy has come at last,
  After six thousand years of woe.

Messiah reigns! earth's King has come!
  Its diadems are on his brow;
Its rebel kingdoms have become
  His everlasting kingdom now.

This earth again is Paradise;
  The desert blossoms as the rose;
Clothed in its robes of bridal bliss,
  Creation has forgot its woes.

6. Priesthood and Clergy unknown to Christianity; or the Church a Community of Co-Equal Brethren. A Cento. By Campaginator. Philadelphia: J. B. Lippincott & Co. 1857.

This attempt to show that there is no authority in the New Testament for the office of teacher and ruler in the church, is confuted by the passages the writer quotes to sustain it. "And

he gave—constituted—some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints unto the work of service unto the upbuilding of the body of Christ." These were officers who were appointed to perform special duties towards believers as a body, which others were not called to perform. And, again, 1 Cor. xii. 29: "And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? all prophets? all teachers?" The apostle thus affirms on the one side, that these officers were expressly instituted in the church by God; and on the other, denies the doctrine of this writer, that they were common to all the brethren of the church. In the letters to Timothy and Titus also, the work of overseers and elders in the church is represented as belonging to persons specially set apart to the offices of teachers and rulers; the duties of those offices, and the necessary qualifications for them are described; and Paul teaches that those who were devoted to them, were entitled to support from the church in which they labored. To deny that there were special officers in the church of the New Testament, is as mistaken and absurd as it were to deny the existence of the apostolic church itself.

7. Life in its Lower, Intermediate, and Higher Forms; or Manifestations of the Divine Wisdom in the Natural History of Animals. By Philip Henry Gosse, F.R.S. New York: R. Carter & Brothers. 1857.

This volume presents a very attractive view of the various forms of life which swarm the waters, the earth, and the air, and the wisdom that is displayed in their structure, the laws of their being, and the ends they subserve towards each other and man. No one without a glance at these innumerable ranks and infinite hosts of conscious existences, most of which, from their minuteness, or remoteness from us, lie out of the sphere of our ordinary observation, can form any just estimate of the work of God as creator and upholder, or realize the vastness and grandeur of the means that are employed to show us his universal presence and activity, and the boundless resources of his skill and power, and to attract us to the study, acknowledgment, and adoration of him.

8. An Exposition of the First Epistle to the Corinthians. By Charles Hodge, D.D., Professor in the Theological Seminary, Princeton, N. J. New York: R. Carter & Brothers. 1857.

This volume is a duodecimo, and differs from that on Ephesians chiefly in the use generally, instead of the Greek, of the English version simply of the expressions and terms that are critically explained;—which, if less acceptable to scholars, will be preferred by other readers, for whom it is mainly designed. The introduction is brief. Instead of dividing the chapters into sections, analyses are presented of the parts as they are reached that treat of separate subjects, and the verses are given as they are animadverted on. It is marked by sound learning, a practical knowledge of the things of the Spirit, a clear statement and vindication of the great doctrines of redemption, and freedom from ultraism and extravagance, that form an agreeable contrast to many of the books that have had a large currency in the churches, and is a very acceptable accession to our sacred literature. The exposition of parts of the fifteenth chapter is, we think, an exception to its general character, as we may perhaps, on some future occasion, show.

9. Childhood, its Promise and Training. By W. W. Everts. New York. Sheldon, Blakeman & Co. 1857.

The author's aim is to point out the proper method of educating children and preparing them for the duties and dangers of mature life. While its style is somewhat pretentious, and he is too ambitious of pointed and brilliant sayings, he has many just thoughts, and the work may be read, especially by the young, with entertainment and instruction.

10. The Epistle to the Galatians, in Greek and English, with an Analysis and Exegetical Commentary. By Samuel H. Turner, D.D., Professor of Biblical Literature and Interpretation of Scripture in the Theological Seminary of the Protestant Episcopal Church, etc. New York. Dana & Company. 1857.

This Commentary, though marked by the same general characteristics as that on Ephesians, is much briefer. Instead

giving a critical explanation of all important terms and ex-
sions, it is confined chiefly to leading points of the Epistle,
treats them generally with learning and candor. His expo-
n of parts of the third chapter is an exception. In a note
hich he departs from his usual good sense and courtesy, he
rs to an article in the Journal, vol. vii., pp. 182–191, in which
mber of considerations are alleged to show that "the phrase
aham's seed," in the Scriptures, always denotes Abraham's
l descendants. Dr. T. pronounces it an extravagance so
rd, as scarcely to merit refutation. The extravagance
ever is, we believe, on his side, not on ours. Instead of
g able to verify the views which he entertains, he has not
n sufficient attention to the subject, it seems to us, to gain
just apprehension of the difficulties with which his con-
tion is perplexed. The point in question between us
hether in the promise of a seed to Abraham, Genesis xv.
and other similar passages, to which Paul refers Gal. iii.
the term *seed* is used literally to denote his lineal descend-
, or is employed metaphorically to signify persons simply
exercise a faith like his, without any consideration whether
are his lineal descendants or not. We regard it as used

him for righteousness, was not exercised in the promise which God made to him, but in a total misconception of that promise: for the promise, which was the object of Abraham's faith, it is expressly shown, Genesis xv. 4–6, was the promise of a seed "that should come out of his own bowels." If then the seed promised him, was not to be of his own lineage, but was only to resemble him in faith, without any consideration whether it was of his or a wholly different lineage, it was not the real promise of God, but only an imaginary one, that was the object of his faith.

5. It implies that the gift of the land of Canaan to Abraham's seed, was not a gift of it to his lineal descendants, but only to persons who resemble him in faith. But that is against the representations universally of the Scriptures. They everywhere exhibit the promise and gift of that land as to Abraham's lineal descendants.

6. It implies that the exile of the Israelites from their land, and dispersion among the nations, was not because of their violation of their covenant with God as the lineal descendants of Abraham and his chosen people. But that is against the uniform representation of the sacred word.

7. It implies that it was not necessary to the verification of the promise, that Christ, who is pre-eminently the seed pledged in the covenant, should be of lineal descent from him. For if the seed was not necessarily a lineal one, then a lineal descent from him was not necessary in order to Christ's being the seed. But that is against the most explicit teachings of both the Old and New Testament. Why do Matthew and Luke trace his descent from Abraham, if that descent was not indispensable to his Messiahship?

8. It implies that Christ was not in fact of the seed of Abraham in the sense of the promise. For if the seed promised was not one of lineal descent, but only of a resembling faith: then as Christ cannot have exercised a faith like that of Abraham—that is, a faith that should of grace be counted to him for righteousness, inasmuch as he stood in no need of a gracious justification, but was spotlessly holy—he cannot have been the seed of Abraham in the sense of the promise.

9. It implies that the promise of the land of Canaan to Abraham's seed has never yet been fulfilled: for believers universally, or generally, without consideration whether they were of Abrahamic or Gentile descent, have never been put in possession of Canaan. Not one probably in hundreds of thousands of them has ever seen that land. If, then, they are the parties, and exclu-

sively, to whom it was promised, the promise remains unfulfilled.

10. It implies therefore that all who believe with a faith like Abraham's that is counted for righteousness, whatever the age may be in which they live, are at length to be put in possession of the land of Canaan, and are to enjoy it as an everlasting inheritance and home. Dr. Turner himself must, on his theory, be an heir of that promise, and should look forward with undoubting faith, to its accomplishment. Does he see and admit this result of his view of the promise?

Such are a few out of a crowd of the insuperable difficulties that embarrass the construction he maintains. But we have not space to pursue the subject further. We may in a subsequent number consider it more at large, and state what we regard as the true sense of the passages in Romans and Galatians to which the question refers.

11. A COMMENTARY, CRITICAL, EXPOSITORY, AND PRACTICAL, ON THE GOSPELS OF MATTHEW AND MARK, for the use of Ministers, Theological Students, Private Christians, Bible Classes, and Sabbath-Schools. By John J. Owen, D.D., with a Map, Synoptical Index, etc. New York: Leavitt & Allen. 1857.

IT is propitious to the interests of learning and truth that commentaries on the New Testament are multiplying, that are of a higher literary and theological cast than those that were chiefly current some years ago. This volume will discharge a useful office in that branch of the church in which it is likely to have its chief circulation, in superseding works that are defective often in critical learning, doctrinal exposition, and taste. It is of great moment that commentaries, especially designed for the young, should be written with good judgment. Rash conjectures, wild hypotheses, rationalistic theories, should have no place in such works. True expositions will never impair the reader's conviction of the wisdom and dignity of the sacred word, nor generate a disposition to interpret it by violent methods into harmony with human speculations. Dr. Owen's work will take a respectable rank among those that have lately issued from the press. He has availed himself of the aids of modern writers in the departments of philology, geography, history, and other branches that contribute to the elucidation of the text; he gives the principal views that are entertained by expositors on controverted passages; unfolds their main points

with clearness; and vindicates Christ's deity and work from the denials and misrepresentations with which they are assailed by sceptics. He appears, in his exposition of Matthew xxiv., to far less advantage, we think, than in other parts of his commentary. The interpretation of that prophecy, from the 1st to the 43rd vs., as referring exclusively to the siege and overthrow of Jerusalem, can never be sustained, we are sure, by philology, nor reconciled with the teachings of other parts of the sacred word, respecting Christ's second coming and reign.

12. PHILOLOGICAL STUDIES, with English Illustrations. By Josiah W. Gibbs, Prof. Sac. Liter., Yale College. New Haven: Durrie & Peck. 1857.

THE author's aim in this work is not that of an ordinary grammarian, or philologist, to state the general laws of language, and exemplify them in the critical exposition of passages; but instead, to give a philosophical analysis of language itself; distinguishing its several species of words and their relations to each other; and unfolding the forms in which they are united in propositions, and the principles on which they are used; thus enabling one to resolve the whole fabric of language into its primary elements, trace the source from which its terms spring, depict the offices they severally fill, distinguish the various forms in which they are united, and the laws by which they are used, and thereby show the manner in which the vast structure of speech was raised to the marvellous adaptation by which it is marked beyond any other human instrument, to the ends for which it is designed. It is a theme of interest, and is treated with ability by Professor Gibbs. It will be read with high relish and benefit by all who are devoted to literary culture, and will be especially serviceable to those who fill the office of teachers in seminaries and colleges.

13. SERMONS of the Rev. C. H. Spurgeon of London. Second Series. New York: Sheldon, Blakeman & Co. Boston: Lincoln, Gould & Co. Chicago: S. C. Greene & Co. 1857.

THE impression produced by Mr. Spurgeon on the audiences he addresses, is the result doubtless, in a large degree, of his manner as a speaker; of a distinct, earnest, unstudied utterance, in natural and impassioned tones, that transmits his thoughts and

otions against all obstructions, into the minds of his hearers, gives them a feeling of the certainty and importance of the ths which he proclaims. These sermons are not essays, or umentative disquisitions on the subjects of which they treat. y contain no long trains of intricate reasoning; no elaborate ures from the pencil of fancy; nor any of those towering ughts and far-reaching views of a great and original mind, t require pages of profound speculation and gorgeous rhetoric nfold; but their subjects and sentiments lie within the sphere ordinary minds, and in place of being handled abstractly, put directly to the hearer and reader in interrogations, strophes, and appeals to conscience, and argued very h as though they were individually addressed. Truths which they are familiar, but which have ceased to affect n, are thus invested with a fresh power, and brought home he heart as realities. The sermons are practical, and from r vivaciousness of manner, the pointedness with which they ent the truth, and the earnestness of their appeals, are suited e highly useful to the numerous class of readers, especially, need not only to be instructed, but roused; not only to be

tical Commentary, in distinction from a doctrinal and practical one, like Dr. Eadie's, Dr. Hodge's, and Dr. Turner's; and is one of the most valuable works of the kind that has proceeded from the English press. The Greek text is that of Tischendorf. The author aims to give the sense in which all the principal words are used, their syntactical relations, and the logical connexion of the thoughts which they express. He is qualified for his task by familiarity with the new philology, and a large acquaintance with ancient and recent writers. His critical judgments are marked by discrimination and good sense; he fortifies them by ample references to authorities; and he unfolds in his sphere more important points, presents more useful hints, and yields a larger share of help to a minute study of the text, than any other writer on the Epistle with whom we have met. Mr. Ellicott has published similar works on several of Paul's other Epistles, which we hope on a future occasion to notice.

16. The British Periodicals. Republished by L. Scott & Co.

Only the Westminster, Edinburgh, and London are yet issued. With their usual variety of themes, they present a larger share than ordinarily of light and entertaining articles. The Westminster opens with a view of the present state of theology in Germany, which exhibits it as very rationalistic and unsettled. The metaphysics of the leading parties are either idealistic, pantheistic, or both, and their great aims are on the ground of their philosophy, either to construct theories of God, man, and religion; or to account for the origin and course of Christianity, or the variations that have taken place in the doctrines and practice of the church, as natural developments of its principles. Reason is with them the arbiter of truth; a speculative idea, or man deified, is their god; and the judgments and theories of men are regarded as on a level in authority with the word of Jehovah. The principal articles that follow, are on Gunpowder, and its Effects on Civilization; Glaciers and Glacier Theories; Literature and Society; and China.

Of the Edinburgh—the articles on the Physical Geography of the Sea; the Last Census in France; and Alexander the Great, are of chief interest.

And the London entertains its readers with instructive and sprightly essays on Pedestrianism in the Alps, Lunatic Asylums, English Political Satires, Photography, and Persia.

The publication of the North British for May, is delayed, learn, by a change of the editor, in order to preclude the int duction hereafter of articles that favor the views of disciples the rationalistic theological school.

ERRATA IN NOTES ON SCRIPTURE.

Page 57, line 12, *for* mysterious *read* mystical.
" 60 " 15 *for* immediately *read* mediately.

THE

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ART. I.—THE INSPIRATION OF THE SCRIPTURES: ITS NATURE AND EXTENT.

WE add some further proofs to those stated at the close of our former article on this subject, that the inspiring agency of the Holy Spirit was exerted on the sacred speakers and writers in such a manner that their faculties continued to fill the office that naturally belonged to them in determining the forms of their thoughts and their modes of expressing them.

Paul's mental characteristics were as eminent and peculiar as those of Isaiah, but of a different cast, and specially suited to the revelations that were made through him. He was distinguished by quickness, strength, and comprehensiveness of intellect, and fervor of affection; but instead of a creative imagination like Isaiah, his leading faculty was reason, and the investigation of principles, the consideration of relations between God and creatures, and between rights and duties, the study of the divine dispensations, and the systemization of the truths that respect them, were the natural and favorite sphere of his mind. When a divine purpose was revealed to Isaiah, he contemplated it in the

es and hues in which it was to appear when it came
e executed; and the agents or subjects of it presented
selves, as it were, visibly before him: but when such
rpose was revealed to Paul, he viewed it in its relations
od, as having been formed from eternity, as emanating
his infinite love, or as manifesting his wisdom, his
reignty, or his justice; looked to the principle it in-
d, or the effects it was to produce; or turned his eye
e dispensation, or plan of government of which it is a
. That was the instinctive movement of his mind, as
picuously as the study of principles, the search into
es and effects, the contemplation of physical and meta-
ical relations were the natural sphere of Socrates, Aris-
, Bacon, Edwards, and others of that cast of intellect,
hom God, man, and the material world have in their
re, and the principles and modes of their being and
cy, been favorite subjects of investigation. He was
eminently fitted by the constitution of his mind for the
lations that were made through him, of the great scheme

source of all the spiritual blessings that are conferred on those whom he saves, that truth naturally and instinctively associated itself with the consideration that God had from eternity cherished the purpose of bestowing those blessings on the individuals who receive them; and that his purpose, of which the gift of those favors was a part, contemplated the restoration of their recipients at length to perfect holiness; that they were accordingly predestined from the first to the adoption of children; that that adoption is through Christ; that it is the work of infinite sovereignty and grace; and that it is to issue in immeasurable glory to him. The gift of all spiritual blessings by God, thus, instead of being contemplated by itself—as it might have been by John, Daniel, or Moses—in Paul's mind instantly and naturally brought with it the thought of the great truths and facts with which it is associated, and became the natural occasion to him of referring to the eternity of God's purpose, the rectitude to which he designs to raise those whom he redeems, the office of Christ's expiation in that salvation, the sovereignty and grace from which it springs, and the adoration and praise with which it is for ever to be contemplated. All these great elements of the divine procedure were thus from the cast of his mind indissolubly connected with each other, he viewed them in their causes and relations, and the recurrence of the first naturally led him to the others. Ephesians i. 3–7.

But, it was natural to one of his turn of mind, to inquire—Who are the beings who are thus to glorify God for this grace? Are they men only who are redeemed, or are other holy beings to be made acquainted with the work of redemption, and adore God for it? And how extensive are his purposes of mercy? Are they such that only here and there one of the human family is to be recovered from the dominion of sin, or is salvation at length to be extended to all the nations and families of the earth, and the world itself restored by a full redemption to a place like that of an unfallen world in God's holy empire? The design, accordingly, of God, in those relations, he immediately proceeds to unfold: announcing on the one hand, that Christ's exaltation to the throne of the universe is in order that all the inhabitants of the unfallen worlds may be brought into intimate relations to

n, made acquainted with his work in saving men, and le
their understanding and sense of its wisdom, righteou
s, and love, to adore him for it; so that his grace is to l
n, acknowledged, and celebrated by all his holy cre
es;—and on the other, foreshowing that this world is
gth to be fully rescued from the sway and curse of si
made a fit member of his empire of spotless subject
n. i. 7–14; Phil. ii. 6–11.

And when, under the impression of this great scheme
ce, he knelt and asked God to lead the Ephesians to
her knowledge of it, the same cluster and range
ughts entered into his prayer: for his supplication w
t they might be enlightened to discern the nature an
atness of the blessings for which they were called to ho
Christ's future kingdom; that they might understand th
nes of the glory and praise that are to redound to Go
ough all his unfallen worlds for his grace to men; an
ally, that they might realize the greatness and wonde
ness of the power by which God is to complete the r
urtion of his people by raising them from death an

which the redeemed are to be brought to God, and the immortal life of spotlessness and bliss to which they are to be exalted; and that thence Christ's work, by being thus made known to all the unfallen ranks of God's creatures, is to augment their knowledge of him, command their approval and wonder, and lead them to glorify him for ever by acknowledgments and praise. Phil. ii. 6–11.

This disposition to look at things in their principles, connexions, and results, appears in his comparison of the effects of Christ's and Adam's headship of the race. In order to exemplify the certainty of the deliverance of the race from death by Christ, he refers to their subjection to death by Adam's fall. As the connexion of Adam with the race by virtue of his headship, was such that his fall brought a sentence of death on all who spring from him; so the connexion between Christ the second Adam and mankind for their recovery is such, that they are all to be freed from the dominion and sentence of death by virtue of his obedience and sacrifice as their head. The relation of Adam and of Christ to them, as their head, was the same. The principle on which they acted as their head, was the same, viz. That their representative agency should carry a sentence according to its nature, to them all: Adam's disobedience, a sentence to corporeal death; and Christ's obedience, a sentence of release from that doom, and restoration, if under the dominion of death, to life by a resurrection. And that release from corporeal death is to follow with as absolute certainty from Christ's obedience, as subjection to death has from Adam's disobedience.

But the scope of Christ's obedience vastly transcends the effects of Adam's disobedence; for it provides not only for the release of all from the sentence brought on them by Adam, but for their deliverance also, if they accept Christ as their surety, from sin, and all the penal consequences of their personal transgressions. The sentence brought by Adam on all the race, was founded on a single act of transgression; but Christ's obedience brings a sentence of release from corporeal death, not only on account of Adam's offence, but also on account of all the personal offences of individuals by which they are obnoxious to that penalty. But beyond this, the reign of life through Christ is immeasurably to

transcend in greatness the reign of death through Adam; not only because a vast share of those who are to be restored by him from death are to be raised to glory and bliss; but because, as Paul shows elsewhere, death itself is soon to be wholly intercepted from its reign, and abolished; while generations of the race are for ever to continue to come into existence, and freed through the abounding grace of Christ from the curse of the fall, are to live through eternal years in innocence and bliss (Rom. v. 14–21; Eph. i. 9, 10).

He thus looked at these general measures of the divine government, not in isolation from each other, but in their common relations to the race, their resemblance in principle, and the difference of their effect.

His mode of contemplating truths in their connexions with each other, and referring all the events of providence to the divine purpose and direction, is exemplified in his proof (Rom. viii. 28–39) that God will infallibly complete the salvation of those whom he renews and imbues with love and faith. God's purpose contemplates not only their redemption, but all the measures that are requisite to it. Those whom he chooses to salvation he predestinates to renovation and sanctification; those whom he thus predestinates he calls to the knowledge and love of himself by the power of his Spirit and word; those whom he thus calls he pardons and accepts; and those whom he pardons and accepts he raises to a glorified form by a resurrection or transfiguration: and such being his unchangeable purpose, and the indissoluble connexion between his purpose and the successive means and acts by which it is to be accomplished; nothing can intercept his children from the full salvation which he designs for them: neither life nor death, principalities nor powers, things present nor things to come. Instead of obstructing, they will all be overruled, so as to contribute to the end which they threaten to defeat. And so, whatever part of the divine procedure engaged the apostle's thoughts, he naturally looked at the principle on which it is founded, the law by which it is governed, its relations to other truths and measures, and the end in which it is to terminate. He recognised the necessity of redemption in the alienation and ruin of men. That it is accomplished by the vicarious death of Christ, was ever present to his

thoughts; that it is the work of pure and sovereign grace; that faith or the cordial acceptance of Christ as Redeemer, by his blood, is the act by which the sinner becomes partaker of the benefits of his death; that the renovation of the mind by which it is brought to that faith, and the penitence, love, and obedience that are conjoined with it, are the work of the Holy Spirit; and that that renovation is in order to a new and obedient life, and a full deliverance at length from sin and its penalties:—all these great truths were indissolubly connected in his thoughts, and beheld in their relations as parts of the great scheme of salvation.

If he looked at believers, it was not as isolated individuals, or groups of individuals scattered over the Roman empire, with little connexion with each other; but he beheld them as an organized community, standing in intimate relations to Christ and to one another, having him as their common Redeemer and Head; having one Father; being renewed, sanctified, and actuated by the same Holy Spirit; having one faith, one system of laws, one hope, and destined to one and the same immortal life of holiness and blessedness in Christ's eternal kingdom.

If he looked at the unbelieving nations, it was in the light of their relations to God, of the displays they are making of their hearts in their apostasies from him, their false religions, their cruelty to each other; the justice, the grace, the sovereignty God exercises towards them, and the bearing their exemplification of the great truths on which the work of redemption proceeds, is to have on the introduction of a new dispensation under which salvation is to be extended to all the population of the earth, and the world made, under the immediate rule of Christ, a paradise of righteousness and peace.

This cast of mind thus appears in every part of his writings, and it was by this that he was fitted to be the instrument of the peculiar revelations that were made through him, in which the great scheme of the divine administration over the world is unfolded far more fully than in any other part of the sacred volume; the relations are indicated of the different dispensations God has hitherto instituted, to that which is at length to be introduced at Christ's second coming; the great principles of the work of redemption are

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revelations that were made through them, is seen co
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those singular poetic gifts, and conducted through a succession of scenes in which his powers were roused by great exigencies and disciplined by successes and misfortunes, he would not have been fitted for the lofty thoughts and glowing emotions which he embodied in the hymns in which he commemorates the dealings of God with him, laments his sins, offers thanksgiving for God's gracious gifts, and celebrates his perfections, and the wonders of his grace to men.

Solomon was expressly formed also, by his great intellect, his profound knowledge of man, his observation of the course of providence, and the issues to which actions tend, to form a body of prudential maxims for the guidance of men in the various spheres and conditions of life.

And, finally, the eminent simplicity of thought, clearness and exactness of delineation, and freedom from the impulses of passion, and the exaggerating colorings of imagination, as signally fitted Daniel and John for the peculiar revelations that were made through them.

The endowments of these and some of the other sacred writers were peculiar, of the highest order of their kind, and precisely such as fitted them to be the vehicles of the revelations that were made through them; and it was through the use of their various faculties, according to the usual modes of their action, that the revelations inbreathed into them assumed the forms which they bear; and the fact that men were employed as instruments of revelation of endowments so extraordinary and so fitted to the office they were called to fill, and that the revelations conveyed through them were made to receive their form in such a measure from their faculties, by which they are far more perfectly adapted to the end for which they are designed, is itself an impressive proof that they are the work of the Divine Inspirer, and not of man.

IV. The Scriptures are proved to be from God, by the views they present of him, his works, and his government over men and his other intelligent subjects. They are such as no human being ever attained by his unassisted speculations. They are such as no uninspired mind, however great, could have framed and deemed probable. They have a suitableness to the Divine attributes, a greatness and grandeur

that could have proceeded from none but a being of infinite knowledge, wisdom, and goodness, occupying the station of Jehovah, swaying the sceptre of the universe, and exercising an administration in which he maintains his own rights, verifies and displays the glory of infinite perfection, and raises the countless hosts of his children thereby to the highest measure of knowledge, love, and happiness, and provides the means of their everlasting security in obedience and progress in wisdom and blessedness. Thus the Scriptures exhibit him as, unlike creatures, underived in being, self-subsisting, existing from eternity to eternity, perfect in knowledge, infinite in power, wisdom, rectitude, truth, and goodness, and as having created by his will, all other existences, material and immaterial, and upholding and ruling them, and to uphold and rule them for ever, that he may exercise his attributes in a manner suitable to their greatness, and communicate his moral perfections to creatures formed in his image, display his love to them, and crown them with beauty and blessedness on a scale proportionate to the illimitableness of his ability. What a picture of the Infinite! What a grandeur of nature, of purpose, and of action! How transcending the ideas of men! None but the Self-existent Intelligence himself could have formed that conception! None but the pencil of the Divine Inspirer could have embodied it in the portrait that is drawn of it in the Scriptures.

They represent him as having spoken his works into being by an act of will, as upholding them in existence by a continual volition, as ever present with and embracing them in their natures and relations in his all-comprehending thoughts, as having control of all their powers and operations, and directing them with unfailing certainty to the uses and ends for which he designed them. But these views, so consonant to his being and attributes, and glowing with the light of self-evidence, are infinitely unlike the speculative theories man has formed. A large share of the greatest of human geniuses for ages have maintained that matter is self-existent, instead of owing its being to a creator; and that is the doctrine of many at the present day; while an equal number have denied its real external existence, and resolved it into mere conceptions of the mind;

and that is now the favorite notion of far the greatest number of leading metaphysicians and philosophers.

But the views presented in the Scriptures of God's moral perfections, and the nature and aims of his administration over his intelligent creatures, are at a still greater distance from the conceptions of men.

Thus, who but the Infinite Intelligence himself, could have conceived the purpose of creating innumerable orders and multitudes of intelligences in his own image, sustaining them in existence contemporaneously with himself and reigning over them through eternal ages, that he might give birth to wisdom, virtue, and happiness in forms and on a scale commensurate with the grandeur of his attributes and the eternity of his being! No human mythologies or philosophies ever assigned any such reason, or any adequate end whatever for the existence of creatures. Their deities were wholly incompetent alike to the creation of such subjects and to their government. That great scheme contemplated the creation on the one hand, of material worlds suited to the different orders of intelligences, and furnishing a proper sphere for their life and activity; and on the other, the institution of laws over those intelligences, and the appointment of employments and services appropriate to their natures; the manifestation to them of his being and relations, assertion and maintenance of his rights, and expression to them of his love of righteousness in them and hatred of evil, and the perfect vindication of his ways in the eyes of all his creatures, should the wisdom and rectitude of any of his measures be questioned, or not comprehended. For how else could he attain his end in creating a moral kingdom? How else could he command the confidence and approval of his holy creatures so as to secure their allegiance, and make them like himself, perfect in righteousness, wisdom, and love? What an infinite scheme! How transcending the powers of a creature to devise or conceive! Man, unaided by the Spirit of inspiration, has never imagined it, has never caught a glimpse of it! None but the self-existing, eternal, all-comprehending, and almighty could devise it. But how consonant to him! With what a dazzling light of self-evidence and glory it is invested as formed, revealed, and executed by him!

What human being could have seen or conjectured that

in order to the accomplishment of this end, he would leave some of his creatures to fall into sin, and to show in their subsequent agency what the forms are that rebellion assumes, what affections it generates, to what actions it leads, and what miseries follow in its train, and thereby verify his righteousness, wisdom, and goodness in the requirements and prohibitions of his law; and show also—perhaps to meet doubts or uncertainty—that he is not bound at all events to prevent his creatures from sinning; and unfold the way for demonstrating that he is able with rectitude to inflict the penalty of revolt on transgressors, and reign over them in wisdom, righteousness, and goodness; and is competent in consistency with justice and truth, and with infinite glory to his grace, to restore the fallen to obedience, and forgive and bless them. This great permission of his government, so far from according with the reason of man, has perplexed and baffled it in all ages, and been the occasion to vast crowds of the greatest and most speculative, of a doubt of God's government, or a denial of his being. None but an Infinite Intelligence reigning over such a boundless empire, the well-being of which requires a full display of his rights and perfections, and of the inability of creatures to baffle him, and designing to carry on his empire and government through eternal ages, and raise it to the perfection he desires, could see an adequate reason for such a permission; and none but the all-comprehending, all-gracious, and almighty Jehovah, could undertake and carry through such a measure of administration. There is a vastness, a grandeur in it to which none but he who makes and upholds and governs all, and has the interests of the universe in his hands, is competent.

Who could conceive that God would establish such an administration over a race of creatures as he instituted over this, by which the first parents were constituted the head and representative of their posterity in such a manner, that their fall involved the fall and sentence to death of all their descendants;—an arrangement that while it opened a vast theatre to the divine forbearance and compassion, drew after it the greatest possible difficulties in the exercise of a wise, just, and benevolent government over them. It made the existence of a vast multitude of fallen beings certain.

It made the circumstances in which they come into being, and pass their probation, extremely unfavorable to them. It gave the great enemy of God the greatest possible advantages to carry on his system of objection to him, and scheme of thwarting his administration. It made it sure that justice and wisdom would require that many of those beings should be left to perish for ever. So far from commending itself to the unaided reason of man, thousands and millions of the speculative and wise in the wisdom of this world, have pronounced it incompatible with infinite goodness, and have, on the ground of the existence of evil, denied the being or the perfections of God.

Who could conceive that a redemption of the race could be founded on the same representative principle by the appointment of one of the posterity of the first pair, a new head of the race; and that God himself, in the person of the Word, would descend and become incarnate in that second Adam, and endure the fiercest trial of his allegiance, and yielding a perfect obedience in place of the fallen, and bearing the penalty of death in their stead, would make satisfaction for their sins, and open the way for their release from the sentence brought on them by Adam, and the restoration to holiness and blessedness of such of them as God in his holy and wise sovereignty should choose to that end? No human skill could have devised such a method of salvation; no wisdom of man could have seen that such a method would at once meet the demands of justice and truth, sustain the divine rights, command the adoring acquiescence of all holy intelligences, and unfold a boundless scene for the manifestation of God's mercy to the fallen, and power to restore them to holiness and bliss.

Who could presume that the mediator, on having accomplished his work of expiation, and risen from death to a fresh and immortal life, would ascend to heaven, assume the throne of the universe, and reign there through a long series of ages, that all the orders of unfallen beings might be brought into immediate relations to him, led to acknowledge, obey, and worship him in his human nature as their creator and ruler, and thereby be made acquainted with the reasons of his undertaking our redemption, and

therefore with the nature of our fall, the principle of his substitution for us and obeying and dying as our head, the expiatory effect of his blood, the power by which we are renewed, the method of our justification, the new life to which we are to be raised, and the whole of God's administration over us; and thence be constituted witnesses of its wisdom, justice, and grace, be made to comprehend and feel the beneficial influence it exerts on his whole kingdom, and see the infinite glory it reflects on his attributes, and be borne to adore, and love, and praise him for it? No human intellect could have conjectured such a measure of his redemptive administration. Yet how suitable to God! How wise! How gracious! How indispensable to his vindication, and the well-being of his boundless kingdom of unfallen subjects!

Who could have imagined that during the long succession of ages in which Christ thus reigns on the throne of heaven, and employs himself in making known his work and purposes as Saviour to the inhabitants of the other worlds, the actual salvation of men would be confined within narrow limits, and a great portion of the race be allowed to remain ignorant of it, or to reject it, and go on in sin and act out their hearts in all forms of evil, and accumulate an infinite sum of proofs that they are such beings as God represents them, that they are utterly hostile to his service, that they scorn and hate the redemption he has provided for them, and that if they are arrested in their rebellion and converted to obedience, it must be by the sovereign and resistless power of the Holy Spirit? Or who could have deemed it probable that Satan through this period would be allowed to exert all his power to thwart Christ in his endeavors to save men, and labor in spite of divine mercy to involve them in eternal ruin; and that he would be permitted to succeed, not only in holding the nations generally in vassalage to idols, but to seduce the church itself to apostasy, and prompt it to unite with the civil powers in endeavoring through a long round of ages to exterminate from the earth by torture and death, the few disciples of Christ that were found? Can any permission seem to human intelligence more improbable and more certain to be shunned? Yet such is the course God has chosen. And how conso-

nant to his perfections. How suitable and requisite in an administration, one object of which is to show his adequacy to his station, his competence to baffle his foes, whatever advantages and opportunities they may enjoy to obstruct and defeat him, and fill his holy subjects for ever with the feeling of his illimitable perfections, and the stability of his throne.

Who could have presumed that it would be his purpose after this dread experiment had reached its end, to descend and establish his throne on the earth, banish his enemies to the abyss, raise his dead saints in glory to reign with him and fill illustrious offices in his kingdom; to transform a share of the believers that shall then be living from mortal to immortal, and to convert the nations universally that shall survive the judgments he is then to inflict, raise them to rectitude and wisdom, and freeing them from death, suffering, sorrow, in all their forms, crown them with the peace and bliss of unfallen beings, and continue this general redemption of the race, from generation to generation, through a vast round of ages!

And finally, who could see that Christ would at length put an end to the effect of Adam's fall by restoring the race to the condition of an unfallen one, and thence continue to uphold and reign over its ever multiplying hosts through eternal years! Who but the Infinite is adequate to such a scheme! But how appropriate to him, and the ends he is pursuing in the work of redemption!

Yet, this is the great scheme of government; these are the measures of the administration which God has unfolded in the Scriptures, and is pursuing; and they are altogether above the scope of human perspicacity. Men are as incapable of devising them, of discerning that they are infinitely becoming the ruler of the universe and suited to the end he is pursuing, as they are of creating, upholding, and ruling the kingdom over which this government is exercised. It bears the marks of its divine origin in its greatness, the adaptation of the ends it contemplates to the station God fills, the aims he pursues, and the divinity of the attributes that are requisite to its accomplishment. None but an infinite intelligence could contrive and choose such a scheme; none but an intelligence of illimitable wisdom, power, and good-

ness, at the head of a boundless moral empire, whose well-being he is to secure through eternal ages, could have the ability, or feel a motive to pursue such a system of administration. To imagine it can have been the work of Moses, of David, of Isaiah, of John, of Paul, is as absurd as it were to regard them as divine instead of human beings; as gods, in place of prophets through whom the Most High revealed these measures and purposes of his sway over this fallen world.

V. That the sacred writers were inspired, is shown by the miraculous attestations which God gave to the revelations of which they were the medium. The revelations made through Moses especially, and the apostles, were attested by direct interpositions of God, and signals from him that formed the most indubitable and resistless proof that they were his messengers, and that the communications they made as such, they received from him. Such was the pillar of cloud by day and of fire by night that hovered over the tabernacle, or moved before the Israelites in their marches during the forty years of their residence in the wilderness. It was not the work of man; it was not the product of natural causes. No such phenomenon was ever before or since beheld in that or any other scene. No conceivable powers of nature could in such circumstances produce such an effect. It was indubitably supernatural; and it was declared by Moses to be the pavilion in which Jehovah was enthroned as the leader and deliverer of his people. And it must have produced that conviction in every one who beheld it. No spectacle could transcend it in adaptation to strike the hearts of that whole people with the feeling that God was immediately present with them, and the author of the commands, and promises, and revelations that were communicated to them by Moses in his name. They were placed by it under a physical and moral necessity of regarding them as such. It was not possible to them in such circumstances, without a total repression of their reason, and disregard of their instinctive feelings, to avoid that conclusion. God himself directly and designedly produced that conviction, and was responsible for it. He recognised the messages addressed to the Israelites by Moses in his name as

such therefore, and gave them his sanction in the most indubitable and emphatic form. It is thence impossible that any of those messages can have been the mere invention of Moses, and not from God; or can have deviated in any measure in its nature from that which God commissioned him to deliver. To suppose it otherwise, is to suppose that God nevertheless directly and in the most imposing form recognised and sanctioned it as from him; which is contradictory to his perfections. It is as certain therefore, as it is that God is infinitely wise and truthful, that all the messages that were delivered by Moses in the name of Jehovah, and recorded by his command, were truly received from him and in the form in which they were recorded in the Pentateuch.

That was the effect of God's proclaiming the ten commandments with his own voice from the cloud and fire of Mount Sinai. It was one design of that great act, indeed, to impress the Israelites with faith in Moses as his messenger. "And Jehovah said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear *when I speak with thee, and believe thee for ever*" (Ex. xix. 9). And it placed them under an absolute necessity of regarding all the laws, institutes, and counsels delivered to them by Moses as received from God on the mount, as communicated from him, and in the form in which they were delivered and recorded. To suppose that they, or any of them were not, is to suppose that God, by the most direct and impressive act by which he has ever signified his will to men, put them under a resistless physical and moral necessity of believing that laws, and institutions, and revelations, immediately and authoritatively proceeded from him, that were not his; which is in infinite contradiction to his perfections, and is impossible.

God gave a like attestation also to his messages delivered by the apostles. The miracles wrought in connexion with them were unquestionably the work of God. They not only altogether transcended the power of man, but they were of a nature that no human being, though endowed with omnipotence, could have wrought them, unless he had also received the gift of omniscience and a universal presence. For a volition, for example, to restore a sick

son to health, must not only be almighty, but it must
ntemplate the exact change that is to be wrought in order
n restoration to health; and a knowledge is requisite to
t not only of the exact condition of every element of the
k person's body, but of the difference of that condition in
ry organ and particle from its state when in health;
l to that none is competent but the Omniscient.

n like manner, to the restoration of a dead person to life,
nowledge is requisite, not only of all that pertains to the
ly, both in death and in life, and its differences in these
states, but of the abode and state of the soul also, and
nature of its union to the body in life; and to that none
competent but One who is everywhere present and all-
ing. The miracles wrought, therefore, in connexion with
teaching of the apostles, were indisputably the work of
l. No spectator could avoid that conviction. They
ried with them a resistless demonstration that they were
work of Jehovah, who created, upholds, comprehends,
l rules all things.

on it their images. It would indicate senselessness and idiocy, instead of superior intelligence, not to see that the gift of health to the sick, of sight to the blind, of speech to the dumb, and of life to the dead, transcends the power of man, and can be the work only of the omnipotent and omniscient Creator and upholder of men. And it was the office of those miracles to carry to the minds of those who witnessed them that conviction, and lead them to see that the apostles and their messages were from God. There is no other end for which they can rationally be supposed to have been wrought. That is the function which the apostles themselves ascribed to them, and that was their effect. To suppose, therefore, that the doctrines and revelations proclaimed by the apostles in the name of Christ were not received from him and taught by his authority, and in the form in which they uttered them and recorded them in their writings, is to suppose that God put the hearers and readers of their messages under an unavoidable necessity of regarding that as from him which was not; and that is to impeach his rectitude and truth, and charge him with deceiving them in that which most intimately concerns his glory and their everlasting well-being, which is impossible.

Ample attestations also, though less imposing and overwhelming, were given of the divine mission of all the ancient prophets, through whom the messages and revelations were made that are embodied in the Old Testament. To deny the inspiration of the Scriptures is, therefore, to impeach God of having placed those to whom the revelations that are recorded in them were addressed, under a moral necessity of regarding them as from him, and as attested as his, when they were not, and thence to deny his wisdom and truth, and exhibit him as the betrayer and deceiver of his creatures in the things that most intimately concern his rights and their obligations and well-being.

As certain then as it is that God is infinitely wise, infinitely righteous, and infinitely truthful and good, so certain it is that the Scriptures of the Old and New Testaments, which he has thus attested as from himself, were indeed revealed by him and written by the inspiration of his Spirit.

VI. The prophecies of the Old and New Testament prove

that those who received and wrote them, received and
te them by inspiration; for there is no other method by
ich the writers could have foreknown either the purposes
God, or the actions of men which they foreshow.

That God would take such measures for the redemption
he world, and pursue such a course of administration as
here predicted, not only could not be discerned by
nan sagacity, but would have been deemed in the high-
degree improbable and impossible. Who, for example,
ld discern by the light of reason, or conjecture that the
emption of men was to be accomplished by the incarna-
n of the Eternal Word, his substitution in the place of
n as their second Adam, his obedience and death in their
ce, and the expiation of their sin by that work, so that
Spirit might be given for their renovation, and a vast
tem of means employed for their instruction, sanctifica-
n, and preparation for his kingdom? Who could foresee
magine that the Son of God would immediately on his
rrection ascend to the throne of the universe, reveal

But the great scheme of God's administration for many ages, disclosed in the prophecies, is not only unlike what men would have sketched had they attempted to foreshadow what they deemed a suitable course of government over the world; but the agents, the trains of action, and the complication of events predicted in the sacred word, infinitely transcend the power of man to foreknow, and can have been revealed by none except Jehovah himself, who formed the purpose and exercises the providence by which those agents and events are brought into existence.

Thus, the predictions of Moses, Isaiah, Jeremiah, Ezekiel, and the other ancient prophets, respecting the Israelites, contemplate the existence of that people through many thousands of years, their conduct towards God, and his providence over them in subjecting them to the power of the Gentiles, driving them into exile, and punishing them through a long succession of ages in that manner, and at length restoring them to their own land, converting them to obedience, and thenceforward reigning over them as his redeemed people in glory and love. The accomplishment of those predictions involved, accordingly, the creation of vast hosts of human beings, the determination and foresight of all their peculiar natures, conditions, the actions they would exert, and the issues in which their agency and his dispensations towards them were to terminate! Who but the Creator and upholder himself, who determines and foresees all, could foreknow all those agents, acts, and events?

The prophecies of Daniel contemplate the rise, conquests, and overthrow of the four great monarchies that were in succession to domineer over the people of God, through two thousand five hundred years, from Nebuchadnezzar to Christ's second coming. The individuals of different ages and nations embraced in their scope, amount to thousands of millions; and their acts, and the effects to which they gave birth, that are concerned in the fulfilment of the predictions, immeasurably transcend them in multitude, and the complication of their relations. To frame those revelations, therefore, every one of those actions and events, and their authors and causes, must have been foreseen. Who but Jehovah was equal to such a vision?

The revelation made to John contemplates the course of

ents in the world from the close of the first century, rough hundreds of thousands and millions of years, em- acing the spread of the gospel for many centuries; the per- cution of believers by the pagan Roman emperors; the fall the pagan power, and succession of a nominal Christian le in its place; the apostasy of the church to idolatry; the rsecution by usurping civil and priestly powers of the true orshippers; the revival of true religion at the Reforma- n; the return of the papal church to supreme power, and rsecution again of the witnesses of Jesus; the final fall of at false church; the coming of Christ and destruction of s enemies; the resurrection of the holy dead; the con- rsion of the nations, and the reign of Christ over them in wer and glory, through a long succession of ages. What vast train of actors and actions! How utterly out of the eep of human foresight! To foreknow and predict them s as wholly beyond the power of men as it was to create d uphold those agents and determine their conduct. None t Jehovah who creates, and sustains, and sways them,

government over the human race and over the universe, as is depicted in the Bible; framed such a series of dispensations; invented such systems of law; taught such doctrinal truths; and constructed such prophecies, relating to so many ages, so many different nations, such complicated relations of human beings, and so many connected events, and all forming a whole, consistent at once with the attributes and rights of God, and his actual providence over the world; consonant also with the nature and sphere of man, and in harmony with the laws of the physical world—so that nothing in the realm of nature; nothing in the agency of mankind, by which the history of the world has been affected; and nothing in the progress of discovery, in the sphere of astronomy, geography, chemistry, geology, or any other branch in which the views of men have undergone important changes, should offer them any contradiction—may justly be pronounced an impossibility. No parallel, nor anything approaching a parallel to it, exists in the uninspired literature of any nation, or order of men. No such unity and consistency exists in the writings of the theologians of any branch of the church, or the theological writers of any class. In the writers of the Scriptures, there is an absolute unity in their views of the Divine Being, his attributes and rights, his relations to the universe and to men, the fact of his exercising a providential and moral government over all his creatures, and the end for which he reigns; in the relations of mankind to him, their fall, their character and condition; his dispositions towards them, the method of redemption he has devised and is executing; the characteristics of the present dispensation; the different administration that is to follow; and the final deliverance of the race, and restoration of the world to its place among the unfallen in God's great empire; and on all other subjects. While some treat of one part of this great system of measures, and some of another; some recite the history of his sway, some teach doctrines, and some predict the future—they all harmonize in the views they present of him, his subjects, and his reign. They offer no contradiction to each other. They propound no doctrines, they unfold no purposes, that do not accord with the great scheme of his procedure, and contribute to unfold the truth respecting his

g, purposes, and kingdom, in a clearer and more demon-
ive light. Open the Bible where we may, and we see
ame Jehovah, and the same human beings as his sub-
; the same principles reign in his laws, and the same
in his dispensations. He exercises the same provi-
e; he connects the same consequences with actions;
splays the same love of righteousness and hatred of
he exhibits the same compassion; he proposes and un-
the same method of redemption; he reveals the same
purposes of the final deliverance of the race, and
ration of the world to holiness and happiness.

is great characteristic the Scriptures could not have
ssed, had they not all proceeded from the same Divine
or. It bespeaks a comprehensiveness of intelligence,
th and wisdom that wholly transcend the powers of
To ascribe them to the unassisted learning and skill
e prophets who penned them, is to offer as real and
mmate a contradiction to their nature, as it were to
sent them as the creators and rulers of the works and
s to whom their writings relate. None but God could

nary channels of instruction, and are only invested by the Spirit with a fresh and overpowering light, and armed with a resistless impression. In this great work the Holy Spirit thus recognises, uses, and gives efficacy to the Scriptures as his own absolute word, his own unmixed and infallible truth; which would be impossible were it not really such. If the views the Bible presents of God, of man, of the work of redemption, were not absolutely true; if its laws, its promises, its revelations of God's purposes, were not in literal accordance with fact and from him, he who is infinitely veracious, all-wise, and all-powerful, would not employ them in such a momentous instrumentality. He would directly reveal the truth as it is to those whom he awakens, and convinces of sin, of righteousness, and of judgment to come, and found their renovation, conversion, and obedience on a genuine apprehension of realities as they are, not on false notions and impressions. Those consequently who are renewed, are brought in the discovery of God and reconciliation to him which take place in that change, to a reception and belief in him, his will, and his purposes, according to the views that are presented of him in his word. They proceed in their faith, and submission, and love on the ground that the testimony of the Scriptures is absolutely true, and his testimony; and they rest on and obey it as such; and naturally and necessarily. Their faith in the doctrines and promises of the Bible would not be faith in him, if those doctrines and promises were not regarded as indubitably his. A trust in redemption by an obedience, expiation, and intercession of a mediator, would not be a direct and implicit trust in Christ, if the testimony respecting that obedience, expiation, and intercession were not regarded as absolutely true and a divine testimony. A true faith in Christ accordingly always recognises and proceeds upon the testimony of the Scriptures as the word indubitably of God, and his testimony. Whether it is a matter of formal consideration or not, that is the attitude, and necessarily, in which all believers approach him in the act of faith. It is on that ground that all their trust, love, adoration, hope, and obedience rest. There is not a believer on earth who does not build every act of genuine faith in God and Christ on at least a tacit recognition and reception of

the Scriptures as the testimony of God. And this reception of them as his word, accordingly, advances in distinctness, fulness, and depth of realization, proportionably to the progress that is made in the knowledge of God and the work of salvation, and in love, trust, hope, joy, and assurance. The whole progress in illumination and growth in grace is parallel with a like advance that takes place in the realization and consciousness that the Scriptures are divine, and their testimony the testimony of God.

The whole work of redemption has thus been conducted by the Holy Spirit from the day that he ceased to make new revelations to the church, in the use of the Scriptures as the word of God, and presenting an absolutely truthful exhibition of him, his will, and his work in the salvation of man. Every ray of light which he has flashed on the minds of men, has been reflected from the pages of the Scriptures: every arrow with which he has pierced their hearts, has been drawn from the quiver of his word. That word is the sword with which he pierces to the dividing asunder of soul and spirit, and reveals the thoughts and intents of the heart in their true character; and he accomplishes the work of illumination, conversion, and sanctification by bringing the mind to the unhesitating and full-hearted reception and belief of the teachings and promises of the sacred word, as indubitably and authoritatively the teachings and promises of God. And he produces that implicit and absolute faith in it as such alike in the hearts of all whom he renews, no matter what the age may be in which they live, the sphere they occupy, or the rank in culture and intelligence to which they belong. The light which he flashes into their minds, whether they are the most gifted and cultured of the European races, or the lowest of the African, Asiatic, or Polynesian tribes, is the same, and it reveals to them the same Jehovah, the same Saviour, the same Sanctifier, the same method of redemption, the same laws, the same promises, and the same immortal life. The image stamped on all is identically the same, and that image is the image of God as it is drawn by the pencil of the Inspiring Spirit in the pages of his written word.

These are considerations of the greatest significance. They constitute an attestation by the Spirit of the divinity of the

Scriptures, immeasurably transcending that of miracles and prophecy—a manifestation of his mind in regard to them as vast and sublime as the work of redemption itself is, in the conduct of which he assigns them this illustrious instrumentality.

Art. II.—The Sacrifice of Christ.

BY REV. E. C. WINES, D.D.

The Bible everywhere represents the death of Christ as a sacrifice for sin. We will not here stay to prove this proposition, as the truth of it will abundantly appear in the progress of our inquiries.

The general plan of the present discussion is indicated in the following outline. First, we will explain certain terms which often recur in treating of the nature and effect of Christ's mediatorial work. Next, we will inquire into the great principle, which underlies the whole scheme of human salvation, and show that that principle is substitution, or vicarious doing and dying. We will then proceed to examine whether the notion of substituted suffering entered into the idea of the ancient sacrifices, patriarchal, Levitical, and pagan. And, finally, we will endeavor to prove that the death of Christ embodied every essential idea inhering in the general notion of sacrifice, and that the whole sacrificial system of the primitive ages culminated and received its final and complete fulfilment, when the spotless Lamb of God expired upon the cross of Calvary.

That we may approach the subject to the best advantage, and with the greatest likelihood of arriving at clear and just conclusions, it will be proper to define a few terms of frequent occurrence in inquiries of this nature,—as atonement, satisfaction, expiation, propitiation, propitiatory sacrifice, reconciliation, mediation, and redemption.

The primary sense of the word translated atonement, is to smear, to cover with pitch. It is used in Genesis vi. 14, in reference to covering the ark, where God directs Noah to "pitch the ark within and without with pitch." From this covering with pitch, the term has been metaphorically trans-

ferred to things of a different nature; as, for example, to the hiding of sin from the divine view by atonement. Hence, atonement for sin is the covering of sin. Here that expression in Psalm xxxii. 1, will occur to every reader of the Bible, "Blessed is he whose transgression is forgiven, whose sin is covered." In this and many other passages, the pardon of sin is expressed by its being covered, and the punishment of sin by its not being covered.

This generic signification of the word atonement, as meaning covering, is variously modified according to the subject of discourse. When it is applied to anger, it means to appease, to conciliate; when to ceremonial uncleanness, to purge, to purify; when to sins, to remit, to pardon, to expiate; when to other things, to take away, to remove. In all these cases, something of the original sense of covering is retained. Agreeably to this explanation of the word, it is rendered in most versions, both ancient and modern, by a term which means to appease, or make propitious—the concealing and removing from view whatever is offensive to a person, being necessary to render him propitious.

In a sense conformable to this—that of bringing into a state of concord—the word atonement was originally used by our old English writers, by whom it was written at-one-ment, signifying to be at one, or to come to an agreement. The effect of Levitical atonement was, in all cases, to remove from the subject of it that which was displeasing to God, and so to render the Deity propitious, or favorable. Hence—and this is eminently true in cases where sin, properly speaking, and not mere external impurity, was to be atoned for—atonement was an act of propitiation. In such cases, manifestly, it may be applied in the strict sense of the word reconciliation; so that, as far as relates to sin, the doctrine of atonement is just the doctrine of reconciliation.

This will be made still more evident, by the citation of a few of the many passages in Scripture, in which the effect of atonement is described as the removal of the divine displeasure. In Numbers xvi. 46–48, we find the effect of atonement to be a stay of punishment:

"And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly

unto the congregation, and make an atonement for them; for there is wrath gone out from the LORD; the plague is begun.

"And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

"And he stood between the dead and the living; and the plague was stayed."

Not less remarkable was the effect of the atonement made by Phineas, Numbers xxv. 11–13: God says of him, "He hath turned my wrath away from the children of Israel, that I consumed not the children of Israel in my jealousy; he was zealous for his God, and made an atonement for the children of Israel." Here, the effect of atonement is declared to be the turning away of God's wrath, and the staying of a punishment already begun. It is represented as procuring the forgiveness of sins, and a restoration to the divine favor.

SATISFACTION is a word, though not found in Scripture, of frequent occurrence in treating of the scheme of salvation. Thus we speak of the sufferings and death of Christ as a satisfaction to divine justice; a satisfaction for the sins of the world. The term is borrowed from the Roman law, in which it signifies a method of fulfilling an obligation which might be either accepted or rejected by the party to whom the obligation was due. For example, A enters into a contract with B, to the breach of which a certain penalty is annexed. A violates the contract, and incurs the penalty. Now if A pays the penalty according to the letter of the contract, B has no discretion; he is obliged to accept the penalty, and cancel the obligation. But if A offers something in lieu of the exact penalty specified in the contract, it is in the discretion of B to accept or decline it; no injustice is done to A by his refusal. If B is satisfied with what A offers, he will accept it; if not, he may, with perfect propriety, and without a violation of justice, reject it.

In all this, there is much that is analogous to what the Scriptures teach concerning the method of salvation through Christ. Man entered into a covenant with the Almighty. The penalty for the breach of it was death. On the violation of the covenant, Christ offered to die in his room and

stead. Now the death of Christ was not the penalty threatened, but the death of man. God, therefore, the party offended, was under no obligation to accept the generous offer of his Son. In point of fact, however, he did accept it. The iniquities of the world were laid upon this person, and though personally innocent, he suffered the death which the transgressor himself should have suffered. With this, God was satisfied. The death of his Son was a satisfaction for sin, a satisfaction to divine justice. Though the death of man was the penalty threatened, the death of Christ was accepted in lieu of it. Thus the penalty due to the sinner was transferred to another, and accepted as if it had been endured by the sinner himself.

EXPIATION is another word of frequent occurrence in discussions of this nature. It signifies the turning away of God's displeasure from a person, and the consequent forgiveness of his sins, through the suffering and death of a victim offered in sacrifice. The form of confession said to have been used by the Jews, in offering up a victim in sacrifice, concludes with these words: "Let this be my expiation," i. e. let the evils which, in justice, should have fallen on my head, light upon the head of this victim, which I now offer. And this, again, is equivalent to saying, Let the transfer of my guilt to the victim, and his suffering in my room and stead, obtain for me the pardon of my sins. According to this view, expiation is substituted suffering; and an expiatory sacrifice, is a sacrifice presented to God by a person who has committed some offence, in consequence of which sacrifice, the penalty is remitted and the offender pardoned.

PROPITIATION, a term often used in the Bible, signifies making atonement, and thereby propitiating the Deity—averting his anger and conciliating his regard. A PROPITIATORY SACRIFICE, therefore, is a sacrifice of atonement, designed to render the Divine Being propitious, *i. e.* favorably inclined.

RECONCILIATION TO GOD is a scriptural phrase, on the meaning of which it is important that we have right and clear views. The question is, whether it means that God is reconciled to men or men to God. Between these two forms of expression there is a broad distinction. To be

reconciled to another may signify either that we are pacified towards him, or that he is pacified towards us; in other words, either that we have laid aside our enmity to him, or that he has laid aside his enmity to us. That the latter is the sense which the sacred writers have mainly in view, when they speak of our being reconciled to God, does not admit of a doubt. It is true that the laying aside of our enmity to God is an indispensable condition of our reconciliation to him; but it does not constitute the formal nature of that reconciliation; neither does the one necessarily draw after it the other. Certainly God will not receive us into his favor while we remain enemies to him; but it does not thence follow that he will so receive us when we cease our enmity. It would indeed be a strange mode of reasoning to say, "I have been all my life a rebel against God, but I have now laid aside my hostility; therefore God will certainly and of necessity admit me to his friendship, forgive my sin, remit my punishment, and save me from death." That would be making the curse of the law to consist solely in repentance; it would make repentance the only condition of salvation. This, surely, is not a scriptural account of our reconciliation to God. That reconciliation includes, as its primary element, the idea of God's laying aside his enmity to men. "God was in Christ," says the apostle, "reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. v. 19); *i. e.* averting his wrath and forgiving their sin.

The usual scriptural acceptation of the words "to reconcile," and "to be reconciled," is, to appease an offended party. The party to be reconciled is the party who has done the injury. Of course the displeasure of the other party is to be removed; his anger must be appeased, in order to the reconciliation. We will cite two passages in confirmation of this view, the one taken from the Old Testament, the other from the New. In 2 Samuel xxix. 4, the princes of the Philistines, speaking of David's reconciling himself to Saul, ask, "wherewith should he reconcile himself to his master?" Certainly this cannot mean the removal of his anger from his master, but must mean the removal of his master's anger from him. The question of the Philistines is, how should David restore himself to his

ter's favor, which had been averted from him.
r passage is from the Sermon on the Mount (Mat
24). Here our Saviour says:

"Therefore, if thou bring thy gift to the altar, and th
emberest that thy brother hath aught against thee, le
e thy gift before the altar, and go thy way: first be re
to thy brother, and then come and offer thy gift."

e the expression "be reconciled to thy brother" m
n, "make use of the necessary means to have thy
reconciled to thee." The brother is the offended pa
he injury is done to him, not by him. Upon the wh
eems clear, that our being reconciled to God, whil
ides the laying aside of our enmity to him, me
fly the turning away of his displeasure from us;
r standing to the former in the relation of the fount
e stream, the root to the stem, the cause to its effec
EDIATION signifies the intervention of a third party

a buying and deliverance out of bondage. To redeem any one is, by the payment of a ransom, to liberate him from another, by whom he is held in captivity. The redemption of Christ is the deliverance of sinners from the wrath of God, the power of Satan, the bondage of the world, the treachery of sin, and the darkness of death, by the payment to God of a ransom more precious than silver and gold, even his own blood and life. So the Scripture, in innumerable places, represents the matter. Redemption has to atonement the relation of an effect to its cause. Atonement is the fountain, redemption the stream. The primary relation of atonement is to the law of God, whose honor it vindicates; the primary relation of redemption is to men, considered as violators of that law, whose lost happiness it seeks to restore.

With these preliminary explanations of particular terms, we proceed to inquire into the great principle which underlies and pervades the whole scheme of redemption,—the principle, namely, of substitution, or vicarious obedience and suffering. There is, probably, no one passage of Scripture in which this doctrine is taught with so much fulness and clearness as in the fifty-third chapter of Isaiah. In no less than seven verses of this chapter is the principle of substitution enunciated as a vital element of atonement and redemption. The statement of the doctrine as contained in these verses, is here subjoined, that the reader may have it before him in one comprehensive view.

V. 4. (*first clause*). "Surely he hath borne our griefs and carried our sorrows."

V. 5. "But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

V. 6. (*last clause.*) "The Lord hath laid on him the iniquity of us all."

V. 8. (*last clause.*) "For the transgression of my people was he stricken."

V. 10. (*Middle clause.*) "When thou shalt make his soul an offering for sin."

V. 11. (*Last clause.*) "He shall bear their iniquities," viz. of those whom he justifies.

V. 12. (*Middle clause.*) "He bare the sin of many."

The general notion involved in substitution is simple and familiar. A substitute is one person put in the place of another, and accepted in his stead. The plain and unequivocal doctrine of the passages cited above is, that Christ submitted to suffering and death, that we might thereby be delivered from the punishment due to our sins. His sufferings stood in the place of ours. Herein he was our substitute, and was freely accepted of God as such. On the ground of this substitution, God graciously remits our punishment, and restores us to his favor.

That we may the better understand and unfold the mind of the Spirit in this important portion of Holy Writ, let us briefly inquire into the exact verbal import of the several modes of expression, in which the substitution of Christ is here stated.

V. 4. "Surely he hath borne our griefs (lit. sicknesses) and carried our sorrows."

The term "sicknesses" is here used generically to denote all suffering. The special question of interpretation on this passage is, whether the person of whom the prophet speaks bore our griefs and carried our sorrows in the sense of bearing them away, removing them, or in the sense of sustaining them, bearing them as a burden laid upon him. Those who reject the doctrine of vicarious atonement hold that the former is the true sense. But the metaphor is undoubtedly that of a burden. The explanation of the term "hath borne," as meaning "hath taken away," is contradicted not only by the tenor of this particular prophecy, but by the general scope of Holy Scripture. The same is true of the parallel expression "carried," as applied to our sorrows. Such an explanation of this term, besides, is contrary to its usual signification in other connexions, as we shall see in a subsequent passage. The expressions in this verse are evidently borrowed from the Mosaic law of sacrifice, a prominent feature in which was the substitution of the victim to bear the suffering due to the transgressor. "He carried our sorrows." The word here rendered "carried" in our common version, Vitringa translates by a Latin term, which signifies to carry as a burden. Dathe and Doederlin render it "sustained;" Symmachus, Aquila, and Theodoret, "endured." These eminent Biblical critics all reject the sense

of bearing or carrying away, and adopt that of bearing or carrying as a burden.

V. 5. "He was wounded (pierced) for our transgressions; he was bruised (crushed) for our iniquities; the chastisement (punishment) of our peace was upon him; and with his stripes we are healed."

The doctrine of vicarious atonement is here taught in language both clear and strong. In the words "pierced," "crushed," "stripes," there would seem to be a direct allusion to the crucifixion. At all events, if they are to be interpreted as metaphorical expressions for distress in general, they denote intense and extreme suffering. And it is directly asserted that this suffering was of the nature of punishment; punishment endured in our room and stead; punishment by which peace was procured for us, *i.e.* by which God is reconciled to us, and we to him. It was not a punishment simply salutary for us, but one which has accomplished our salvation, and accomplished it in this way, that it was inflicted on a substitute, and not on ourselves. The explanation given by Rosenmüller of the term "chastisement," used by our translators, deserves particular attention. It is in these words: "The sense of the expression 'punishment of our salvation' is plain from the following words, 'by his wounds we are healed;' viz. while he, though innocent, endured the bitterest pains, we, though guilty, were delivered from the punishment of our sins, because Jehovah laid upon him the punishment of them."

V. 6. "The Lord hath laid on him the iniquity of us all."

Substitution, vicarious atonement, is taught in this verse as clearly and emphatically as in the preceding. The margin translates, "hath made the iniquities of us all to meet on him." Vitringa renders, "hath caused to fall upon him the punishment of the iniquity of us all;" Lowth, "Jehovah hath made to light upon him the iniquity of us all;" Dathe, "Jehovah hath exacted of him the punishment of all our sins;" and Castellio, "Jehovah laid upon him the guilt of us all." The Septuagint and Vulgate agree with our common version. Alexander also adopts the translation of King James's Bible, though he objects that the expression "hath laid on him" is weaker than the original. Rosenmüller translates, "Jehovah commanded him to bear the punish-

ment due to our iniquity." He gives this general exposition of vs. 4–6: "Him whom we thought afflicted of God, with the most grievous ills for his own crimes, we now know to have sustained those sufferings, which were justly due to us for our own sins." If vicarious suffering can be expressed in words, it is affirmed of the Lord Jesus in this passage. If human language can teach the doctrine of substitution, it is taught here in reference to the sufferings of Christ.

V. 8. "For the transgression of my people was he stricken."

Here, again, we have the same doctrine, the doctrine of the vicarious satisfaction, in another form of words. He was stricken "*for*" the transgression of God's people. The word "for" here means "on account of," and not simply "for the benefit of;" it denotes the antecedent and impulsive cause of the smiting. Alexander translates the whole verse as follows; "from distress and from judgment he was taken; and in his generation (*i. e.* among his contemporaries) who will think that he was cut off from the land of the living, for the transgression of my people, as a curse for them?" In this translation, the idea of substitution is still more clearly expressed.

V. 10. "When thou shalt make his soul an offering for sin."

It was a rule with our translators, that when a Hebrew or Greek word admitted of two senses, one should be expressed in the text, and the other in the margin. The present passage is one of those to which the rule applies. The reader will find, by consulting his Bible, that the marginal rendering is, "When his soul shall make an offering for sin." This translation is the one given in all the English versions which preceded that of King James. Vitringa, Lowth, Alexander, and, indeed, all the most eminent Biblical scholars concur in it; and it sufficiently agrees with the sense of the ancient versions. The Syriac, which was made in the first century of the Christian era, and is of the highest authority, on account of its close adherence to the original, renders the passage, "the penalty of sin is laid upon his soul." In the expression, "his soul shall make an offering for sin," there is a clear reference to the expiatory sacrifices of the law. The prophet describes the death of Christ in

terms borrowed from the ritual institutions of the old economy. He compares Christ to the expiatory offerings in the Mosaic system. Now, an expiatory offering, under that economy, was a slain beast, presented to God by a person who had committed some trespass and thereby incurred the penalty of transgression; which offering was accepted by God, in lieu of the death of the sinner, who, as a consequence of this acceptance of the substitute, was pardoned and restored to the divine favor. When, therefore, Christ is said to be an expiatory offering, the meaning is, that his death was accepted instead of the punishment due to us as sinners, and that God, in consequence of this offering, pardons our transgressions, and receives us into his favor. In other words, which is the point now in hand, Christ, in making his soul an offering for sin, is the sinner's accepted substitute, just as the life of the sacrificial victim, under the law, was graciously accepted in lieu of the offerer's own life.

V. 11. "He shall bear their iniquities."

The material question here, as in reference to the same expression in the fourth verse, is, Did he bear our iniquities as a burden, or did he simply bear them away by obtaining the forgiveness of them? The word here rendered, "shall bear," occurs twenty-six times in the Old Testament. In twenty-three of the passages in which it is found, it is used in the literal sense of bearing burdens on the shoulders. In these places, the meaning is undisputed. Of the three remaining instances, one is in the fourth verse of this chapter, where it is said that Christ "carried our sorrows," and we have already seen that the meaning there is to carry as a weight. Another is in Lamentations v. 7, where the prophet says, "Our fathers have sinned, and are not, and we have borne their iniquities." "To bear away the iniquities of our fathers," is an expression without any intelligible meaning. The only possible sense, in which children can bear the iniquities of their fathers, is to bear them as a burden, *i. e.* to bear the punishment of them. There remains, then, only the passage before us, where the word is used in the Old Testament. Here it is said of the Messiah, that "he shall bear the iniquities" of his people. What good reason is there for supposing, in this place, a departure from the

uniform meaning of the term in all the other places where it occurs? To bear iniquities as a burden, yields not only a good sense, but the best sense; the most natural sense; the sense most in harmony with the scope of the prophecy and the general tenor of Scripture; the sense which belongs to the word everywhere else; and therefore, undoubtedly, the true sense.

So the most eminent critics and translators have thought. Jerome, Augustine, Vitringa, Lowth, Doederlin, Dathe, Bishop Stock, Calvin, Magee, and Alexander, all concur in this view. The remark of Rosenmüller is particularly important. "On this form of expression," he says, "Martini has well reminded us that sins, on account of the evils connected with them, are represented by the Orientals as a heavy weight, pressing upon the transgressors; in proof of which, he cites many passages out of the Koran. Hence, among the Arabs, the expression 'he bore a heavy load' is used for 'he was charged with a great crime;' and 'burden' is the customary term for 'crimes' and their 'punishments.'"

V. 12. "He bare the sin of many."

The distinguished interpreters cited above, agree in assigning to the word "bare" in this verse, the sense of bearing as a burden. The original term is different from that translated "shall bear" in the preceding verse. Leaving out of view the text under examination, the word occurs seventy-seven times in the Old Testament. In eighteen of the passages it is used in connexion with disgrace, reproach, shame, and other kindred words; and the meaning, obviously, is enduring, suffering, bearing as a burden. In the other fifty-nine passages, it is used in connexion with sins, iniquities, and words of like import. In thirty-seven of these, as Magee has shown in a masterly and unanswerable argument, bearing the burden of sins, so as to be made liable to suffer for them, is intended. This, indeed, is so clearly the sense in thirty-four of the places, that even Socinus, Crellius, Dodson, and other Unitarian writers do not dispute it. There remain twenty-two passages in which the word is used in the sense of forgiving. It is most probable that the word passed through the primary signification of bearing to the secondary acceptation of forgiving. Cocceius is evidently of this opinion, for he says in his Lexi-

con, "In this phrase (forgiving sin) is contained the notion of bearing, viz. through patience."

We come now to the word in the passage before us. There is not the slightest ground for imagining that the prophet, in applying it to the sufferings of the Redeemer, departed from its radical signification of bearing as a burden. And if he used the word in this sense, as he undoubtedly did, then, beyond dispute, he teaches the doctrine that the Lord Jesus Christ endured the punishment of our sin, that he suffered the penalty of the law in our room and stead. The meaning of the inspired seer must be, that the incarnate Son of God bore the sins of mankind as a burden laid upon his pure soul; that, being of spotless innocence himself, he consented to have our sins imputed to him, and to be treated as the vilest of malefactors, as our substitute; and that, by making himself a sin-offering on our behalf, he procured for us release from the punishment due to our transgressions, and an inheritance among them that are sanctified. Surely, when we consider the number of times and variety of forms in which this view is presented in this illustrious prophecy, we can scarcely resist the conviction, that it was the express design of the Holy Spirit hereby to render it impossible for any amount of learning, or any degree of ingenuity, to eliminate from it the doctrine of the vicarious satisfaction and atonement of Christ.

Having thus demonstrated, from a critical examination of various expressions in this prophecy (a prophecy in which we see the obscurity of an ancient oracle brightening into the effulgence of gospel light), that the great and effective principle in the scheme of atonement is substitution, the substitution of the innocent for the guilty, we proceed to inquire whether the notion of vicarious suffering entered into the general idea of the ancient sacrifices. Since the prophet teaches, and after him the apostle in his letter to the Hebrews, that the sacrifices of old were typical of the death of Christ, such an inquiry, in a general investigation of the Redeemer's sacrifice, is not only pertinent and proper, but it is essential to a full and clear understanding of the nature and efficacy of his atonement. Our examination, however, need not embrace the whole range of ancient sacrifices, but may be confined to such as were of a nature

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turned away from the person who offered it, and
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ent here. We affirm, without hesitation, that
ciple of substitution did belong to the ancient sacrific
triarchal, Levitical, and pagan; and that it ente
these sacrifices vitally, essentially, profoundly. T
fs which sustain this opinion, are ample and c
ing.

et us look for a moment at the very first sacrifice
ed in Scripture, that of Abel. Both Cain and A
ght oblations to the Lord. That of Abel was
al sacrifice; that of Cain, a vegetable offering. Ab
accepted; Cain's was rejected. Now, what was
nd of this distinction? The author of the Epistle to
rews has explained it. He refers it to the possession
on the part of Abel, and the want of it on the part

lieth at the door;" that is, as Magee explains it, "a sin-offering, an animal to be sacrificed as an atonement of thy guilt." Here, then, in the earliest sacrifice on record, an oblation made in the very infancy of the human race, we have the idea of substitution, vicarious suffering, and consequent expiation of sin, forgiveness, and acceptance with God.

Let us now glance at what we are taught in the book of Job, concerning the nature and efficacy of sacrifices under the patriarchal economy. The sacrifice which the Lord directed the three friends of Job to make, because they had not spoken of him the thing that was right, was clearly an expiatory offering, as appears from the following record of it (Job xlii. 8):—

"Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is right*, like my servant Job."

Of the same nature was the sacrifice which Job offered for his sons, after they had been engaged in feasting (Job i. 4, 5):—

"And his sons went and feasted in *their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

"And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."

We have, in both these instances, vicarious suffering; we have the consequent turning away of the divine wrath from persons who had incurred it; we have expiation and atonement in the strict sense; we have, that is to say, the doctrine of substitution embodied in these ancient sacrificial rites, and a light, like the light of a sunbeam, shining upon it.

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that Paul, in writing to the Hebrews, declares, "Without shedding of blood, there is no remission." In other words, as the divine lawgiver makes the blood and the life identical, there can be no forgiveness of sin, except through the offering up of life for life, the life of an accepted substitute for the life of the guilty violator of God's righteous law.

Let it be borne in mind by the reader that, as already noticed, the main stress of this investigation lies in the question whether the idea of substitution and vicarious punishment belonged to the ancient sacrificial system. Undoubtedly there were sacrifices under the Mosaic economy which related to things, and were designed, by effecting a ceremonial purification, to render them fit to be used in the ceremonial worship of that dispensation. Doubtless, also, there were other sacrifices appointed by the Mosaic law to free persons from ceremonial uncleanness, inadvertently or voluntarily contracted, and to relieve them from ceremonial incapacities, thereby restoring them to the privilege of joining with their brethren in the service of the tabernacle and the temple. Again, it can be as little doubted that there were others still, which were eucharistic and devotional in their import, *i. e.* they were designed to express the offerer's gratitude for the blessings of Providence, and his devotion, as drawn forth by the various events of life.

But, after all these admissions and abatements, it is past all doubt that there were other sacrifices which were strictly propitiatory in their nature and use, being ordained and intended to turn away the divine displeasure from the transgressor. From these, the idea of substitution and vicarious punishment was so far from being excluded, that it constituted the leading element of the whole service. That these expiatory sacrifices were designed to meet and atone for sins of ignorance, does not admit of a doubt; nor can it any more be doubted, that this ignorance involved moral guilt. The law recorded in Leviticus v. 17, 18, affirms both these propositions:

"And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist *it* not, yet is he guilty, and shall bear his iniquity.

The institution of animal sacrifice appears to have continued from its original appointment after the fall, until the giving of the law. No offering, other than that of animals, is mentioned in Scripture, down to this period, except the single offering of Cain, which, as we have seen, was rejected. The sacrifices made by Noah and Abraham were burnt-offerings. That of Job for his sons, and that of Job's three friends for themselves, were the same.

Upon the whole, it seems probable that all the sacrifices offered prior to the promulgation of the Mosaic law, were of slain beasts; and, further, that they were expiatory in their nature, being made to effect atonement for sin, and procure reconciliation with God. It may be mentioned here, that Josephus, the Jewish historian, expressly asserts that the burnt-offering of Noah, on coming out of the ark, was a sacrifice of deprecation. He says that this patriarch, through terror of the repetition of the dreadful judgment which he had so lately witnessed, offered up prayers and sacrifices to God, to turn away his wrath.

Leaving, now, the patriarchal ages, and coming down to the promulgation of the law and the institution of the Mosaic ritual, we find all things, connected with the system of sacrifice, becoming distinct and clear as noonday.

A principal part of the Jewish service consisted of sacrifices; and it was expressly declared that these, when performed according to certain prescribed modes of oblation, should be accepted as the means of deliverance from the punishment of transgression. A remarkable expression occurs in Leviticus xvii. 11, which attests the peculiar and pre-eminent efficacy of animal sacrifice. It is in these words:—

"For the life of the flesh *is* in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul."

The virtue of expiation and atonement is here distinctly ascribed to animal sacrifice; and the idea of substitution, the substitution of the victim for the offerer, and of its life for his life, *i. e.* of vicarious suffering, is the prominent idea of the passage. It is in allusion to the words here cited,

where, in a case of criminal intercourse with a bondmaid betrothed, it is ordered that the offender,

"Shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

"And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done; and the sin which he hath done shall be forgiven him."

In the above passages, atonement by sacrifice is prescribed to avert from the transgressor the wrath of God, incurred by the sins of injustice, lying, theft, breach of trust, false dealing, robbery, fraudulent concealment, perjury, and adultery. These are very far from being mere ceremonial impurities. They are flagrant violations of the moral law. They are acts of deliberate and open wickedness, inducing a deep moral pollution, and chargeable with a deep moral guilt. Yet for these and all other moral offences not falling under the denomination of presumptuous sins, as murder, blasphemy, and idolatry, the sacrificial atonement was prescribed as the means whereby God might be propitiated, his wrath being turned away from the offender, and his favor restored to him.

Thus it appears that, in cases not only of ceremonial, but of moral transgression, atonement of sacrifice procured the remission of the offence, *i.e.* of the penalty annexed to it. That the remission was of merely temporal punishments does not alter the nature of the atonement, nor weaken the general argument, because the sanctions of the law under which the sacrifices were offered, were themselves only temporary. It was still a real remission of the penalty; the punishment due to the offence was averted from the offender; and so far, the sacrificial atonement was an act of propitiation. The appointed rite, duly performed, propitiated God, obtained his favor as the Lawgiver and Judge of the Hebrew State; and the transgressor was restored to his standing in the theocracy as aforetime. So far, these sacrifices always availed. They always procured the remission of the civil penalty for which they were offered, whatever the internal feelings of the offerer might be. Whether they obtained the forgiveness of the soul in the sight of God, and secured peace of conscience and spiritual edification, de-

pended upon the fact of their being offered in faith of the great propitiatory sacrifice, to which they pointed. They had no inherent power to take away sin. Though, as mere external rites, they could acquit the offender with reference to an external law, as that was which required obedience to God as a civil ruler, yet, in this relation, they could not pacify the conscience, nor bring spiritual blessing and comfort to the soul. Still, there can be no doubt that, deriving their efficacy from that real sacrifice which they represented in figure, they effected even this result, when accompanied with sincere repentance, with a true internal submission of mind to God, and with faith in the promised and expected Redeemer.

The question now recurs, upon what principle did the acknowledged and certain efficacy of the Mosaic sacrifices of propitiation depend? Clearly, upon the principle of substitution and vicarious punishment. And this is the point now to be proved.

Here, first we call attention to the fact that the formal nature, the very essence of a propitiatory sacrifice, according to the clearest teachings of God's word, lay in the substitution of life for life. "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (Leviticus xvii. 11). In other words, since the blood holds the life, and the soul is the life, the last clause might be paraphrased thus: "It is the life that maketh an atonement for the life." Here, then, we have an unequivocal declaration that atonement is the giving of life for life, the redemption of a life forfeited by another life given in lieu of it.

In accordance with this view, Storr, one of the ablest of the German orthodox divines, says: "The essence of a propitiatory sacrifice is the forgiveness of sin, through the transfer of punishment from the actual offender to another." Bishop Burnet observes: "The notion of an expiatory sacrifice was this, that the sin of one person was transferred on a man or a beast, who, upon this, was devoted or offered to God, and suffered in the room of the offending person; and by this oblation, the punishment of the sin being laid on the sacrifice, an expiation was made for sin, and the sinner was

believed to be reconciled to God." In like manner Archbishop Magee remarks: "The formal notion of a sacrifice for sin is that of a life offered up in expiation." Even Dr. Priestley, the great champion of Unitarianism, defines a sin-offering to be a species of sacrifice, "prescribed to be offered upon the commission of an offence, after which, the offending person was considered as if he had never sinned." But how could the offending person be regarded as innocent, unless his sin had been transferred to the sacrificial victim, and received due punishment in its death?

Let us now look at the sacrificial ceremony, as described in the Bible, to see what light is thence thrown upon the vicarious nature and import of the sacrificial system. And since, of the several sacrifices under the law, that by which expiation was made for the sins of the whole Jewish people, on the great day of annual atonement, was the most solemn in itself and the most illustrative of the sacrifice of Christ, we will first direct our attention to that solemnity. All the circumstances connected with this imposing ceremony will be found minutely detailed in the 16th chapter of Leviticus. The most significant of them may be briefly stated thus: On the day appointed for this general expiation, the high-priest offered a bullock and a goat as sin-offerings, the one for himself and the other for the whole house of Israel. Having sprinkled the blood of these sacrifices before the mercy-seat, in the most holy place, he led forth a second goat, called the scape-goat. He laid both his hands upon the head of the scape-goat, confessed over him all the iniquities of the people, thereby putting them upon the head of the goat, and then sent the animal, thus bearing the sins of Israel, away into the wilderness. The animal, having the sins of the people in this manner transferred to it, was regarded as so polluted thereby as to defile the person who led it away, who was therefore obliged to wash his clothes and bathe his flesh in water before he was allowed to come into the camp. By the entire ceremony, expiation was made for the sins of the people. It is important to observe that the two goats constituted but one sin-offering. They are so represented throughout the chapter, and each is described as contributing to the one atonement made for the Israelitish nation.

The meaning of all this is plain. We have here, first, a symbolical transfer of the people's sins to the head of the victim, denoted by the solemn imposition of the high priest's hands. This is expressly so stated in v. 21:

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness."

We have, secondly, the symbolical pollution of the sacrificial victim. This is quite as decisively taught as the transmission of guilt. See, in confirmation of this, v. 26:

"And he that let go the goat for the scape-goat shall wash his clothes and bathe his flesh in water, and afterwards come into the camp."

Here the reader will perceive that the agent in the trans-

no verbal formula could set this doctrine so vividly and impressively before the mind.

But the ceremony of the scape-goat was not the only sacrifice in the Jewish ritual, which conveyed this lesson. "In all burnt-offerings," observes Dr. Hill, "there were circumstances strongly expressive of a consciousness of guilt in the worshipper; and many of the burnt-offerings were called trespass and sin-offerings, a name which corresponds with all the ceremonies that attended them, in conveying to us this idea, that the death of the victim was instead of that death which the worshipper deserved." Of every whole burnt-offering, the law enacts, Lev. i. 4:—

"And he shall put his hand upon the head of the burnt-offering, and it shall be accepted for him, to make atonement for him."

The ceremonies observed in making a sin or trespass offering, which will be found detailed in the fourth, fifth, and sixth chapters of Leviticus, are very significant. Briefly stated, they were as follows: The offerer, conscious of guilt, brought an animal to the door of the tabernacle. He laid his hands upon the head of the victim, and made a solemn confession of his sin or trespass, thereby, as expressly affirmed in the law of the scape-goat, transferring his own guilt to the sacrificial offering. The animal was then slain, and the priest burnt the fat and a part of the flesh on the altar, after having sprinkled a portion of the blood thereupon, and poured out all the rest at its base. And thus, says the law, "the priest shall make an atonement for him, as concerning his sin, and it shall be forgiven him." What can be plainer than that, in such offerings, the life of an animal was presented in lieu of the life which the sinner had forfeited? Substitution, transfer of guilt, and vicarious punishment are patent throughout the entire ceremony. These sacrifices were not mere gifts designed, as when bestowed upon men, to appease the wrath and conciliate the favor of the Supreme Being. They were not a mere eating and drinking with God, in token of being restored to his friendship through our own repentance and amendment. They were not mere symbolical actions,

strongly expressing, by the death of the animal, our sense of sin, our sorrow for it, and our acknowledgment of its ill-desert. Neither are they to be regarded merely as emblematical of holiness, or as memorials of God's placability towards sinners. They were much more than all this. They were a literal substitution of life for life by the gracious appointment of God. They were a procurement of pardon by means of vicarious suffering. They were an expiation of the guilt of sin in such a manner as to avert the punishment of it from the transgressor.

Such is the true notion of the propitiatory offerings ordained by the law of Moses, drawn from a candid examination of the sacrificial system, as laid down in Holy Writ. This must be deemed amply sufficient to establish the point in hand, viz. the vicarious nature and import of the Mosaic sacrifices. When we have arrived at the true meaning of the sacred page, whatever others may think, it is enough for all who believe that the Bible is the word of God. Yet it may not be amiss in this connexion to inquire, briefly, what have been the sentiments of the Jews on this point, as gathered from their most distinguished writers, and what the opinions of the heathen, in regard to the necessity of propitiatory expiation.

With reference to the first of these points—the sentiments of the Jews—the authorities are ample and decisive, all going to confirm the position, that the descendants of the patriarchs have always clung to the notion of the vicarious nature of sacrifice, and have always held the doctrine of proper atonement, *i. e.* the turning away of wrath by the substitution of life for life. The form of confession used by an individual in presenting his own sacrifice, as handed down to us by Jewish authors, is particularly significant. It was in these words: "O God, I have sinned, I have done perversely, I have trespassed before thee, and have done such and such evils. Lo! now I repent, and am truly sorry for my misdeeds. Let this victim be my expiation." The last words of this confession were accompanied by the imposition of the offerer's hands on the head of the victim. The Jewish doctors interpret the expression, "let this victim be my expiation," to signify, "let the evils which, in justice, should have fallen on my head, light upon the head

of this victim." They add, that wherever the expression "let me be another's expiation" is used, it is the same as if it had been said, "let me be put in his room, that I may bear his guilt." In respect to the burnt-offerings and sin-offerings, they say that "it was right that the offerer's own blood should be shed, and his body burned; but that the Creator, in his mercy, hath accepted this victim from him as a vicarious substitute and an atonement, that its blood should be poured out instead of his blood, and its life stand in place of his life."

The modern Jews are without a priesthood, and of course have no system of sacrifice; yet on the preparation for the great day of annual atonement—a festival still observed by them—each head of a family is accustomed to sacrifice a domestic fowl to expiate guilt and obtain remission of sins. In the act of killing the animal, the person officiating uses this remarkable form of words: "Let this fowl be my substitute. Let him take my place. Let him be my expiation. Let death be inflicted on him, and let a happy life be thereby procured to me and to all Israel." "This he does," says Buxtorf, "for himself, for his own children, and for the strangers who are with him." After this the entrails are thrown on the roof of the house. The reason assigned for this is, that as sins are rather internal than external, the sins of the offerer, transferred to the offering, cling to the intestines; and so the birds eating them, fly to the desert with the sins of the Jews, just as the scape-goat of old fled to a land not inhabited, bearing the sins of the people upon his head. It deserves to be mentioned here, because it throws light on the view entertained by the Jews of this ceremony, that as Buxtorf expressly states, "when it had been the custom to distribute amongst the poor the animals slain in the manner above described, it created much murmuring, the poor recoiling with horror from the gift, saying that they were required to eat the sins of the rich, and that the rich officers were therefore obliged to bestow their charitable donations to the poor, in money, to the amount of the value of their offering; and that thus, having redeemed the offering from God by its equivalent in money, they then feasted upon it." These testimonies (and they might be greatly extended), are a decisive proof that the Jews hold,

and have ever held, that their sacrifices were propitiatory in their nature, and that the principle on which their efficacy depended was that of substitution and vicarious suffering.

The sense which the heathen generally have entertained of the necessity of atonement for sin, and the fact that they have uniformly regarded substitution as the means of atonement, are well known to all conversant with the subject. That they deemed their animal sacrifices both expiatory and vicarious, lies upon the surface of all history. Thus Homer, Hesiod, and Plutarch, among the Greeks, and Horace, Virgil, Lucan, and Cicero, among the Romans, speak of appeasing the anger of the gods by sacrifice. This is decisive of the point, that they held their sacrifices to be, in the strict and full sense, piacular and propitiatory. But did they go beyond that, and embrace the doctrine of substitution? Did they hold that the sacrificial victim suffered death in the place of the transgressor? Beyond a doubt, they did. Cæsar assures us that it was a dogma in the theology of the ancient Gauls, that the gods could not be appeased, unless the life of a man were given in sacrifice for the life of a man. Herodotus and Plutarch attest the prevalence of the doctrine of substitution among the Egyptians, in describing their practice of imprecating on the head of the victim the evils which the offerers wished to have averted from themselves, and in asserting that no Egyptian would so much as taste the head of any animal, but, under the influence of this religious custom, flung it into the river. Hesychius and Suidas distinctly intimate that among the Greeks, expiation was held to be made by offering life for life. Plautus clearly defines a certain expiation as effected by vicarious suffering. But the most remarkable passage bearing upon the point under consideration is in Ovid. This distinguished Roman poet expressly describes the sacrificial animal as a vicarious substitute for the offerer. He even represents the several parts of the victim, the heart and fibres, for example, as substituted equivalents for the corresponding parts of the offerer himself.

The result of our investigation is, that however an unbaptized philosophy may scoff at the doctrine of substitution and vicarious atonement, it is a doctrine which has, in all

ages, entered essentially and profoundly into the theological opinions of mankind. Substitution was the essence of the patriarchal theology. Substitution was the fundamental idea of the Mosaic sacrifices. Substitution was the leading element in the animal oblations of the ancient heathen. Substitution is the one solitary idea embodied in the single sacrifice practised by the modern Jews.

Substitution, as authorized and practised under the Patriarchal and Mosaic economies, was a type of the substitution of Christ. The writer to the Hebrews everywhere teaches us, that all the propitiatory sacrifices of the Jews were typical of the great propitiatory sacrifice, effected by the death of Christ. Consequently, the one not only may but must be employed to illustrate the other; for the way in which the remission of civil penalties was obtained, under the Theocracy, through animal sacrifices, teaches us, and was designed to teach us, the way in which the remission of sin is to be obtained, under the gospel, through the sacrifice of Christ.

This remark leads us to the last general topic embraced in the scope of the present inquiry, *viz.* the nature and efficacy of the one real and proper sacrifice, adumbrated by the shadowy and symbolical sacrifices of the primitive ages. In a Scripture already cited (Is. liii. 10), the Messiah is represented as making his soul an offering for sin. The expression plainly points to the death of Christ, as of a sacrificial nature and import. The prophet compares it to the sin-offerings of old. His statement accords with the uniform tenor of Scripture teaching in relation to the death of Christ, which represents it as a true and effective sacrifice of atonement for sin. We call the reader's attention to a few citations in proof of this position, in addition to the clear and emphatic declaration contained in the passage from Isaiah: "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29). "Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God" (Eph. v. 2). "He hath appeared to put away sin by the sacrifice of himself" (Hebrews ix. 26). "This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God" (Hebrews x. 12). "The Son of man came to give his life a ransom for many" (Mark x. 45).

"He bare our sins in his own body on the tree" (1 Peter ii. 24). "He was delivered for our offences" (Romans iv. 25). "Christ our passover is sacrificed for us" (1 Cor. v. 7). "Christ was once offered to bear the sins of many" (Hebrews ix. 28). "The blood of Jesus Christ cleanseth us from all sin" (1 John i. 7). "Ye are bought with a price" (1 Cor. vi. 20; vii. 23). "Ye were redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter i. 19). "Every high-priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer" (Hebrews viii. 3).

It lies upon the surface of these passages, as well as of many others of parallel import, that the sacrifice of Christ is of kindred significance with the sacrifices of the law. The same sacrificial terms are employed to describe his sufferings and death, as were applied to the legal offerings. Therefore, before it can be denied that the death of Christ is a real and proper sacrifice for sin, it will be necessary to refine away the natural and obvious import of these passages, and, indeed, to new-model the entire tenor of Scripture language. Language, so explicit and so often repeated, must, one would think, be held to be decisive of the point, that the death of Christ was a true propitiatory sacrifice. Now a propitiatory sacrifice, agreeably to the conception of both Jews and Gentiles at the time when the New Testament was written, was a victim slain and offered upon the altar to propitiate God, that is, to avert his anger and procure his favor. The essential ideas inhering in the general notion of a propitiatory sacrifice are substitution, transfer of guilt, vicarious punishment, expiation of sin, reconciliation to God, and the redemption of the transgressor.

These ideas, as connected with the legal sacrifices of atonement, were inwrought, so to speak, into the very texture and substance of Jewish thought and opinion. None knew this better than the writers of the Gospels and Epistles. Yet they do not hesitate to describe the death of Christ in terms borrowed from the sacrificial system of the Mosaic economy. They call it, in express terms, a sacrifice, an offering, a sin-offering, a propitiation, an atonement. They speak of Christ as the Lamb of God, a lamb without

blemish, a lamb slain from the foundation of the world. They declare that he was sacrificed for us, that he bore our sins, that he purged our sins, that he put away sin by the sacrifice of himself, and that by his blood he obtained forgiveness of sin and eternal redemption for us. Neither is this doctrine taught in a few isolated passages merely. On the contrary, it pervades the New Testament from beginning to end; nor can a single passage be produced, which conveys an opposite meaning. Now if the apostles, knowing the ideas concerning sacrifice universally entertained in that age, used the word in a different sense, as applied to the death of Christ, in what light do they stand before us? Can they escape the charge of intentional misrepresentation, of seeking to mislead their readers by using the same word in different senses, changing the meaning without notice or warning? Bishop Burnet has well said: "It is not possible for us to preserve any reverence for the New Testament, or the writers of it, so far as to think them even honest men, not to say inspired men, if we can imagine, that in so sacred and important a matter, they could exceed so much as to represent that a sacrifice which is not so."

But we shudder at the utterance of such a thought, even hypothetically. No, those holy men were as true in their words as they were sincere in their convictions. The law was our schoolmaster to bring us to Christ. Its sacrifices were designed as a symbol of his sacrifice. This one great sacrifice contained in itself the full import of the whole sacrificial system. All the offerings of the law were but shadows, dim and partial adumbrations, of this only true and effective offering for sin, this stupendous sacrifice of the only begotten Son of God; a sacrifice which had been ordained from the beginning, and by which we are redeemed from the guilt and power of sin, and have received the promise of an eternal inheritance. To establish this point is a leading design of the author of the Epistle to the Hebrews. Particular citations are unnecessary, since this design runs through the whole composition. What more natural, then, than for the writers of the New Testament to adopt the sacrificial terms of the legal economy? The sense attached to them, when used in reference to the sacrifices of the Mosaic dispensation, must rule the sense to be assigned to them when

employed in reference to the Christian dispensation. "In examining, therefore, the meaning of such terms, when they occur in the New Testament, we are clearly directed to the explanation that is circumstantially given of them in the Old. Thus, when we find the virtue of atonement attributed to the sacrifice of Christ, in like manner as it had been to those under the law; by attending to the representation so minutely given of it in the latter, we are enabled to comprehend its true import in the former." (Magee.)

The doctrine of the sacrifice of Christ belongs to the very substance of Christianity. To err here is to err fundamentally. To conceive aright of the nature and import of this sacrifice is to stand fast in the faith. There is no article of Christian doctrine of higher importance. We, therefore, crave the reader's patient attention, while we endeavor to unfold the true Scriptural idea of that great sacrifice of the incarnate Son of God, whereby we have peace with God, and rejoice in hope of eternal glory. And since the oblations of the law were a type of the offering of Christ, we shall best accomplish this design by pointing out the parallelisms between the typical sacrifices and the real sacrifice. Thus will be made apparent, at once, the correspondence and the disproportion between the Old Testament atonements by means of the oblation of beasts and the New Testament atonement by means of the oblation of Christ.

The principle of substitution belongs equally to the ancient offerings and the sacrifice of Christ. This is the first analogy to which we direct the reader's attention.

The Mosaic sacrifices were of a strictly vicarious nature and significance. The victim was the substitute of the transgressor, and its life was given in lieu of his life. This has been already sufficiently proved by arguments drawn from the general account of burnt-offerings, from the ceremony of the scape-goat on the day of annual atonement, and from plain doctrinal statements contained in the law. Nor was this idea of substitution in sacrificial offerings confined to the Jews. It pervaded all the religious systems of the heathen, arising from the necessity, universally felt, though not well understood, of an expiation for sin, which all these systems, though in widely different ways, endeavored to realize. Thus, Jews and Gentiles concurred in considering the

sacrificial victim as occupying their place, and as dying in their stead. They concurred in regarding it as a vicarious oblation, slain to signify the death which they deserved to endure, the punishment which was due to their sins, and to save them from personally undergoing the penalty of the law, to which they had, by transgression, become obnoxious.

In this respect, Christ fulfilled the law. He was the substitute of his people. His death was a vicarious oblation, like to those under the law. We need not go beyond the fifty-third chapter of Isaiah, to which we have so often had occasion to refer, to convince ourselves that this is a doctrine of Scripture. "He hath borne our griefs and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. For the transgression of my people was he stricken. He bare the sin of many." What less can such expressions signify than substitution in the strict and full sense?

Other passages, almost without number, teach the same doctrine, in language no less plain: "Scarcely for a righteous man will one die, yet peradventure for a good man, some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us" (Rom. v. 7, 8). The notion of a substitution, in which the death of one person is in stead of the death of other persons, is here clear as a sunbeam. The comparison is between a person dying for a righteous man, and Christ dying for us. The former cannot possibly be understood as other than a case of substitution, the voluntary surrender of life for life; and to suppose a change in the meaning of the phraseology, when applied to Christ, would be contrary to all the laws of sound criticism. Christ died, that we might be delivered from death; that is to say, he died in our room and stead; he died as the substitute of the guilty.

By a mode of expression altogether parallel, the Greeks were accustomed to denote a vicarious death, as might be shown by numerous citations. Thus Xenophon speaks of Antilochus dying *for* his father, where the sense manifestly is, instead of his father. In another place, he makes one person ask another whether he would be willing to die *for*

ertain boy. The connexion in which the question
requires the sense to be, "will you die in his ste
you save his life by losing your own?" Here, and
merable other instances, the Greek prepositions
d "for" in our version have the force of substitutio
ut why multiply examples from Greek writers, w
place in John xi. 50 is so clear, where Caiaphas affi
ecessity that "one man should die for the peopl
t substitution is implied here is proved by the w
ediately following, which state the ground of this
ity, viz. that "the whole nation might not peri
e Son of man came to give his life a ransom
y" (Matt. xx. 28). The idea here is that of one
n in exchange for many lives. What language co
e unequivocally teach that the death of Christ is vic
? The doctrine of Christ's substitution in the roo
ers is also taught in all those passages which affirm
died for the ungodly;" that he was "delivered up
ll;" that he became "sin (or a sin-offering) for

sacrifice of the gospel. To the elucidation of this point the reader's attention is now asked.

In the legal sacrifices there was a transfer of guilt from the offerer to the victim. The fact of such transfer was denoted by a most significant ceremony, the imposition of hands on the head of the sacrificial animal. In all expiatory offerings, the persons who brought them, whether individual transgressors, or elders representing the congregation, or the high-priest personating the whole nation, were required to lay their hands upon the heads of the victims before slaying them, thus, as we have seen, transferring the offerers' sins to them. Nor does it militate against this view of the meaning of the imposition of hands, that this ceremony was not confined to sacrifices strictly expiatory, but was employed also in those which were eucharistical, that is, in which mercies, rather than sins, were commemorated. For even on occasions of solemn thanksgiving, what can be more reasonable and becoming than acknowledgment of the sins which render us unworthy of the divine goodness? It is certain, at least, that the Jewish doctors connect confession with imposition, in all cases. They say that where there is no confession of sins, there is no imposition of hands. But if it were otherwise, if, in eucharistical offerings, the imposition of hands were accompanied with thanksgiving instead of confession, what would that prove? Certainly, not that it was unaccompanied with confession of sins, in those which were piacular. This would, indeed, be a strange mode of reasoning. The argument would run thus:—In sacrifices of thanksgiving, the offerer, in laying his hands on the head of the victim, pours out expressions of praise; therefore, in sacrifices of expiation, the offerer, in using the same action, does not make confession of sins. The bare statement of such an inference refutes it. It carries absurdity on its face. The strongest conclusion which such a premise, if granted, as it is not, would warrant, is, that in every sacrifice, the ceremony of imposing hands had a meaning, and was accompanied with concomitants suited to its special nature and design. Upon the whole, there seems no reason to doubt that in the ancient sacrifices, there was conceived to be a translation of guilt from the sinner to the victim, which was expressed by the solemn imposition of

hands upon the head of the animal, accompanied with confession of sins.

Herein the antetype answered to the type. Christ, as the surety of his people, had all their sins charged upon him. The guilt of all those for whom he undertook, of all to whom his suretyship extended, was transferred to him, and he bore it as a heavy burden laid upon him. He took their law-place; he came under their obligation to punishment. This is directly asserted in Isaiah liii. 6, "The Lord hath laid on him the iniquity of us all." He took our iniquity off from ourselves, and charged it on him. The sins of all, in all ages, who were given to him in the covenant of redemption, all their guiltiness met together on his back, upon the cross. Our sins were laid upon him, as the sins of the Jewish nation were laid upon the scape-goat, and as the sins of individual Israelites were laid upon the sacrificial offerings, which they brought to the altar.

The words of Paul are very explicit: "He hath made him to be sin for us" (2 Cor. v. 21). The term "sin," here used by the apostle, has received different interpretations. By eminent expositors it is understood to signify a sin-offering. In this sense the word is continually used in the Septuagint, as is also the corresponding word in the original Hebrew. The same word was employed to denote sin and a sacrifice for sin, just because there was accounted to be a transfer of the former to the latter. Other interpreters, no less distinguished, take "sin," in this passage, to be used for "as a sinner," abstract for concrete. According to the former of these interpretations the meaning is, "God made Christ to be a sin-offering for us," that is, accounted our sins as transferred to him, and caused him to be offered up a sacrifice to justice in our stead. According to the latter, the meaning is, "he made him to be as a sinner, for us," that is, treated him as a sinner, bore himself towards him as if he had been a sinner. The sense of this interpretation is the same as that of the other; for God could not and would not treat Christ as a sinner, unless sin had been charged upon him, and so, by imputation, he had become a sinner.

To the like effect is the testimony of Peter: "He bare our sins, in his own body, on the tree" (1 Peter ii. 24). It

was our sins, not his own, that he bore. But how could he bear them, unless they had been laid upon him?

The Scripture doctrine of the sacrifice of Christ, then, plainly is, that there is a transfer of our sins to him, just as there was of the sins of the ancient Israelite to the sacrifice which he brought to the altar. Christ voluntarily undertook to satisfy divine justice for us. But this he could do only by having our sins charged to him, as a debt is reckoned to a surety, when the debtor himself is insolvent, and the creditor looks to the surety for payment. God treated him as if the sins for which he suffered had been his own. They were not his own; he knew no sin. They were only imputed to him, accounted in law to be his. He stood in the sinner's place, as though he had been himself the sinner, just as the sin-offering of old was accounted to have the sins of the offerer transferred to itself. There was this material difference, however, that the one sacrifice was a figure, of which the other is the substance. The efficacy of the one was limited, derived, and symbolical; the efficacy of the other is unlimited, intrinsic, and real. The one purifies only the flesh; the other purges the conscience. The holiness effected by the one was outward and relative; that wrought by the other is internal and absolute.

In the Mosaic sacrifices, there was a transfer of punishment, as well as of guilt; the death of the animal was instead of the death of the transgressor. Christ also suffered, the just for the unjust; his sufferings were penal, as well as substitutionary. This is a third analogy between the shadow and the substance, between the typical sacrifices of the legal dispensation and the true sacrifice of the gospel dispensation. To the proof and illustration of this point, we now invite the reader's attention.

When an Israelite, under the law, conscious of guilt, brought a sacrifice of atonement to the altar, and it was slain in his stead, his sin was accounted to have been punished in the sufferings of the victim. The whole sacrificial ceremony, viewed in connexion with its results, indicates this. The transgressor, as required by the law, brought an offering for his sin. He laid his hands on the head of the animal, and, by this act, transferred to it his guilt. The victim was then slain in place of the offerer. Thus atone-

ment was made for the sinner, his sin was forgiven, and his forfeited life was redeemed. It has been urged against this view, that no atonement could be made, where life was forfeited. But this is not an accurate statement of the case. The true view, rather, is, as Magee has said, that life was forfeited where no atonement was permitted to be made. The law, such was its stern and unbending rigor, seems to have denounced death against every violation of it, according to what is said in Deut. xxvii. 26, "Cursed be he that confirmeth not all the words of this law, to do them," and in Ezekiel xviii. 20, "The soul that sinneth, it shall die." If, then, the sacrifice of beasts was, in some cases, accepted in lieu of the life of the sinner, this was only because the atonement, thus effected, was permitted to arrest the sentence of the law. But in truth, the necessity of arguing this point is precluded by the express teaching of Holy Writ. In Leviticus xvii. 11, it is directly asserted that the blood, the vehicle of the life, or, as it is elsewhere called, the life itself, maketh atonement for the soul, *i. e.* the life of the offerer. In other words, the punishment due to the transgressor was inflicted on the sacrificial substitute; and the life of the former was redeemed by the life of the latter.

In like manner, in the sacrifice of Christ, life was given for life, the life of the incarnate Son of God for the life of those to whom he stood in the relation of surety. His sufferings were a punishment, inflicted upon him for our sins. How clear is all this from the fifty-third chapter of Isaiah. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. The Lord hath laid on him the iniquity of us all. For the transgression of my people was he stricken. He shall bear their iniquities. He bare the sin of many." What does all this mean, what can it mean, if not that Christ took the place of elect sinners as their surety, and that as the very guilty person himself, he endured the punishment laid upon them.

Other Scriptures hold the same language, and teach the same truth. Thus Paul says, "Christ was once offered to bear the sins of many" (Heb. ix. 28). Thus Peter says, "Who, his own self, bare our sins, in his own body, on the

tree" (1 Peter ii. 24). "Bearing sin" is a phrase of frequent occurrence in the Bible. The notion, uniformly conveyed by it, is bearing the punishment of sin. "They shall keep my ordinances, lest they bear sin for it" (Lev. xxii. 9), means "They must be obedient, that they may escape the punishment of disobedience." "Our fathers have sinned, and are not, and we have borne their iniquities" (Lam. v. 7), means "We have undergone the punishment due to their iniquities." The use of the word "iniquity," to denote the punishment of iniquity, occurs often in the Bible, and its force, as Magee has said, is so obtrusive, that this sense is conceded to the term by Socinus himself, as it is also by Dr. Priestley and other distinguished Unitarian writers. When, therefore, the Scriptures say that Christ bore our sins, they assert, in express terms, that he bore the punishment of our sins. They teach that he suffered the penalty of the law in our room and stead, that he satisfied the demands of the law against us.

Christ satisfied the demands of the law as our substitute. This all admit. But what does this proposition mean? It must have a definite signification, or it is a sound without a sense. Now law knows, and can know, but two modes of satisfaction, just as it has and can have, but two classes of demands. The first demand of law is for obedience, and when that is rendered, it is satisfied. Obedience being refused, the next and final demand of law is for penalty, and when that is executed, it is laso satisfied. These, as it appears to us, are the only possible conceptions concerning the nature of satisfaction to law. When law demands obedience, it will be satisfied with nothing short of obedience; and when law claims penalty, it will be satisfied with nothing less than penalty. Human governments do, indeed, sometimes remit the penalty; and such remission may even be wise and proper. But it is always the result of some weakness in the government, some defect in the law, some obscurity in the evidence, some perversity in the state of public opinion, or some other of the numerous imperfections which are apt to attend all human affairs. But there is no weakness, no defect, no darkness, no perversity, no imperfection of any kind, in the divine government. The government of God is absolutely perfect.

In such a government, the demands of law must be met. If the first demand, which is for obedience, is refused, the second demand, which is for penalty, will be exacted. The demand is inexorable and immutable. Reason concurs with revelation in the utterance of this doctrine. The law and the penalty are both righteous. The law itself is righteous; that is to say, it requires what is right, and it requires nothing more. It can never, therefore, require less than it does, without bringing a reflection on the rectitude of the divine character. This is clear, and will not be disputed. But the penalty is also righteous; that is to say, it threatens what is right, and it threatens nothing more. It cannot, therefore, be remitted, without, in like manner, bringing a reflection on the rectitude of God. If the divine character would be stained by not requiring what is right, it would be equally tarnished by remitting what is right. But the penalty is right. It threatens only what sin deserves. It cannot, therefore, and it will not be remitted. The remission would involve a breach of justice. It must, then, be exacted in full measure, or the honor of the divine government is irretrievably gone. What follows? Clearly this, that salvation for a sinner is impossible, unless an accepted substitute endure the penalty of the law for him. But the Scriptures teach that the sentence of death, denounced by the law, was executed upon Christ. This is declared, as plainly as language can declare it, in Galatians iii. 13: "Christ hath redeemed us from the curse of the law; being made a curse for us." Now what do we mean, when we say that a man is exposed to the curse of the law? Do we not mean that he is liable to its penalty? What curse has the law, other than the penalty? But Christ was made a curse for us, *i.e.* he suffered the law's curse for us. Could words more unequivocally teach, that he endured the penalty of the divine law in our room and stead?

Some refine and philosophize here, and persuade themselves that Christ did not endure the penalty of the law, because his sufferings were not precisely the same in kind, degree, and duration, as those of the sinner would be, if the penalty were inflicted on him. They attempt to make out things, with more precision, clearness and system, than the Bible itself. They forget that the formal nature of penalty

is suffering judicially inflicted, suffering which the law demands as a satisfaction to justice. When law has been violated, justice can be satisfied only with the infliction of the penalty. It is the relation of suffering to law and justice which gives it its distinctive character as penalty. The kind, amount, and duration of the suffering, are accidental, separable, and subordinate considerations.

What is the penalty of a law? In the most general terms, it is suffering annexed to the violation of the law, and designed to operate as a sanction to it. The office of a sanction is to enforce the observance of a precept. The sanction and the penalty, then, are one and the same thing. Whatever constitutes the proper sanction of a law constitutes, at the same time, its real penalty. Suffering which sanctions, *i. e.* confirms and enforces the law, suffering which has the nature and force of the penalty, may therefore, with entire propriety, be regarded as the penalty. The "proper penalty of a law" and the "legal equivalent of the penalty" (if the latter expression have any proper and intelligible sense, which we doubt)—distinctions much insisted on by a certain class of theologians—are subtleties too refined for that great mass of immortal mind, for whose instruction and salvation the Bible was given. Undoubtedly, the divine law, considered simply as law, did not, and could not, contemplate the substitution of an innocent person to suffer in the place of the guilty. That was an expedient devised by the lawgiver, out of the depths of his infinite wisdom and benevolence. That such a substitution was admissible, is known only by the recorded fact, that it has been admitted.

Such being the case, the nature, mode, and extent of the substitution belong to the prerogatives of the divine sovereignty. How the person of the substitute should be constituted, how his relations to the law and the guilty violators of it should be adjusted, and whether the substituted suffering should be the same in species, intensity, and duration, as that which would have been exacted of the transgressors, are questions to be determined by the wisdom and good pleasure of the lawgiver. If there might be a change of sufferers and a transfer of suffering, without a breach of justice, why not also a modification of the suffering, with-

altering its nature or impairing its efficacy as penal
shall set bounds to the resources of infinitude? W
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ed by a transfer of the penalty; but that it should
lished by any constitution of things which involves

With the death of the surety, justice is satisfied; and it is enough. The sufficiency of a penalty is all that justice, tempered with wisdom, can demand.

One further analogy we notice between the Mosaic and Christian sacrifices, *viz.* the effects which the Scriptures ascribe to each—expiation of sin, remission of punishment, reconciliation to God, restoration to his favor, and the redemption and deliverance of the transgressor.

The efficacy of the legal sacrifices was twofold, being partly real and partly symbolical. This twofold efficacy had a twofold origin. It arose from the nature of the economy to which it belonged, and from its own nature, as designed to prefigure and introduce another and more perfect economy. By attending to this distinction, much confusion is avoided, and the sacrificial system of the Mosaic dispensation is placed in a clearer light.

The case appears to have been this. The Israelitish state was a theocracy of which Jehovah was both the civil and the religious head. Sustaining this double relation, he enacted two systems of laws, the one civil, and the other ceremonial. By the violation of the civil laws, certain penalties were incurred. By the violation of the ceremonial laws, certain ritual impurities were contracted, which excluded the unclean from the public ceremonial worship of God. For all civil offences, except those termed presumptuous, and for all ritual impurities, without exception, the mercy of the Lawgiver, at once to preserve the sanctity of the law and to lessen its pressure, appointed sacrifices, by the offering of which, a remission of the evil consequences of transgression was obtained. So far as the release from civil penalties and the removal of ritual impurities were concerned, the efficacy of the legal sacrifices was real and absolute. So far, they did, of themselves, make atonement, propitiate God, and procure a release from punishment. These effects did not in the least depend upon the internal feelings of the offerer; they were necessary and invariable attendants of the mere external service. To this extent, the sacrifice was an atonement, in the strict sense, having an intrinsic, underived, and substantial efficacy. It released from civil penalties, and it removed ceremonial disqualifications. This is what the apostle calls "sanctifying to the purification of the flesh."

But though all this is true, still the whole sacrificial system, being only preparatory to another dispensation, was so arranged as to be a type of that which it was intended to introduce. Consequently, the several parts of the one were adjusted to the corresponding parts of the other. As the result of this relation of the legal sacrifices to the sacrifice of Christ, they had an efficacy of another and a higher kind. They affected the sinner's relation to God, not merely as God was the civil Head of the Jewish State, but also as he was the holy and righteous Governor of the universe. In this respect they were not efficacious in themselves, but merely symbolical of that which is, viz. the sacrifice of Christ. Their efficacy, therefore, in this view was not original and intrinsic; it was derived from the substance of which they were but the shadow; and it depended wholly upon the disposition with which the sacrifices were presented. Considered as a mere external service, they had no power to secure the forgiveness of the soul in the sight of God, and obtain a perfect remission; for "the blood of bulls and of goats could not (of itself) take away sins." But considered as sincere acts of penitence and worship, and as connected, in the eye of faith, with the more precious blood-shedding of the gospel, they operated to procure spiritual remission, acceptance with God, justification and eternal life. Now that efficacy, which belonged to the Levitical sacrifices only to a limited extent, and as derived from a higher source, belonged to the sacrifice of Christ in an unlimited degree, and from its own original and inherent power. The Levitical sacrifices could expiate only certain offences; the sacrifice of Christ atones for sins of every name. The Levitical sacrifices effected their atonement by a symbolical satisfaction; the sacrifice of Christ, by a real and most perfect satisfaction. The Levitical sacrifices released the members of the outward theocracy from the penalties of a civil law; the sacrifice of Christ has power to release mankind at large from the penalty of that spiritual law to which all men are subject. The Levitical sacrifices purged the ritual impurities of the Jewish worshipper; the sacrifice of Christ cleanses the conscience from those moral impurities which bar all access to, and all communion with, a holy God. The liberation effected by the Levitical atonements was from

temporal death; that effected by the atonement of Christ is from everlasting death. It is eternal redemption which Christ has purchased for his people.

Thus it is that "the law was our schoolmaster to bring us to Christ." The relation of the Mosaic atonement to the Christian atonement is that of form to substance, of type to antetype, of symbol to reality. The death of Christ is to the Christian church what the Levitical sacrifices were to the Jewish church. Was the victim in the ancient sacrifices the substitute of the offerer? Christ is the substitute of his people. Was the guilt of the offerer transferred to the Levitical oblation? Our guilt was transferred to Christ; our sin was charged upon him. Was the sin of the offerer punished in the death of the sacrificial substitute? Christ bore the penalty of transgression for us. Did the expiatory offerings of the law obtain the remission of temporal penalties and the removal of ceremonial impurities? The expiatory sufferings of Christ remove the believer's guilt, purge his conscience, annul the condemnatory sentence of the law, procure for him a release from everlasting punishment, and secure the enjoyment of eternal life.

The doctrine of the sacrifice of Christ is, with a most wonderful exactness, suited to the nature and necessities of fallen man. Neither the expiatory offerings of the pagan nor the legal sacrifices of the Jew, though their altars never ceased to smoke with immolated victims, could satisfy the need of redemption, which was felt by both alike. Christ a suffering and atoning Saviour is the doctrine for guilty, conscience-burdened man. This doctrine alone, as the religious history of the world demonstrates, has power to restore to him that peace of conscience and that tranquillity of mind which he has lost, and which he seeks in vain to recover in any other way. This effect the doctrine of Christ's expiatory sufferings and vicarious satisfaction, when heartily embraced, and by faith appropriated, produces. The effect is produced not upon men of any particular temperament or degree of cultivation, but upon all men, without exception, from the rudest to the most refined, from the savage to the philosopher.

How precious and how encouraging is the doctrine of Christ's substitution in our room and stead! If we are

d at all, it must be through a substitute. We are tr
sors, and exposed to the penalty of the law. God
o means clear the guilty. The penalty is a debt, wh
be exacted, and must be paid. Truth and justice
e this. By the sinner himself, or by an accepted s
te, it must be paid. The substitute foretold by propl
foreshadowed by the Levitical sacrifices, was the ete
of God. Descending from heaven, and clothing h
in human flesh, he presented himself between the thr
finite justice and a trembling world. He found a
in his own blood. He became our surety, and p
price of our redemption. He assumed our obliga
unishment. He stood in law just where the unpard
inner stands. He took upon himself the law's cu
became a vicarious sacrifice, and thereby cancelled
l debt of all who are united to him by faith. "Su
iath borne our griefs and carried our sorrows." "
our sins in his own body on the tree."
ne doctrine of Christ's substitution, is well fitted to

of blessedness are here! Come, then, ye guilty children of men, accept the vicarious satisfaction of the divine Redeemer, and with it assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end; and then, at death, your souls shall be made perfect in holiness and immediately pass into glory; and, at the resurrection, your bodies being raised up in glory, you shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Art. III.—Dr. Hodge on the Resurrection.

An Exposition of the First Epistle to the Corinthians. By Charles Hodge, D.D., Professor in the Theological Seminary, Princeton, N. J. New York: R. Carter and Brothers. 1857.

We gave in our last number a brief notice of this welcome addition to our Commentaries on the New Testament. A work of the kind is especially needed, as expositions of the Epistles to the Corinthians are far less numerous than of Romans, Galatians, Ephesians, Hebrews, and some others. It is sufficiently critical for readers, generally; it unfolds the meaning of the apostle usually with clearness and point, and exemplifies its harmony with other parts of the great system of revealed truth, by references to parallel passages; the topics are treated proportionately to their need of explanation; and sound learning, an intimate acquaintance with the doctrines of redemption, and good sense, mark it generally, and fit it to be a valuable aid, especially to the young, to a careful study of the numerous themes of high interest presented in the epistle, that are not so fully unfolded in any other part of the New Testament.

While this is its prevailing character, Dr. Hodge has fallen, we think, into serious errors in the interpretation of parts of the fifteenth chapter, and under an undue influence of preconceived opinions.

The apostle teaches (vs. 21, 22), that as death came by man, so also the resurrection of the dead is to be by man and universally; that is, that as all who die, die because of Adam's act, as the head of the race; so all who die are to be raised to a corporeal life, and because of Christ's work as the second Adam. This Dr. Hodge rejects, and maintains that none are to be raised from death, through Christ, except those who are renewed and saved by him. The unholy, therefore, according to him, are not to be raised, because of Christ's work.

The apostle teaches, that each of those who rise, is to rise in his own band or division; Christ the first, those who are his at his coming, and the remainder—the unholy—at a later period, when he has put all his enemies under his feet. This Dr. Hodge also rejects, and holds that the whole body of the dead, good and evil, are to be raised together at Christ's coming, which he maintains is to take place subsequently to the millennium. Thus he says:—

"'For as in Adam all die, even so in Christ shall all be made alive.'

"This is the reason why Adam was the cause of death, and why Christ is the cause of life. We die *by means of* Adam, because we were *in* Adam; and we live *by means of* Christ, because we are *in* Christ. Union with Adam is the cause of death; union with Christ is the cause of life.

"That the word *all* in the latter part of this verse is to be restricted to all believers (or rather, to all the people of Christ, as infants are included) is plain, 1st. Because the word in both clauses is limited. It is the all who are in Adam that die; and the all who are in Christ who are made alive. As union with Christ is made the ground of the communication of life here spoken of, it can be extended only to those who are in him. But according to the constant representation of the Scriptures, none are in him but his own people. 'If any man be in Christ, he is a new creature' (2 Cor. v. 17). 2d. Because the verb (ζωοποιέω) here found is never used of the wicked. Whenever employed in reference to the work of Christ, it always means to communicate to them that life of which he is the source (John v. 21; vi. 63; Rom. viii. 11; 1 Cor. xv. 45; Gal. iii. 21). The real meaning of the verse therefore is, 'As in Adam all die, so in Christ shall all be made partakers of a glorious and everlasting life.' Unless therefore the Bible teaches that all men

are in Christ, and that all through him partake of eternal life, the passage must be restricted to his own people. 3d. Because though Paul elsewhere speaks of a general resurrection, both of the just and of the unjust (Acts xxiv. 15), yet throughout this chapter he speaks only of the resurrection of the righteous. 4th. Because in the parallel passage in Rom. v. 12–21, the same limitation must be made. In v. 18 of that chapter it is said, 'As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life.' That is, as for the offence of Adam, all men were condemned, so for the righteousness of Christ all men are justified. The context and the analogy of Scripture require us to understand this to mean, As all who are in Adam are condemned, so all who are in Christ are justified. No historical Christian church has ever held that all men indiscriminately are justified. For whom God justifies, them he also glorifies (Rom. viii. 30).

"There are two other interpretations of this verse. According to one, the verb *shall be made alive*, is taken to mean no more than *shall be raised from the dead*. But this, as already remarked, is not only inconsistent with the prevailing use of the word, but with the whole context. Others admitting that the passage necessarily treats of a resurrection to glory and blessedness, insist that the word *all*, must be taken to include all men. But this contradicts the constant doctrine of the Bible, and has no support from the context. It is not absolutely all who die through Adam, but those only who were in him; so it is not absolutely all who live through Christ, but those only who are in him."—Pp. 324–326.

Here is surely an extraordinary cluster of errors. In the first place, Dr. H. is mistaken in the assertion, that in this chapter, Paul "speaks only of the resurrection of the righteous." We are surprised that he should adopt such a view of the argument, as it is not only against the apostle's language and aim, but against his own concession respecting the point denied by those whom Paul was opposing. That which the false teachers denied was, that there is a resurrection of the dead; that is, any resurrection whatever of dead persons; not simply that there is to be a resurrection of believers. They denied a resurrection absolutely; and Paul put that construction on their doctrine, by showing, that it was a denial of the resurrection of Christ which had

already taken place, as well as of the dead generally that is to take place at a future period. If their denial were not a denial absolutely of a resurrection, but only of a resurrection of believers, it would not necessarily have been a denial of Christ's resurrection. That accordingly which Paul aims to prove is, that there is to be a resurrection *of the dead;* namely, of the dead universally; that is, such as Christ had foreshown and the apostles had proclaimed, of all the dead, without consideration, whether they are believers or not. His proof that there is to be a resurrection, relates as much therefore to the resurrection of the unholy, as it does to that of the holy. Dr. Hodge thus, in effect, assumes against what he himself admits, that the question in debate by the apostle, is not whether there is to be a resurrection of the dead, but only whether there is to be a resurrection of that portion of the dead who believe in Christ; which is quite to misstate both that which the false teachers rejected, and that which Paul aimed to establish.

In the next place, Dr. Hodge's limitation of the argument to the resurrection of believers, is precluded by the apostle's statement that the resurrection of the dead is by man. Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. "For since by man (came) death; by man also (comes) the resurrection of the dead:" that is, absolutely and in all instances in which a resurrection is to take place. As death, as far as it prevails, is by means of Adam, so the resurrection of the dead in all instances in which it is to take place, is to be by means of Christ. The resurrection of the unholy dead is therefore to be by means of Christ, as much as the resurrection of believers; and the apostle's argument accordingly relates to the resurrection of the unbelieving as truly as it does to the resurrection of the holy. Dr. Hodge, in denying it, in effect denies that the resurrection of the unholy is to be by man, which is in direct contradiction to the apostle's statement. He implies also, that the resurrection of the unholy has no ground whatever in the acts of the mediator, and exhibits it, as we shall show, as a solecism in the divine procedure.

In the third place, the apostle precludes the limitation Dr. H. would impose on his language and argument, by

showing that the resurrection of which he is treating is to be as extensive as death is. Ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. "For as by Adam all die, so by Christ shall all be made alive." This is an express declaration that the restoration to corporeal life by Christ is to be co-extensive with the subjection to death by Adam. It is by Christ therefore that the unholy are to be restored to life, as much as it is that believers are; and the apostle's discourse relates accordingly to the resurrection of the unholy, as well as to the resurrection of the righteous. And this accords with Christ's declaration (John v. 39, 40). The apostle's proposition is not what Dr. H. represents, that "as the all who are *in* Adam die, so the all who are in Christ shall be made alive;" but, "as *by* Adam all die, so *by* Christ all shall be made alive." Dr. H. changes the apostle's statement, and treats the words ἐν τῷ Ἀδὰμ, and ἐν τῷ Χριστῷ, as though they were descriptive of *the persons* who die and are to be made alive, instead of the persons *through whom* they die and are to be made alive. The words ἐν τῷ Ἀδὰμ, and ἐν τῷ Χριστῷ are the exact equivalents of the words in the preceding verse, δι' ἀνθρώπου, καὶ δι' ἀνθρώπου; for, as by man came death, so also by man comes the resurrection of the dead; for the apostle gives them as an explanation of those terms: "For as by Adam all die, so by Christ shall all be made alive." Ἐν τῷ Ἀδὰμ, and ἐν τῷ Χριστῷ, are no limitations therefore on the words πάντες ἀποθνήσκουσιν, καὶ πάντες ζωοποιηθήσονται. These are used literally and absolutely, and are co-extensive with each other. Those are mere designations of the persons *through whom* death and the resurrection from death come.

In the fourth place, Dr. Hodge alleges as a proof that his construction of the apostle's discourse, as limited to the resurrection of believers, is just, that the verb ζωοποιεω, in the expression πάντες ζωοποιηθήσονται, "all shall be made alive," is never used of the wicked. But if that were true in respect to the other instances of its occurrence in the New Testament, it would not affect its meaning in this passage, nor yield any corroboration to Dr. H.'s assumption. The only question respecting it is, what is its literal meaning, here and elsewhere? And that it is simply to make alive, to communicate corporeal life; and when used in respect

to the dead, therefore, to make them live, to raise them from death to life—neither Dr. Hodge, nor any one, will deny. If used, then, in other instances, to denote the communication of corporeal life to the holy dead, that would be no obstacle to its having its proper meaning also, *to make alive*, in this passage, though it is here used in reference to the dead universally, without consideration whether they are believers or unbelievers. Who the subjects are to whom it is here applied, is to be determined, *not by the verb itself*, but by the nominative of the verb. If there is any law of language that does not admit of debate, it is that *the nominative* of a verb—that is, the persons of whom the affirmation expressed by the verb is made—are the persons who are to be the subjects of the event which the verb affirms of them. It would be a singular doctrine, truly, that should set that law aside, and transfer the office from the nominative to the verb, of determining who it is whom the affirmation of the verb respects. Παντες is the nominative here; all—all, literally and absolutely, without exception; all who die by means of Adam—are to be made alive by Christ. But Dr. Hodge is mistaken in the representation that it is "never used of the wicked." It is employed Rom. iv. 17, one of the passages to which he refers, to denote the communication of life to the dead, without any intimation that it is to the holy only to whom that life is imparted, any more than to the unholy. "Abraham is the father of us all before God (whom he believed), του ζωοποιουντος, τους νεκρους, who causes the dead to live, and calls things that are not as though they were;" that is, Abraham believed him as giving life to the dead, and calling things not yet existing as though already in being: in other words, he believed in him as almighty, and able alike to recall the dead to life, or to speak into life those that as yet had no being; and these acts are mentioned as exemplifications of God's omnipotence, without reference to the question whether those whom he raises from death to a new life are holy or sinful, any more than to the question whether those whom he is hereafter to create, are to be of the one class or the other; and this meaning Dr. H. himself ascribes to it in his Commentary on Romans. "It may be considered as a description of the omnipotence of God. The promise

made to Abraham seemed impossible of fulfilment; yet he believed in that Almighty God, 'who quickens the dead and calls, *i. e.* commands and controls things that are not, as though they were.'" The verb (ζωοποιεω) in the expression, "who causes the dead to live," is used as much, therefore, of the enemies of God, as it is of his friends.

It is used in the same manner also John v. 21. Ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. "For as the Father raises the dead, and gives life, so also the Son makes alive whom he will;" whether friends or enemies. The verb *to make alive* is thus used as of precisely the same import as the expression, *to raise the dead;* and Christ is said to give life to whom of the dead he will, just as the Father gives life to the dead, as he pleases, whether they are his friends or not. There is no such limitation of the use of the word then to the resurrection of the holy, as Dr. H. affirms; but it is in perfect consistency with its literal import and its usage in other passages, that it is employed here to denote the resurrection to a corporeal life, of all who die by means of Adam.

In the fifth place, to confirm his interpretation, Dr. H. alleges that the same limitation of the resurrection that is to result from Christ's work, is to be made in construing the parallel passage (Rom. v. 12–21). We regard it, however, as unauthorized, and founded on a misapprehension of the apostle's language, and of the point he employs himself in exemplifying. The parallel he presents, is not, as Dr. H. and many others suppose, between the evil consequences to the race of Adam's fall, and the effect of Christ's work in their saving justification; but between the sentence and subjection of the race to corporeal death because of Adam's sin, and the reversal of that sentence and deliverance of the race from corporeal death by Christ's obedience. This is clear from the context, the topics of which he treats, and his language.

The subject compared (vs. 12–21) with the effect of Adam's fall, is not the saving justification of men, which he had discussed in the preceding chapters, but a theme not before touched, the deliverance of the race by Christ from the corporeal death brought on them by Adam. The apostle had stated (v. 1, 2), that being justified by faith, we

peace with God, and rejoice in the hope of his glory: ıe added (vs. 3–10), that we have also another occasion , viz. tribulations. "And not only so, but we rejoice ı tribulations:" and he gives as a reason of it, that they he means of advancing us in patience, in evidence of conciliation to God, and in the hope and assurance of redemption. He then adds that we have still another ion of joy; "and not only so, but we also rejoice in through our Lord Jesus Christ, by whom we have now ed the reconciliation." But why? On what ground? rding to Dr. H., Professor Stuart and others, no reason en. Instead of an occasion of rejoicing, in addition to he had before mentioned, as he indicates by the ex- on, "But not only so," he only affirms that we rejoice d, without specifying the reason or relation of the joy; ı implies that he left the expression of the thought un- ed, which he meant to have uttered. To say that we e in God on account of our relations to him as justified th, and having a hope of his glory, were only to repeat he had affirmed (vs. 1, 2). To say that we rejoice in

tained by Dr. Hodge and others, that the design of vs. 12–21 "is the illustration of the [saving] justification of sinners on the ground of the righteousness of Christ, by a reference to the condemnation of men for the sin of Adam." He says, "Paul had been engaged from the beginning of the epistle in inculcating one main idea, viz. that the ground of the sinner's acceptance with God is not in himself, but the merit of Christ; and in the preceding verses he had said, 'we are justified by his blood,' by his death we are restored to the divine favor, and through him we have received reconciliation, that is, are pardoned and justified." How then does "the justification of sinners on the ground of the righteousness of Christ" follow as a logical consequence of this, which is identically the *same*, not a *different* and dependent truth? or how is this truth that men are justified solely by the righteousness of Christ, illustrated by what Dr. Hodge holds to be the teaching of vs. 12–21: namely, that "as by the offence of one all die, so by the righteousness of one, *as many* are justified, *as are justified?*" Dr. H. makes the statement a mere tautology, instead of a logical illustration. Διὰ τοῦτο clearly therefore is not illative, but simply points to that which follows, as the reason of the rejoicing in God, in addition to other grounds of joy, of which the apostle speaks, v. 11, and is properly rendered not by *wherefore*, which implies that what follows vs. 12–21 is a logical consequence of what precedes; but by—*for this*, or *for this reason*. "And not only that, but we also rejoice in God, on account of our Lord Jesus Christ, through whom we have already received the reconciliation, *for this:* as by one offence, a sentence came upon all men of condemnation to death; so by the obedience of one a sentence came upon all men of restoration to life, or acquittal from death." The text should therefore be differently pointed. Διὰ τοῦτο, instead of beginning a new proposition, is not to be separated from the words that precede it, and is to be followed by a semicolon;—Καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν, διὰ τοῦτο; Ὡςπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία—κ. τ. λ.

That it is not *illative* in the sense of *wherefore* or *therefore*, to indicate that what follows is a logical consequence of, or illustrative of truths established by a preceding train

of reasoning, is clear, moreover, from the fact that it is never used in the New Testament in that relation; but in every instance of its occurrence, in which it refers to something that precedes it, it is to the proposition or statement that is *immediately* before it, and its office is to indicate that the fact or truth expressed in that statement, is the ground or occasion of the act, purpose, or consequence which it is declared is to follow. As Matt. xix. 2, Herod said of Christ: "This is John the Baptist. He is raised from the dead, καὶ διὰ τοῦτο, and for this the miracles are wrought by him." Here the reference of διὰ τοῦτο is to the proposition that immediately precedes it, and its function is to indicate that the affirmed resurrection of Christ from the dead, was the reason that miraculous powers were exerted by him. Also John i. 31: "And I knew him not; but that he might be manifested to Israel; διὰ τοῦτο, for this, I come baptizing with water." Here the announcement and indication of Christ to the Israelites, is given by διὰ τοῦτο, as the reason of John's ministry as his herald. It is used also in the sense of *for this*, or *for that* (Matt. xxiii. 14, 34; xxiv. 44): "I have married a wife, καὶ διὰ τοῦτο, and for that I cannot come." (John ix. 23; xiii. 11; xix. 12; 1 Cor. xi. 30.)

In other passages it is used in the same relation in the sense of *for this reason*, as Eph. v. 17: "See οὖν, *therefore*, that ye walk circumspectly, not as unwise, but as wise, buying the season, because the days are evil. Διὰ τοῦτο, for this reason, be ye not unwise, but know what the will of the Lord is." Here the days being evil, is given by διὰ τοῦτο as the reason that the Ephesians should not live in ignorance of their duty, but should make themselves acquainted with the divine will. So also Eph. vi. 13, where the fact that our conflict is with principalities and powers is given by διὰ τοῦτο, as a reason for our taking the whole armor of God. It is used in the same sense in Col. i. 9; 1 Thess. ii. 13; Heb. ii. 1; Rom. xiii. 6.

In other instances it is used in the same relation in the sense of *in respect to this*, or *in reference to this*, John v. 15–18: "And the man went and told the Jews that Jesus is the person who made him whole. Καὶ διὰ τοῦτο, and in reference to this the Jews persecuted Jesus and sought to put him to death, ὅτι, *because* he had done these things on

the Sabbath." Here the persecution was in reference to the restoration of the blind man to sight; but the particular reason of it was that he had wrought the miracle on the Sabbath. "And Jesus replied to them, My Father worketh until now, and I also work. Διὰ τοῦτο, in reference to this, διὰ, *therefore* the Jews sought the more to put him to death, ὅτι, *because* he had not only broken the Sabbath, but also called God his own Father, making himself equal to God." Here it was in reference to his justifying himself for performing the miracle on the Sabbath, that they sought the more to put him to death, while the particular reason was, that he called God his Father, and made himself equal to him. So also Matt. xviii. 23: "Διὰ τοῦτο, in respect to this—the duty of forgiveness—the kingdom of heaven is like a human king who wished to settle accounts with his servants" (Luke xi. 49; xii. 22; John vi. 65; vii. 21).

Thus, in all these instances, that to which διὰ τοῦτο refers and presents as the reason of that which follows, is the fact, truth, or statement of the sentence that immediately precedes it; not a point or doctrine established by a preceding train of reasoning; and the connexion between that which precedes and that which follows, is in each instance simply a connexion of natural consequence, of divine purpose, of human volition, or of some other cause or reason of that kind; not a logical connexion; as of an inference from a premise. There is no argument in any of the passages to which we have referred; but only a statement of facts, and the connexions that subsist between them in the agency of God and man and the events of providence; and those connexions are precisely such as we are accustomed to express by the equivalent terms of our language, *for that, for that reason, in respect to that.* Thus, we say, the earth's axis stands at an angle with the ecliptic; for that reason, in our latitude the days are longer than twelve hours when the earth is wheeling in one part of its orbit, and shorter when it is passing through another. There are, in our climate, great variations in the temperature; and for that reason different dresses are worn at different seasons, and artificial means are employed at one time to warm the dwellings, and at another to make them cool. Bonaparte was defeated in the battle of Waterloo; for that reason the French people

ed to uphold him, and he was obliged to abdicate. In
e sentences there surely is no logic. There is no dedue-
of an inference from a premise. There is simply a
ement that a fact in one sphere is the reason or occasion
nother fact in another. The connexion in one case is a
sical one; in the others a voluntary one; but still a con-
on of external acts, not of reasoning: yet the phrase, *for*
reason, used in them, is an exact equivalent to διὰ τοῦτο,
e passages to which we have referred; and to assign to
τοῦτο a logical function in them, is as mistaken and absurd
were to assign to the words, *for that reason*, that office
e others.

here are several cases, however, in which that to which
τοῦτο refers, follows, instead of preceding it, as John viii.
"He who is of God, hears the words of God. Διὰ τοῦτο,
his reason ye hear not, ὅτι, *because ye are not of God.*"
e that to which διὰ τοῦτο refers as the cause of their not
ing God, follows instead of preceding διὰ τοῦτο. Its office
inly, therefore, is not illative. There is no logic in the
ement. In reasoning, the inference is not placed before

of it. Their not knowing or recognising God's children, was a fact, not a mere logical inference from their ignorance of God as a premise. To assign to διὰ τοῦτο, for this reason, an illative office here, is as false and absurd as it were to assert that inasmuch as the succession of day and night is a consequence of the earth's revolution on its axis, therefore that succession is a logical consequence of the earth's diurnal revolution.

There are several passages, also, in which the reason to which διὰ τοῦτο refers, is not only placed after it, but lay in some future anticipated act or effect, not in something that already had existence. Thus Rom. iv. 16, it is said of the promise to Abraham: "*For this reason* it was of faith, in order that it might be of grace." As its being by faith was thus in order to an end, its being by faith cannot have been a logical consequence of that end. That were to make the consequence an antecedent of the means by which it is secured. So also, 2 Cor. xiii. 10: "For this reason I write these things being absent, that when present I may not act severely with the power which the Lord has given me in order to upbuilding, and not to overturning." As that at which he aimed was to be a consequence of his writing, his writing was not a logical consequence of that effect. So also, Tim. i. 16: "But *for this reason* I was the subject of mercy, *that* in me first Jesus Christ might manifest all long-suffering for a pattern of those who are hereafter to believe on him unto eternal life." As his obtaining mercy was in order to his exhibiting an example to other believers of patient endurance of all forms of evil from men, it cannot have been a logical consequence of his exhibiting that example. And so also, 2 Tim. ii. 10, and Heb. ix. 15. And to this class belongs the passage Rom. v. 11. The only point in which its use here differs from its ordinary usage is, that the fact to which it refers as the reason of the rejoicing in God, is stated after διὰ τοῦτο, as in Rom. iv. 16, 2 Cor. xiii. 10, and the other passages last mentioned, instead of preceding it.

All the other instances of its occurrence in the New Testament belong to one of the classes we have enumerated. The fancy that it is ever used illatively, or in a logical relation, is thus wholly groundless. Equally mistaken is the

tion also of Schott and others, that it is a mere formula of nsition from one topic to another, like our *also*. It never s either of those offices, and has no adaptation to them. ere is no instance of its use in an argument. Its sole nction is to indicate the connexion between *facts and nts*, and it is always accompanied by a statement of both ts or events; usually the fact to which it refers as the ason of that which it explains, is stated in the sentence at immediately precedes it; and that only which it ex- ins, or accounts for, follows it. In Rom. v. 11, however, l there are other like instances, the fact which it gives as reason of the apostle's rejoicing in God for a consideration had not before mentioned, follows διὰ τοῦτο, and is the re- se of the race, by Christ, from death and the sentence to th brought on them by Adam. This is not merely proba- ; it is indisputably certain. As its specific and sole office o indicate the fact or event which is the reason of another t or event with which it is conjoined, and as the fact on one side is always given as well as that on the other;

But though it is thus clear that the fact to which διὰ τοῦτο refers as the ground of the rejoicing in God of which the apostle speaks (v. 11), is that effect of Christ's death on the race as depicted in the verses 12–21, that follow; is it certain that the effect of Christ's death as the second Adam to which it refers, is the restoration or release of the race from the corporeal death to which they were sentenced because of the first Adam's fall—and not, as Dr. Hodge and others conceive—the saving justification of believers? We answer, it is indubitably the former. That is not only the clear import of the passage, but it is the only construction it admits.

1. The effect of Christ's obedience, which the apostle contrasts with the effect of Adam's fall, takes place as a direct and necessary consequence of it, without any dependence on the acts of men, precisely as the subjection to death by Adam's fall takes place necessarily and unavoidably, to them. There is no hint that it has any dependence on their agency, any more than their sentence to death in consequence of Adam's transgression has. They are absolutely passive in regard to it. This is seen from the fact that it takes place by a divine constitution, and is the effect of a sentence or judicial act on the part of God. As by the disobedience of one man all are constituted sinners; that is, pronounced by a judicial act, obnoxious to death, the penalty of Adam's sin; so by the obedience of one, all are constituted just—that is, declared by a judicial act to be entitled to be freed from that death. And as by one offence it came upon all men to condemnation to corporeal death, so also by one righteousness it came upon all men to an acquittal from death unto life; that is, to a sentence assigning them to a corporeal life. This cannot be their saving justification, therefore, as that does not take place by a general judicial sentence in respect to all who are saved, and without any reference to their agency. A specific acceptance of Christ as their Redeemer, is a condition of their justification. Pardon and acceptance are by faith, a resurrection from death is not.

2. It is clear from the fact, that that from which the race is here represented as freed by Christ, is identically that to which they are subjected by Adam. This is seen from the

statement that as by the disobedience of the one man, the many were constituted sinners; that is, were brought into a state in which they were to be treated as sinners, by being subjected to corporeal death, the penalty of Adam's sin; so by the obedience of the one man, the many were constituted just; that is, brought into a state in which they are to be treated as entitled to be freed from that penalty. The effect of Christ's obedience contemplated in this comparison, is thus simply the converse of the effect of Adam's disobedience; precisely as being declared just in respect to a specific offence, is the converse of being condemned as guilty of it. As the effect of Adam's sin was to bring on them a sentence of corporeal death as though they had themselves eaten the forbidden fruit; so the effect of Christ's obedience in their stead which is here contemplated, is simply to reverse that doom, and bring on them a sentence to corporeal life, precisely as though Adam had not subjected them to that penalty. This is confirmed by 1 Cor. xv. 22, where it is formally declared that as by Adam all die, so also by Christ shall all be made alive. Their being constituted just, therefore, cannot be a saving justification from all sin, as that is not an exact converse of the effect of Adam's sin.

3. As it is the exact converse of the effect of Adam's sin, with which it is here compared, it cannot be anything else than a deliverance from corporeal death, inasmuch as the effect of Adam's sin, with which it is contrasted, is nothing else than the subjection of the race to that death. The word death, Dr. Hodge, Professor Stuart, Tholuck, and many others regard as used here in a more extensive sense, for all the corporeal evils that result from the fall—such as weakness, weariness, pain, and sickness, as well as literal death. But that is undoubtedly mistaken. It is that death which was threatened to Adam as the penalty that should be inflicted on him if he should transgress, which was a literal corporeal death, by which his body should return to the dust out of which it was taken. It is contradictory to the laws of language and absurd to imagine that the term, in that first instance of its use in the first law imposed on man, was employed by a metaphor founded on analogies that were not to exist until the law had been broken and the penalty in-

curred. Wherever it is used by a metaphor, the figure is founded on this primitive meaning of the word, and is a mere transfer of it to analogous penal evils that result to the soul, or to the whole being from sinning; as when the punishment or misery to which the unholy are to be consigned after they have been raised from corporeal death, is called the second death.

4. That it is simply corporeal death, is clear also from the passage (vs. 12–14) which defines it as the death that entered by sin, and reigned from Adam onward even over those who had not sinned after the similitude of Adam's transgression, that is, of those who had not incurred the penalty of death by their own act, such as infants, who suffered no penal evil except simple corporeal death. It is simply the natural death threatened to Adam, and accomplished on him when he returned to dust, and brought by him on all his posterity; not a metaphorical death which was not threatened to him, and is not inflicted on others on the ground of his transgression.

5. This is confirmed by the representation (1 Cor. xv. 21, 22), that the death which is brought upon all by Adam is that natural death, from which there is to be a resurrection to life by Christ. "Since death is by man, so also by man is the resurrection of the dead. For as by Adam all die, so also by Christ all shall be made alive." The death denoted in these passages is indisputably the same, and is mere natural death, or the death of the body. As therefore the effect of Christ's death contrasted with it (Rom. v. 12–21) is like this (1 Cor. xv. 21, 22), the mere opposite of the effect of Adam's fall, it is a mere release from corporeal death, and not a saving justification from sin.

6. This is made certain by the fact that the effect of Christ's death is co-extensive with the effect of the sin of Adam, with which it is contrasted, and reaches to all men. "For as by one offence [a sentence came] upon all men to condemnation [to death], so by one obedience [a sentence came] upon all men unto an acquittal to life." Here the parties to whom the offence and the obedience carry their several effects, are represented to be identically the same, and all men, that is, the whole race, absolutely and without exception. The co-extensiveness of the effect of Adam's

sin and Christ's obedience is exhibited also in the corresponding terms οἱ πολλοὶ (vs. 15 and 19). They have identically the same meaning in both sides of the parallel, and denote the whole human race, without exception. As it is a sentence to life which Christ's obedience brings to all men, it must be to a corporeal life, not a spiritual life, or life of renovation and salvation, inasmuch as all the race are not made by Christ's obedience partakers of a spiritual life.

7. This is clear also from the terms δικαίωμα and δικαίωσις. Δικαίωμα denotes *a sentence of acquittal*, or vindication from a charge or sentence; not forgiveness and acceptance, which constitute a saving justification; and δικαίωσις ζωῆς, denotes *a sentence* declaring one entitled to life. But such a sentence is wholly different from a saving justification, which is a judicial pardon and acceptance on account of Christ's righteousness; not a sentence to life, not even a spiritual life; as it is consequent on the commencement of a spiritual life by renovation and faith in Christ.

8. And finally, this is confirmed by the representation by the apostle that the grace which God confers on those who are redeemed through Christ, greatly transcends that effect of his death which he is contrasting with the effect of Adam's fall. His aim in the parenthesis (vs. 15–17) is to preclude his readers from imagining that the gracious gift to the race through Christ, which he compares to the effect of Adam's fall, includes all the gracious effects of Christ's death; and he expressly specifies (v. 17) the gift of *justification* or righteousness which they receive who are to *reign* for ever in life through Christ, as a gift that is in excess of the effect of Christ's death, which he contrasts with the effect of Adam's fall. This is undoubtedly the office of vs. 15–17. The apostle had stated the first side of the comparison (vs. 12–14), the subjection of all by Adam to corporeal death; he completes the comparison (vs. 18, 19): "Therefore then as by one offence, sentence came upon all men to condemnation to natural death, so by one obedience it came upon all men to an acquittal to life." But to guard against the inference that the benefits of Christ's death are limited to the mere deliverance of the race from the corporeal death brought on it by Adam, he (in vs. 15–17) shows that it is the means of greater grace—

first towards all, in granting them a season of probation or trial whether they will return to God, offering to them redemption through his blood, and employing means to instruct, convince, and bring them to repentance and faith; and *next*, in the actual gift of the Holy Spirit in his renewing power to vast multitudes, justification through faith, and exaltation to an immortal life of holiness and blessedness in his kingdom. As these gifts are an excess beyond the effect of Christ's death, which is contrasted with that of Adam's sin, that effect cannot be the saving justification of men, nor can it include it. It is only a release of the race from the sentence to corporeal death.

But it will perhaps be asked: If the effect of Christ's obedience, which the apostle compares with that of Adam's fall, is what we represent, why did he not use the same terms, ἀνάστασις νεκρῶν, to signify it, as in 1 Cor. xv. 21? We answer, those terms are not sufficiently comprehensive for the effect of which he is here treating. They denote only the mode in which those who have actually suffered death, are to be released from it. But all have not heretofore actually suffered, all are not hereafter to suffer the death to which they are sentenced by the sin of Adam. Enoch and Elijah were translated ages ago. Many of the living at Christ's coming are to be changed from mortal to immortal; while during the thousand years of Christ's reign on the earth with the glorified saints, there is to be no more death, but the whole of the holy are to be changed, it would seem, to immortal (Rev. xxi. 3, 4): and finally, at the resurrection of the unholy after the thousand years, death itself is to be abolished, and all who come into existence thereafter, through the round of endless years, are to be directly and absolutely exempted by the work of Christ from liability to death, much, probably, as they would have been had Adam not sinned. To signify this universal deliverance of the race from corporeal death, whatever may be the form in which it is to take place, εἰς δικαίωσιν ζωῆς, a judgment of life; an acquittal to life; that is, of which life is the end and effect, was chosen; which comprehends the whole effect, whatever may be the mode in which it is accomplished.

But, if the deliverance of the whole race from the sentence of death is the effect of Christ's obedience, then he

must have obeyed and suffered for all, and must therefore have acted in his obedience and death as the representative of all. Most certainly. And that is as clearly and formally affirmed in these passages, as language can express it. It is as specifically declared, that by the obedience of one sentence came upon *all men* to a judgment of life—that is, a sentence of acquittal from death and title to life; as it is, that by the disobedience of one, sentence came upon all men to condemnation to corporeal death. It is as expressly declared, that by the obedience of one, οἱ πολλοί, the many, were constituted just—that is, were pronounced by a judicial sentence, unobnoxious to death on account of Adam's sin; as it is, that by the disobedience of one man, the many were constituted sinners; that is, obnoxious to natural death, because of that man's sin. It is as expressly declared also (Cor. xv. 21, 22), that the resurrection of the dead, universally, is by means of man; as it is, that death is; and that πάντες, all shall be made alive by Christ, as it is that πάντες, all die by means of Adam. And this co-extensiveness of his representative office with that of Adam, is taught in many other passages, and is the clear and only doctrine of the Scriptures on the subject. Thus, Heb. ii. 9: "We see Jesus made lower than angels, so that by the grace of God he might taste death for every one." 1 John ii. 2: "And he is the propitiation for our sins, and not for ours only, but also for the whole world." John iii. 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." He was given for the whole world in such a manner, that nothing is requisite to the salvation of any one through him, but faith; that is, a specific acceptance of him as a Saviour, by his obedience and death, and the gift of that faith by the renewing power of the Holy Spirit, does not follow as a necessary and infallible consequence of Christ's death, but is determined by divine sovereignty. The difficulty Dr. Hodge, and others, here feel in regard to the divine truth and justice, is not evaded by the supposition, that Christ's death was only for those to whom it is made efficacious by the Spirit; for how then is it to be accounted for that Christ is said to have died for all; that salvation is offered to all through his blood; that all are

required to accept him as their Saviour and trust him for redemption; and that those who do not, are to be condemned for their rejection of him? To suppose that God thus requires men to act in relations to Christ that do not exist, to believe declarations that are not true, to accept offers, and rest on promises that cannot be verified, is directly to impeach his rectitude. We know that such procedure cannot consist with truth and righteousness; while we know, on the other hand, from the fact, that all are not saved though Christ died for all; that it is consistent with divine truth and justice, that some should not be saved, notwithstanding Christ died for them. But Dr. Hodge holds that Christ did, in fact, in a certain relation, or to certain ends, die for all. Thus he says:—

"There is, however, a sense in which it is scriptural to say that Christ died for all men. This is very different from saying that he died *equally* for all men, or that his death had no other reference to those who are saved than it had to those who are lost. To die *for one* is to die for his benefit. As Christ's death has benefited the whole world, prolonged the probation of men, secured for them innumerable blessings, provided a righteousness sufficient and suitable for all, it may be said that he died for all."—P. 149.

According to this view, then, Christ must have died for all in respect to all those ends or effects which actually result to them from his death. As then all who die are indubitably to be raised from the dead; and as we are expressly told (1 Cor. xv. 21, 22) that the resurrection of the dead—without any exception—is by means of Christ, as death itself is by means of Adam; and that as by Adam all who die, die, so by Christ all who die shall be made alive, by a resurrection; Dr. Hodge must concede that Christ died for all, in such a sense, as to secure their release from the sentence to death brought on them by Adam's sin.

Rom. v. 11–21, then, not only does not exhibit Christ as having died only for those who are saved, nor admit that construction, but it explicitly exhibits his obedience as the ground of the release of all men from the sentence to death brought on them by Adam; and that is in harmony with the fact Dr. H. concedes in the passage we have just quoted, that it is the doctrine of the Scriptures that Christ died for

all mankind, at least in respect to those ends or effects which result to all of them from his death; of which one of special moment indisputably, of immeasurable significance, is the resurrection to a new corporeal life of all who undergo the penalty of death.

It is clear, then, that the resurrection of which the apostle treats (1 Cor. xv. 21, 22), is the resurrection of the dead universally. The terms are explicit, and all-comprehensive. There is no exegetical or doctrinal reason for limiting them to believers. Such a limitation cannot be put on them except by mere violence, and it is as untheological as it is ungrammatical; for on what ground are the unholy dead to be raised, if it be not because of the obedience and death of Christ, as the redemptive head of the race? Their resurrection will be a release from the penalty of sin, inflicted because of Adam's transgression. How can they be released from that penalty if it be not through a substitute who died in their place? If they can be delivered from death without a mediator who dies for them, why might not the holy be raised from death without the death of a substitute in their place? And if they, or the unholy, can be released from one penalty of sin without a mediator who obeys and dies in their place, why might they not from others? The supposition of the resurrection of the unholy dead to a new corporeal life, independently of Christ's obedience and death, thus implies that there is no necessity of his mediation in order to the deliverance of men from the curse of sin, and is fraught with the subversion of the work of redemption, and the whole government of God; for how can the infliction of the penalty of death or any other penalty be justified, if it may be remitted consistently with the Divine perfections, without an expiation? The resurrection of the unholy undoubtedly, therefore, has its ground in the death of Christ as truly and absolutely as the resurrection of the holy has; and thence, as all are to be raised by Christ, and because of his death for them, the apostle indisputably, in declaring that as all die by Adam, so all shall be made alive by Christ, declares that the unholy as well as the holy are to be raised from the dead by him; and he is accordingly treating of the resurrection of the dead universally.

We now proceed to show that Dr. Hodge is mistaken also in the representation that the whole of the dead are to be raised at the same time, and after the millennium. He says on verse 23: "But every man in his own order. Christ the first-fruits: afterwards they that are Christ's at his coming."

"In his own *order*. The word τάγμα is properly a concrete term, meaning *a band*, as of soldiers. If this be insisted upon here, then Paul considers the hosts of those that rise as divided into different cohorts or companies; first Christ, then his people, then the rest of mankind. But the word is used by later writers . . . . in the sense of τάξις, *order of succession*. And this best suits the context, for Christ is not a band. All that Paul teaches is, that, although the resurrection of Christ secures that of his people, the two events are not contemporaneous. First Christ, then those who are Christ's. There is no intimation of any further division or separation in time in the process of the resurrection. The resurrection of the people of Christ is to take place at his coming (1 Thess. iii. 13; iv. 14–19).

"Then (cometh) the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power (v. 24).

"This is a very difficult passage, and the interpretations given of it are too numerous to be recited. The first question is, what is the end here spoken of? The common answer is, that it is the end of the world. That is, the close of the present order of things; the consummation of the work of redemption. . . .

"Many commentators understand by the *end*, the end of the resurrection. That work they say is to be accomplished by distinct stages. First the resurrection of Christ, then that of his people, then that of the wicked. This last they say is expressed by, *then cometh the end*, viz. the end of the resurrection. Against this view, however, are all the arguments above stated in favor of the opinion that *the end* means the end of the world. Besides the doctrine that there are to be two resurrections, one of the righteous, and another of the wicked, the latter separated from the former by an unknown period of time, is entirely foreign to the New Testament, unless what is said in the 20th chapter of Revelation teaches that doctrine. Admitting that a twofold resurrection is there spoken of, it would not be proper to transfer from that passage an idea foreign to all Paul's representations of the subject. If that fact was revealed to John, it

does not prove that it was revealed to Paul. All that the most stringent doctrine of inspiration requires is, that the passages should not contradict each other. The passage in Revelation, however, is altogether too uncertain to be made the rule of interpretation for the plainer declarations of the epistolary portions of the New Testament. On the contrary, what is doubtful in the former should be explained by what is clearly taught in the latter. Secondly, it is clearly taught in the gospels and epistles that the resurrection of the righteous and of the wicked is to be contemporaneous. At least that is the mode in which the subject is always presented. The element of time (i.e. the chronological succession of the events) may indeed in those representations be omitted, as is so often the case in the prophecies of the Old Testament. But, unless it can be proved from other sources, that events that are foretold as contemporaneous, or, as following the one the other in immediate succession, are in fact separated by indefinite periods of time, no such separation can properly be assumed. In the evangelists and the epistles the resurrection of the righteous and that of the wicked are spoken of as contemporaneous, and ince their separation in time is nowhere else revealed, the only proper inference is that they are to occur together."—Pp. 326–328.

In regard to this, we answer, in the first place, that Dr. Hodge must, to be consistent with these representations, admit that the apostle treats verses 21–24 of the resurrection of the dead universally; not of the righteous only. For as the apostle utters nothing indicating that the resurrection of which he is here treating, is the resurrection of the righteous, as he directly declares that πάντες, all shall be made alive by Christ; as πάντες, all die by Adam; and as Dr. H. holds that all, both good and evil, are actually to be raised *at the same moment*, and regards that as the usual representation of the New Testament; on what ground can he maintain that the apostle refers only to the righteous in the declaration, "that as death is by man, so also by man is the resurrection of the dead; for as by Adam all die, so also by Christ shall all be made alive," and has no reference to the unholy? As there is nothing in the language, the subject, or the doctrine to prevent it; as the language is comprehensive of the whole race, and cannot be limited to believers only without violence; why, if as Dr. H. believes, all are actually to be raised together without any interval or discrimi-

nation of order, should not the apostle be regarded as treating of the resurrection of all? The attempt to restrict the resurrection which the passage foretells to the resurrection of a part, is plainly, on Dr. H.'s own ground, arbitrary and against the apostle's meaning, and should be abandoned.

In the next place. But the fact established in the foregoing argument, and thus virtually conceded by Dr. H., that the apostle treats in the passage of the resurrection of mankind universally, makes it certain that the resurrection of the evil is not to take place at the same time as that of the righteous; inasmuch as the resurrection of the bands into which they are to be distributed according to their character, as believers or unbelievers, is referred to different periods. The apostle's language is: *Ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. Ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι: ἀπαρχὴ Χριστός; ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ; εἶτα τὸ τέλος, ὅταν παραδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν· δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.* "For as by Adam all die, so by Christ shall all be made alive. But every one in his own band: the first Christ; afterward they that are Christ's at his coming; after that the last band, when he shall deliver the kingdom to God even the Father, when he shall have put down all rule and all authority and power. For he must reign, until he shall put all enemies under his feet. The last enemy that shall be put down (abrogated) is death."

Now as the resurrection here foreshown (v. 22) is the resurrection of mankind universally that die; and as those who are to rise are to be distributed into separate bands and according to their character, as is shown by the resurrection of those who are Christ's in a band by themselves at his coming, it is clear that the unholy are to form a band by themselves. And as the bands are to rise in succession at different periods, it is clear that the band of the unholy is to rise at a different and later time than the holy.

That the unholy are to form a band by themselves is shown by the declaration, "All shall be made alive, but every one in his own band;" and the definition of the first band as Christ, perhaps including those who rose with him; and of the

second as consisting of those who are Christ's. As the unholy are not included in the second band, they must of course form another band by themselves; and this is indicated by the term ἰδίῳ—his own band, which doubtless means the band to which he belongs by his character, and the nature of the resurrection he is to receive. Every one who is Christ's belongs to the band that is to be raised in glory and admitted to immortal life in his kingdom, and that band is his own band; that in which his character and relations to Christ place him. Every one who is not Christ's, belongs to the band whose names are not written in the Lamb's book of life, and who are to be raised to shame and contempt. That is the host in which his character and relations to Christ place him. It is as clear, therefore, from the distribution of them which is to take place into bands according to their character and the nature of the resurrection of which they are to be the subjects, that the unholy are to form a band by themselves, as it is that the holy are, who it is expressly shown are to be raised as a band by themselves at Christ's coming.

Dr. Hodge, however, thinks τάγμα, though properly meaning a *band*, is used in the sense of τάξις, *order of succession*, on the ground that it had that sense in a later age, and that Christ is not a band. But that it is used in its literal sense, band, *i. e.* like the divisions of an army—first the commander, next a body of troops of a particular kind, then another body of another kind, there is no reason to doubt. To suppose that it denotes a mere order or succession of *time*, is to assign it the office which is filled by ἀπαρχή, ἔπειτα, and εἶτα, and make these designations of successive periods a mere tautology. Instead of that, the office of τάγμα is to indicate that those who are to be raised, are to be distributed into divisions according to their character and the nature of the resurrection of which they are to be the subjects; and it is the office of ἀπαρχή, ἔπειτα, and εἶτα, with the specifications that accompany them, to show that the *periods* when those several bands are to be raised are different, and separated by wide intervals from each other. Those who are Christ's, are to rise, not only after his resurrection, but at the distance of many centuries, at his second coming; while the last band is not only to

rise *after that* epoch, but after the vast period denoted by the thousand years has passed, when Christ is to return the sceptre of the universe to the Father, and retain only the empire of our race. Τάξις is formed from the same theme as τάγμα, and is used in the same sense to denote the ranks, cohorts, and bands into which an army, or body of troops, was divided. If it sometimes had the secondary meaning Dr. H. ascribes to it, it cannot, on his theory of the resurrection, be supposed to be used in that sense here; inasmuch as if, according to him, there is to be but one resurrection hereafter, then there is no order of succession except between Christ and the race generally, who are to be raised at one and the same period; and the announcement, that every one is to rise in his own order of succession, would mean nothing more than that the resurrection of the race was to take place *after* the resurrection of Christ. Such an announcement, however, is not to be ascribed to the apostle. It could have conveyed no information to the Corinthians. He had before stated, and they knew that Christ had already risen. He had also stated, and it was a fact within their knowledge, that the resurrection of the race was to take place at a future period. It, therefore, cannot have been his object in declaring that every one was to rise in his own order, simply to announce that each one's resurrection was to be subsequent in time to that of Christ. Dr. Hodge's construction of the term, thus, if legitimate, implies that the resurrection of the race is not to take place wholly at a single period, but is to be distributed at least to two periods; as otherwise the announcement that each is to rise in his own order of succession, would have conveyed no information to the Corinthians. Moreover, if the term τάγμα is translated order of succession, it will indicate as clearly as though it were directly expressed, that the persons to be raised at successive periods are to be divided into different bands. For if the order of succession denotes a succession of time, then those who rise at one time will, in the sense of τάγμα, band, form a distinct group or division from those who rise at an earlier or a later time. And finally, this is confirmed by the fact, that το τέλος, the last band, was used by the Greeks to denote the last division of an army, as when on a march, the remotest division from the centre of

the camp, or the last arrived and joined to the main body—legion, cohort, army. It is clear, then, that τάγματι is used to denote a band, or division of persons, while ἰδίῳ denotes, that the band into which each is to be distributed, is that to which he belongs by his character and the nature of the resurrection of which he is to be the subject. Christ was first, because he rose on grounds peculiar to himself, having died, not on his own account, but in innocence, and as the substitute of men, and because he rose in a glory and to a station as God-man peculiar to himself; next, are to be those who are Christ's, at his coming, because they are his, and because they are to be raised in glory like his, and to stations in his everlasting kingdom; and finally, the unholy are to rise at a later period, because they are his enemies, and are, as such, to rise to the shame and dishonor of an everlasting exclusion from his favor. If, as Dr. Hodge thinks, the word τάγμα, band, cannot be applied to Christ, because he is not a band, though many, the evangelists state, were raised immediately after him, and were doubtless the captivity or captives to death whom he led captive on his ascent to heaven—then the term ἑκάστος must refer exclusively to πάντες, the all who are to be made alive by Christ: and it will thence result with equal certainty, that πάντες, the all whom Christ is to make alive, are to be distributed into two divisions; for how else can every one rise in his own particular rank, or band, in contradistinction from another, if there is no particular band to which he is to belong in distinction from another, or which is his any more than it is every other individual's? And if there are to be two bands, distinguished by the characters of the persons who belong to them, and the resurrection to glory or to dishonor which is to be their lot, then it is certain, also, that the unholy are to form a band by themselves, precisely as those who are Christ's are, and are therefore to be raised at a period that is to be peculiar to themselves.

It is equally certain, also, from the designations of time, that the resurrection of these bands is to be at different periods. The terms ἀπαρχὴ, ἔπειτα, and εἶτα are designations of times, and as they are here used, of times that are in a series. The first, Christ; which, as the event has shown, precedes that next in order, more than eighteen centuries. Ἔπειτα,

afterwards, they that are Christ's at his coming. Εἶτα, after that—that is, at a still later period, after an interval, as the Apocalypse shows, of a vast round of ages, τὸ τέλος, the last band in the train. Εἶτα as clearly designates a time that is subsequent to that denoted by ἔπειτα, when those who are Christ's are to be raised; as ἔπειτα denotes a time that is subsequent to Christ's resurrection. The express and sole office of ἔπειτα is to show that the resurrection of the holy dead is to take place at a distance from Christ's resurrection, and that distance is defined as extending to his coming: and the express office, in like manner, of εἶτα, is to show that the resurrection of the last band is to take place at a later period than the resurrection of the holy; and its period is defined as that at which Christ, having put down all his enemies, is to deliver up to the Father the sceptre of the universe which he received at his exaltation, and commence his everlasting reign, exclusively, over this world and race. Εἶτα is used in this sense, Mark iv. 28: "For the earth spontaneously brings forth fruit, first the blade, εἶτα then, that is, next, the ear, εἶτα, afterwards the full grain in the ear." It is used in a like manner, 1 Cor. xii. 28, to denote an analogous gradation in a series of miraculous gifts. "And God has placed some in the church, first apostles, secondly prophets, thirdly teachers, ἔπειτα *next after*, miracles, εἶτα after them, gifts of healing, helps, governments." They are used in the same manner in this discussion respecting the resurrection. "He was seen of Peter; εἶτα, next after by the twelve; ἔπειτα, afterwards by more than five hundred brethren at once; ἔπειτα, after that by James; εἶτα, next after that by all the apostles; ἔσχατον δὲ πάντων, last of all by me." To deny then, that these terms are used to denote successive times, and that εἶτα (v. 24) denotes a later time than ἔπειτα (v. 23), and treat it as though it were τότε, *then*, and stood for the same time as ἔπειτα, is to deny its clear and indubitable meaning, and assign it one that is foreign to its usage. It is to disregard, also, the structure of the sentence of which εἶτα τὸ τέλος is a continuation. Εἶτα is not the beginning of a new sentence and a new subject. Had a new sentence begun after παρουσία, Christ's coming, so as to express the meaning Dr. H. ascribes to it, it would have been introduced by τότε, *then*, and καὶ γὰρ, or some other word, or words,

icating a new sentence and another event, and its c
nporaneousness with Christ's παρουσία, coming. Instea
t, εἶτα το τέλος is a continuation of the sentence comme
n v. 23, and completes the series of times of which ἔπε
l ἕπειτα, are the first and second. And finally, thi
firmed by the specification which follows, of the ti
which εἶτα refers, namely ὅταν, when Christ shall deli
to the Father the kingdom which he received at
ltation ; and the specification also, of that time,
, when he shall have put down all his enemies,
ch the last that is to be put down is death, which i
after the period denoted by the millennium has pas
v. xx. 14); while his coming, at which his own pe
to be raised, is to precede that epoch by a vast roun
s (Dan. vii. 13, 14 ; Rev. xi. 15; xx. 4–6). The ti
he resurrection of the last band, is thus specifically
d as the time of the last judgment, when the rest of
d who are not to live till after the thousand years
t are to be raised (Rev. xx. 4–6, 14); precisely as the t

any difference in the time of their resurrection; and equally without any that there is not. Such is John v. 28, 29: "The hour is coming when all who are in their graves shall hear the voice of the Son of man, and shall come forth—they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation." This is a simple declaration that the time is coming—for hour is used by synecdoche in the sense of time—when all the dead shall hear the voice of the Son of man, and shall come forth. There is no indication when that time is to be, nor whether their resurrection is to take place at one or at several periods. Christ's object in the discourse in which he uttered it, did not require that he should refer to the question whether they are to be raised contemporaneously, or at different periods. He was vindicating himself from the charge of having violated the law of God by a miracle of healing on the Sabbath. He justified himself on the ground that he acted in the same sphere as the Father, who, upholding and controlling all his works, necessarily exerts his omnipotence and interposes for the protection and relief of his creatures on the Sabbath as much as on other days. This, however, in place of satisfying his enemies, led them to accuse him of blaspheming because he made himself equal to God. To that Christ replied, that, being the Son of the Father, and equal with him, he exerts the same acts as the Father does, whatever their kind may be; and he specifies as among those great acts, the communication of life to the dead, the judgment of men, the claim of divine honors from them, and the gift of everlasting life and glory to those who believe on him; and at length in confirmation of it, declares that the prerogative of recalling the dead to life, and judging men, is specially given to him by the Father, and that the time is coming, when he will exert it, and will by his voice call all that are in the grave to a new life. It is a simple announcement, therefore, that all the dead are to be raised *by him* in distinction from the Father. It presents no indication whether all are to be raised at the same moment or not. And as it will be as literally fulfilled, if the resurrection of the unholy takes place at a later period than that of the holy, as it will if all are raised at the same epoch, there is no ground for

regarding it as indicating that all are to be raised at the same time. All that it teaches is the fact that Christ, in distinction from the Father, is hereafter to raise all that are in their graves. It is only by assuming that it affirms what it does not, that it is thought to contradict the doctrine of 1 Cor. xv. 21–24, that the resurrection of the unholy is to take place long after the resurrection of the holy.

In John vi. 39–41, to which Dr. H. refers, Christ, instead of teaching that he is to raise all the dead at the same time, simply declares that he is to raise all his own people at his coming: for the *last day*, when used in reference to his people, denotes the end of the present dispensation; the time of his coming in the clouds, and raising, judging, and rewarding his saints, and establishing his triumphant kingdom on the earth (John xi. 24; 1 Peter i. 5). When used exclusively in reference to his enemies, it denotes the time when they are to be judged (John xii. 48). In Matt. xxiv. 3, which Dr. H. cites, it is ἡ συντελεία τοῦ αἰῶνος, the end of *this age*, that is, this dispensation during which the affliction of the Jewish people is to continue, with which Christ's παρουσία, coming, is coupled, not το τέλος τοῦ κοσμοῦ, the end of *the world*. There is no such expression in the Scriptures, as το τέλος τοῦ κοσμοῦ. Nor is there ever to be an end of this material world; so far from it, at Christ's second coming, at the sound of the seventh trumpet, ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰωνας των αἰῶνων; the empire of this world is to become Christ's, and he is to reign over it through the ages of ages (Rev. xi. 15). Those accordingly on whom he is to take vengeance when he comes, it is expressly shown, are his living enemies. It is those, τοὺς διαφθείροντας τὴν γῆν, who are *then destroying the earth*, whom he is then to destroy—that is, those represented by the wild beast and false prophet with their armies, who are to be in open array against him (Rev. xix. 11–21); and those of the living nations who have neglected his disciples and shown them no sympathy in the persecution they are to suffer immediately before his coming (Matt. xxv. 31–46). And it is the same class the apostle represents on whom he is to take vengeance, when he is revealed from heaven with his mighty angels (2 Thess. i. 7–10). These passages thus, instead of specifically teaching that all the dead are to be raised at the

same time, are wholly silent on that subject; while they are so framed as to be consistent with the prediction (1 Cor. xv. 21–24), that the resurrection of the unholy is not to take place until a long period after Christ's coming and the resurrection of the holy.

But that the resurrection of the holy is to precede that of the unholy, is expressly foreshown Rev. xx. 4–6. Dr. Hodge, indeed, regards the passage as very uncertain. It is in our judgment very clear. There are few which the Spirit of God has so fully interpreted and made it so impossible to misconstrue without a direct disregard of his teachings. The symbols which the prophet beheld, were thrones, and the souls of the martyrs and others of the holy dead sitting on them, invested with judicial authority, and living and reigning with Christ the thousand years. To make it indubitable that they were the holy only, and that the life they lived was a corporeal life by a resurrection, the Spirit, 1st. declares that the rest of the dead lived not *till* the thousand years were ended. 2d. He interprets the vision as symbolizing the first resurrection. This is, or this foreshows the first resurrection. 3d. He next pronounces every one blessed and holy who has a part in the first resurrection. This shows that their holiness and blessedness are wholly different from their resurrection, not the same. And he adds that over them the second death has no power, but they shall be priests of God and of Christ and shall reign with him the thousand years. 4. And finally he foreshows by another symbolic vision (vs. 11–15) the resurrection, after the end of the thousand years, of the rest of the dead, and condemnation as God's enemies. Nothing can be more certain, then, than that the subjects of this visionary resurrection (vs. 4–6) were the holy dead. But it is equally clear that their resurrection in the vision, is a symbol of their real corporeal resurrection—not of any other event of which others are to be subjects. That is the interpretation given of it by the Spirit: "This is the first resurrection;" that is, This is the symbol, or representative of the first resurrection. For this language is literal, and means indubitably the first resurrection of persons from the dead, in distinction from a resurrection of other dead persons, that is to take place at a later time. It cannot mean a moral resurrection of other

persons. This is clear from the fact that there is no first *moral* renovation, in contradistinction from a second one. There is no body of believers, whose renovation is or can be called the first renovation, in distinction from the renovation of all others. The holiness of these persons, moreover, is distinguished from their resurrection (v. 6). It cannot therefore be the same. It is clear also from the consideration, that a corporeal resurrection is wholly unsuited to be the symbol of a moral renovation; inasmuch as a corporeal resurrection never precedes a change of the moral character, but follows it when such a change takes place, and is in every instance to be conformed in its nature to the individual's character that is already established for eternity. It is because men are already renewed and are unchangeably holy, that they are to be raised in glory. It is because they are not renewed, but are unchangeably evil, that they are to be raised in dishonor. A resurrection from death cannot therefore be used as the representative of a moral change, which, if it take place, must take place before a resurrection. It were to take the resurrection out of its natural relations, and treat it as an antecedent of that of which it can only be a consequent; and is as incongruous and solecistical, as it were to make death a symbol of birth; and night that follows the day, the symbol of the day that precedes it. It is an invariable law of symbols, that they are used in their natural relations; agents being employed to symbolize agents, causes to symbolize causes, effects to symbolize effects, and consequents to represent consequents. The fancy, therefore, that this symbolic resurrection of the holy dead represents a moral renovation of themselves or other persons, is wholly mistaken and absurd. As a glorious resurrection is a change that only follows the renovation of those who are the subjects of it, if it is used as a symbol in its natural relations, it can only represent a change that follows the renovation of those who are the subjects of that change; and what change then can it be that it represents except their actual resurrection from death in glory? That is its natural meaning, and the only meaning it can have, as there is no other change of proportionate moment of which the holy dead are to be the subjects.

It will, perhaps, be thought inconsistent with this, that in

Eph. ii. 1–7, the gift of life to dead persons, and raising them out of the grave, are used by a figure to denote their renovation and pardon. It is not, however, but is in harmony with, and confirmatory of it. For the Ephesian believers are declared by a metaphor to have been dead *in trespasses and sins*, that is, *morally dead;* and it is *they in that moral death* whom God is said to have made alive, and raised up and exalted to seats in heaven. These acts are used accordingly by a figure, to denote the analogous acts of renovation, pardon, and adoption, of which their *minds* were the subjects. It was not dead *bodies* on which he exerted the acts of making alive, raising up, and elevating to seats in heaven, but unrenewed and hostile *minds;* and as their minds were contemplated as dead, the use of terms expressive of the gift of life was perfectly consentaneous and necessary, in order to denote their moral renovation. The application of these figurative expressions, therefore, to them, is altogether consistent with the fact that the real restoration of a dead body to life, is not a suitable symbol of the renovation of the mind that cannot be the consequent of a resurrection, but, if it take place at all, must precede it.

These and similar figures, it should be noticed, moreover, are never used in the Scriptures except to denote the renovation of *the identical persons* to whom they are applied. It was the Ephesians themselves who had been morally dead, whom God is said to have made alive, not somebody else of whom they were mere representatives. The making alive of one person is never used to denote the renovation of another.

It is clear then from the nature of the symbol (Rev. xx. 4–6), and the principle on which it is used, that it is not representative of a moral renovation, but is the symbol of that which the Spirit of God declares it to be, the literal resurrection of the holy dead, their elevation to thrones, and reign with Christ in his kingdom on the earth. And this is confirmed by the consideration that the resurrection of the dead is an event which nothing but the resurrection of the dead can symbolize. Like the coming of Christ in the clouds, and the destruction of his enemies, nothing but itself can properly represent it. All the symbolic predic-

tions in the Scriptures of a resurrection are representative, accordingly, of real corporeal resurrections, and of the identical persons and classes who are used as the symbols. Thus, in Ezekiel xxxvii., the dry bones are expressly declared to be representatives of the dead Israelites (vs. 11–14), and the resurrection of the bones the representative of the bringing up of the Israelites out of their graves. The resurrection of the slain witnesses (Rev. xi. 3–12) is in like manner representative of a real resurrection of those whom they symbolize; and finally, the resurrection of the rest of the dead (Rev. xx. 11–15) after the close of the thousand years, is a symbol of the real resurrection at that epoch of the unholy dead.

The passage thus (Rev. xx. 4–6), instead of being uncertain, is eminently clear and indubitable, and in harmony with 1 Cor. xv. 21–24, it teaches that the resurrection of the holy dead alone is to take place at Christ's coming, and that it is to precede that of the unholy by a vast round of ages.

This is taught also in many other passages which foreshow that Christ's coming is to precede the conversion of the race generally, and is to be followed, not immediately by the general judgment and winding up, as Dr. H. imagines, of the affairs of this world, but by a long reign over the nations in righteousness and peace. Thus it is foreshown (Dan. vii. 13, 14), that at his coming in the clouds of heaven, he is to receive the dominion of this world, that all people, nations and languages may serve him; and that the kingdom he is then to establish, instead of ending after a short period, is never to pass away. So, on the sound of the seventh trumpet, he is represented as entering on a reign here that is to continue for ever; and after the descent of the risen saints symbolized by the new Jerusalem (Rev. xxi. 24), the nations are exhibited as walking in their light, and as paying him their homage. So also, Isaiah ii., xi., lxv., lxvi.; Zech. xiv., and many other predictions. As his coming is to take place anterior to the redemption of the nations, as his saints are to be raised at his coming, and as the unholy are not to be raised until his long reign with the saints through the period denoted by the thousand years has passed, it is clear that the resurrection of the unholy is not to take place until long after that of the holy. Ages

are to intervene between them, a reign of infinite grace and glory, during which the nations universally are to be redeemed, and live in sanctitude and bliss under his sway; all the accusations of his enemies are to be refuted, and all the plots of Satan defeated, and God's perfections and rights so verified and manifested in their ineffable greatness and beauty, as to bind his holy creatures for ever in inflexible allegiance to his sceptre. It is when he has reached that great moment, and not till then, that he is to raise the unholy from the dead and review and vindicate his ways towards them; and it is then that he is to restore to the Father the empire of the universe, and reign thereafter only over our world and race.

On the whole then, it is abundantly clear that the resurrection of which the apostle is treating (1 Cor. xv. 21–24), is the resurrection of the dead universally; that he teaches that they are to be divided into two bands, according to their character and the nature of the resurrection they are to receive; and that those bands are to be raised at widely different periods; the holy at Christ's coming to establish his kingdom on the earth; the unholy, when, after having reigned here with his glorified saints, through a vast round of ages, he is prepared, by the subjection of all his enemies, to restore the sceptre of the heavenly worlds to the Father.

Art. IV.—Notes on Scripture.

The events of the day of Christ's resurrection.

Luke xxiv. 25, 26.—"Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken." O ye unthinking, inconsiderate men! How slow ye are to comprehend the predictions of the prophets concerning the promised Deliverer of Israel? "Ought not Christ to have suffered (παθεῖν) these things and to enter, καὶ εἰσελθεῖν, to have entered into his glory?" Was it not Divinely appointed, as an indispensable part of the plan of redemption (even of that redemption of Israel in the flesh, to which you igno-

limit your expectations and your hopes), that th
should suffer those very things, which cause you
s and your sorrows, before he should enter into h
of which (glory) you have very low conceptions?
t these disciples, loving and faithful as they wer
ained very inadequate views of the dignity, office, an
of Christ, is conclusively proved by this reply. Y
ord had frequently warned them, not only in figur
ut in the plainest language, that his personal minist
l end in his rejection and death, and that his exalt
nd glory with the Father would follow (see Matt. xv
ii. 22, xx. 17–19; Mark viii. 31, ix. 31, x. 33; Luk
, xii. 50, xvii. 31–34, xxiv. 6, 7; Matt. xxvi. 31, 3
xvii. 5). It is worth while to pause a little, and co
how they could thus err, and wherein their error la
ubject is a large one. In this connexion we can co
only the principal points, and those briefly.

According to the common apprehension of the Jew
r Lord's day, even of the most spiritually-minded an
t, the Messiah was to be regarded chiefly as the pr

trial, but in no sense limited in respect to the time of its duration. Undoubtedly they were right in their expectation of such a redemption, if the promises made to their fathers might be literally understood. That Zacharias, the father of John the Baptist, so understood them, is plain from his allusion to the oath which God sware unto Abraham (Luke i. 73, 74, compare with Gen. xvii. 16, 17), "that he would grant unto us, that we, being delivered out *of the hand of our enemies*, might serve him without fear in holiness and righteousness before him *all the days of our life*" (see 2 Sam. vii. 10; 1 Chron. xvii. 9). We may add, that the language and conduct of our Lord himself, justified and confirmed this national hope (see Acts i. 6–9; Luke xix. 37–44; Mark xi. 9, 10; Matt. xxi. 40; Matt. ii. 2, 3; John i. 49, 50; Luke xxii. 29).

That there were diversities of expectations and hopes among the Jews in regard to the moral character of their nation in its restored state, we cannot reasonably doubt. The carnal and worldly, it is probable, entertained low views of the holiness and purity of the expected kingdom, while the devout, like Zacharias, connected with the national deliverance holiness and righteousness in a higher degree than the nation had ever exhibited (Luke i. 75; Isa. lx. 21).

(2.) Few, if any, of the pious (excepting those who were especially taught it by the Holy Spirit), had any conception of the means necessary to accomplish this redemption of Israel according to the flesh, from their temporary subjection to the Gentiles. Like Nicodemus, they thought that Messiah's kingdom would be effectually brought nigh to the nation, just so soon as he should appear. No other preparation of heart, they supposed, was necessary, than such as was attainable by means then within their reach. Here they erred: for inseparably connected with this *lower salvation or redemption*, was their deliverance from sin (Luke i. 77; John viii. 32–36), and their perfection in holiness *as a nation* (Is. lx. 21, liv. 13, lii. 1; John vi. 45; Ps. xxxvii. 11, 22; Matt. v. 48), and these could not be attained consistently with the Divine plan except by the sufferings of Christ. To this defect in their faith (as we suppose) our Lord especially alluded in the words "ought not (the) Christ to have suffered?" &c.

(3.) Again; they had no conception of God's purpose to gather an elect people or church out of all nations, and to exalt it far above all terrestrial glory and bliss, by bringing it into intimate and everlasting union with himself, through Christ crucified and glorified. This purpose, (so far as we can discover) was first plainly disclosed in our Lord's intercession with the Father, which the evangelist John has recorded (chap. xvii.) for the instruction of the church. Cleopas perhaps had not heard those wonderful words; but if he had, he did not comprehend them; for Paul speaks of this Divine purpose as *a mystery, hid in God* from the beginning of the world, *until* it was *revealed to the apostles* by his Spirit (Eph. iii. 1–11), which was not given until after the events we are now considering. This is an important consideration. It shows us how we may account for the defective views of the first followers of Christ, without ascribing to them carnal and mere worldly hopes. The building of such a church involved most unexpected events; such as the rejection of Israel according to the flesh for a season (Matt. xxi. 43), the opening of a dispensation of grace to all nations, which was to continue during an undefined period of time, until the number of the elect, as settled in the Divine purpose, should be fully accomplished (see Notes on John xvii. and Notes on Luke xviii. 7, Journal, vol. viii. pp. 95, 96, and 424). They knew not these things, simply because the Spirit of God as yet had not taught them (Eph. iii. 5).

(4.) Moreover, these disciples did not understand God's purpose to redeem the earth itself from the curse and restore it to its lost place in his universal kingdom (see Notes on Matt. iii. 2, and xix. 28, in vol. ix. of the Journal, pp. 73 to 85).

They limited, in fact, Jehovah's promises of redemption to the earthly house and throne of David, and to the deliverance of Israel according to the flesh from Babylonian and Roman bondage, to which they were then subject. They hoped for preëminence among the nations of the earth in its accursed condition. Consequently the redemption of Israel from bondage to the Gentiles, and their restoration to the land God gave to Abraham, was a much more glorious event, according to the Divine purpose, than they conceived it to be; for it included the deliverance, not only of their

own land, but of the whole earth from the bondage of the curse:—of their people from the bondage of sin (John viii. 36), and their preëminence in dignity, glory, and power, among holy and redeemed nations, in the world restored from the effects of the curse, and re-invested with the beauty and glory of Paradise. But the crowning glory of all these blessings is yet to be mentioned—we mean the restoration of the Theocracy—the reign of Jehovah Jesus over Israel restored and made perfectly holy; and over the whole earth in peerless majesty. Cleopas and his companion had no such thoughts as these. They had fixed their hearts upon a national deliverance and terrestrial blessings, such as the world in its present condition may afford; in which they hoped to share, in common with the pious and the good of their own people. They thought not of that Divine sonship and that better inheritance which Christ had purchased for them and for all his elect (John i. 12), comprising within itself eternal life and glory, enlargement from the clogs and restraints of their fleshly natures, together with exaltation far above all other creatures, in virtue of their union with him, their Redeemer (John xvii.). To enlarge and correct their views on these and kindred topics, so far as they were capable of receiving the instruction, we may suppose was the chief object of our Lord's discourse with them, as they pursued their journey to Emmaus.

Luke xxiv. 27. "And beginning at Moses and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself."

It is evident from this verse, that there are prophecies in the books of Moses concerning Christ, and such we reckon Gen. iii. 15; xxii. 1–9 and 18; xxvi. 4; xlix. 10, 11; Deut. xviii. 15; Numbers xxi. 9. Yet some commentators admit only one (Gen. xxii. 18), if we except the typical representations of the Levitical service. This opinion is quite erroneous (Heb. xi. 26; xii. 26; Acts xxvi. 22; 1 Cor. x. 4). Whether these were all the places which our Lord explained we can only conjecture. Proceeding to the prophets we may imagine he cited and explained such as Ps. xvi. 8–10; xxii.; cxxxii. 11; Isa. vii. 14; Jer. xxiii. 5; Ezek xxxiv. 23; Daniel ix. 24–26; Micah v. 2; Zech. vi. 12; Micah vii. 20.

It has been said also, that the number of the prophecies which the Lord cited and explained on this occasion must have been small, because before the journey to Emmaus was ended he had very exactly gone through all of them. But we must not imagine that our Lord's method of unfolding the Scriptures was in any respect like that to which we are accustomed. Volumes no doubt might be written to unfold the meaning of the few we have cited, without perhaps making them any clearer either to the unlearned or the learned, while he who perfectly comprehended the whole of the Scriptures, and who spake as never man spake, could comprise the whole in a brief discourse. The voluminous and conflicting commentaries which we have upon even small portions of the Scriptures, are sad evidence of the ignorance of the learned (Job xxxviii. 2), as well as of the unlearned, for whom such labors are especially designed.

Luke xxiv. 28, 29. "And they drew nigh unto the village whither they went, and he made as though he would have gone further,"—that is, he seemed to them as if he intended or inclined to go further, as he would have done if they had not—"constrained him, saying: Abide with us; for it is towards evening, and the day is far spent. And he went in" as if he intended "to tarry with them."

It was a custom, we are told, among the Jews, not to enter the house of any one as a guest without being invited, and the Lord Jesus, by continuing his course onward as they were parting from him, until invited to stay with them, merely complied with that custom. Undoubtedly he would have parted from them and passed onward, had they not earnestly requested him to abide with them. This conduct of the Saviour, then, affords no color of justification to falsehood, or dissimulation, or insincerity, though it does justify a compliance with the innocent usages of society.

It is more important to observe, however, how fully persuaded these disciples were, that he was *simply and merely a man like themselves.*

Their hearts were deeply affected by his conversation; they desired to enjoy more of it, and that was the motive of their urgency. Had they supposed him to be an angel or a spirit, or more or less than a man of like susceptibilities with themselves, would they have addressed him in such language?

Luke xxiv. 30. "And it came to pass as he sat at meat with them, he took bread and blessed it—or gave thanks—and brake and gave to them."

We are not informed whether this action was performed at the beginning or at the end of the meal. But as it was one of the objects, perhaps the chief object of his intercourse at this time with these disciples, to give them convincing and indubitable evidence of his resurrection, it is probable that he had already partaken of food with them; for this was one of the proofs much insisted upon by the apostles (Acts x. 41; Luke xxiv. 41).*

We are expressly informed, that he reclined with them at the table, as if to partake of food (εν τῷ κατακλιθῆναι αυτον). But before he took the bread and broke it—an action proper to be performed only by the head or master of the family, or company, at the table—he must have risen, or at least changed his posture. We may imagine that, instantly on his arising, he assumed the tones of voice, and that inimitable manner of action in addressing the Father, with which they were familiar. He puts the bread in their hands extended unconsciously, in their amazement, to receive it; and while they thus held it (untasted perhaps) he disappears. Most, if not all, of the ancient commentators, regard this blessing, or giving of thanks and breaking of bread, as the sacrament of the body of the Lord. We do not perceive any grounds for such an interpretation. No mention is made in this place of the cup (1 Cor. xi. 25; Luke xxii. 19, 20). The action was designed rather as a means of recognition, and as a proof of the reality of his bodily presence, and the identity of his person.

Luke xxiv. 31. "And their eyes were opened, and they knew him, and he vanished out of their sight."

So striking and peculiar to himself was his attitude, his voice, and expressions, that the truth flashed upon both their minds irresistibly, at the same instant; although they

* Augustine says that the human body, in its resurrection state, would be imperfect if it could not partake of food; and that it would be imperfectly happy if it had need of food. (Epist. 49, Civit. Dei xiii. 22.) But the partaking of food is deemed conclusive evidence of life in the partaker, and hence our Lord ordered the parents of the child he restored to life to give her food.

l thought of him, until that moment, only as absent
ıd. They knew him. Their eyes were no longer *hol*
ατουντο, vs. 16), but *opened* (διηνοίχθησαν, vs. 31). At
ne instant, he ceased to be seen of them (ἄφαντος ἐγένε
ὧν. See marginal translation). How great their am
nt! How unaccountable, that they did not know
ore! Their hearts, however, were truer to his wo
n their eyes were to his person!

Luke xxiv. 32. "And they said one to the other, Did
heart burn within us"—was not our heart burning w
us—"while he talked with us by the way, and whil
ened to us the Scriptures?"—while he was talking
and opening to us the Scriptures.

The power and divine unction of his words penetr
ir souls. They were now prepared to believe the re
the women, which they had heard in Jerusalem but h
not. They had obtained new, though perhaps not
arged views of the prophetic Scriptures. Some th
ich before were dark, or shut up, were now clear,
d a joyous light upon the occurrences which just bef

We infer from this passage, that the Lord appeared to Peter when he was alone, before he appeared to any other of his male disciples, but when or where, we are not expressly informed (see note on Luke xxiv. 12). Perhaps it was with a view to such a favor, that a special message was sent to Peter by the angel, as Mark relates xvi. 7. We may also infer from this verse, that this apostle was not present at that time, although he may have come in afterwards. That Thomas was not present, we learn from John xx. 24. Hence, we take the expression, "The eleven" as designed to designate the whole body of the apostles, as it was at that time—eleven being the number after the apostasy of Judas Iscariot (Acts i. 26; Mark xvi. 14; Matt. xxviii. 16). It is probable that nine, only, of the apostles were actually present at that time, though there were others, and perhaps some of the female disciples with them.

We observe in this expression (ἠγέρθη ὁ κύριος ὄντως) an emphasis—an air of earnestness, which seems to say, that "now indeed, they were really convinced." The report of the women they disregarded (vs. 11), but Simon's account of the Lord's appearance to him convinced them. "Truly" (ὄντως) "the Lord is risen, and hath appeared," &c. But how can we reconcile this interpretation with Mark xvi. 13? We have taken it for granted, that the two disciples referred to in Mark xvi. 12, were Cleopas and his companion; and Mark says (vs. 13), that when they went and told what they had seen and heard, to the residue, they were not believed. Yet, according to what Luke here says, the eleven had already been convinced by the appearance to Simon.

We suppose that Mark, in the 13th verse, does not refer to the eleven, but to others, to whom these disciples related the same things. Observe, Mark uses (vs. 13) the expression (τοῖς λοιποῖς) the residue, to denote the persons who did not believe, while in the next verse he denotes the apostles by the words (τοῖς ἑνδεκα) "the eleven" as Luke does. Who those others were, and where Cleopas and his companion found them, we are not informed. Did they meet them on their return to the city from Emmaus? or in the city before they joined the eleven? Did they meet them on the same or on the succeeding day? These questions we cannot answer. Thus much, however, is evident: the 13th

and 14th verses of Mark are not to be understood as referring to the same time or persons, and this is sufficient to remove the appearance of contradiction.

Still it is objected, that Mark, in the 14th verse, represents the eleven as incredulous, notwithstanding what Luke affirms, of the effect of the testimony of Peter. This objection we shall notice hereafter.

Cleopas and his companion, finding the apostles engaged in animated joyful conversation about what Simon had seen and heard, which, probably, Simon himself had related to them, or to some one of their number, they interrupt the conversation, and go on to relate—

Luke xxiv. 35. "What things" had happened to them while they were "in the way" going to Emmaus, "and how he was known of them in breaking of bread;" that is, during the meal or repast they took with him at that place.

An orderly narrative (as the original word ἐξηγοῦντο implies) of all that occurred from the time the Lord joined them on the way, until he disappeared, would probably have required a considerable time. The phraseology allows us to believe that their story was not interrupted till the substance of it was told. And with what intense interest must it have been listened to by the company! We can only judge of it by the hold which we know everything that concerned Jesus had upon their minds. The expression "in the breaking of bread" is idiomatic, and signifies, as before intimated, during the meal or repast. We do not understand it as intended to denote the particular act mentioned in verse 30, but in the general sense explained.

Luke xxiv. 36, 37. "And as they thus spake," while they were yet speaking, "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed they saw a spirit."

This effect of the sudden, and we may add, miraculous appearance of the Lord, is just that which might have been anticipated, notwithstanding they appear to have been convinced before of the fact of his resurrection. It furnishes a reason, as we suppose, for the different method the Lord observed in his approach to Mary Magdalen, and to Cleopas and his companion. It requires but little observation of human nature to know the extreme dread and terror

all men instinctively feel when anything supernatural is supposed to occur. The real or supposed appearance of a departed spirit excites such a sensation of nearness to the unseen world, that the most resolute spirit quails and recoils at the sight. We regard such an event as a significant intimation of what exists behind the veil—an anticipation, so to speak, of a power yet to be universally felt, in the full development of good or evil.

It is pertinent to remark also, how universally this belief of the spirit-world is spread among men. It is not peculiar to any nation, or age, or religion. The refined Athenians of antiquity and the Romans believed in a world of spirits. The uncivilised Hottentot and the savage Caribbean, of more modern times, have held the same belief. The ancient Jews (perhaps we should except the Sadducees), also believed in the reality of spirits. Philosophy has no arguments to refute the dogma, nor to relieve mankind against fears from this source.*

Revelation alone can furnish us with any solid knowledge on this subject. From this source we know that there are angels good and bad. We also know that they are under the control of a higher power, and can no more transcend the laws appointed to them, than we can the laws appointed to us. We know also, that the souls of men exist after they have left their bodies in the places appointed to them, being conscious of their condition and their destiny, but without the Divine permission they have no more power to appear to, or hold converse with us, during their disembodied state, than we have to appear among them in our fleshly corporeal forms. But to return to the text.

Luke xxiv. 38, 39, 40. "And he said unto them, why are ye troubled, and why do thoughts"—questionings, doubts—"arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me and see: for a spirit hath

* Calmet has written *Dissertations sur les Apparitions des Anges*, &c., which have been translated into English, and published under the title of "The Phantom World; or, The History and Philosophy of Spirits, Apparitions," &c. The Rev. Henry Christmas characterises it as "a vast repertory of legends, more or less probable, some of which have very little foundation, and some which Calmet himself would have done well to omit, though now, as a picture of the belief entertained in that day, they greatly add to the value of the book."

flesh and bones as ye see me have; and having s
, he showed them his hands and his feet."

Our Lord seems to admit that spirits may appear to n
en permitted to do so), but he says nothing expressly
kind of spirits—whether human or angelic. His obj
not require him to do so. He wished to remove th
apprehension in relation to himself and their fe
eh he did, by giving them a test by which they co
ly know that he was not a disembodied spirit. He d
assert that a spirit may not have a material body,
t a spirit hath not a body of flesh and bones, such as
(1 Cor. xv. 50, 44, 49; Heb. i. 14; ii. 14).

Undoubtedly our Lord's body, at that time, was compo
real human flesh and bones—the identical flesh
es composing the body in which he suffered. To
of the disciples he appeared to be the same person
r before. We infer this, because his object was
ve his corporeal identity. His body, therefore, m
e been preserved in its natural state of flesh and bo

these proofs added to the appearance of his whole person, his demeanor, his voice, his respiration, were full and perfect. They furnished his disciples with as convincing evidence of his corporeal and spiritual identity as they possibly could have of the presence and identity of each other.*

Luke xxiv. 41. "And while they yet believed not for joy and wonder, he said unto them, Have ye here any meat?"

A moment before they were affrighted, but the brief address of the Saviour and the exhibition he made of his hands and his feet to their sight and touch dispelled their fears, and filled them with unexpected joy. How sudden the transition! They knew not what to think. They knew not whether they should believe or not. They stood between fear and hope. Their perplexity had passed into wonder. Was what they seemed to see and hear (for we do not read that any of them had ventured to touch his person, though invited to do so), possible? Could

* Do we inquire whether the very wounds appeared as freshly made, or only the scars of them—the wounds themselves having been closed up and healed? The evangelists do not explicitly resolve this question. We know, however, that such wounds could not have been healed in so short an interval—between Friday afternoon and Sunday evening—by a process of nature in any other person. The wound in his side was made after he had expired; and while the body remained lifeless in the sepulchre, the restorative powers of his human physical nature ceased. At his resurrection he could have restored his body to the state it was in before his crucifixion without leaving even a mark or scar. Yet why should we suppose he did this? The miracle would have weakened the evidence of the identity of his person. When they last saw that body (on Friday afternoon), the flesh was cruelly lacerated. How could such wounds be healed so soon, except by a miracle, and what proof had they of such a miracle? And why should we suppose he miraculously healed those wounds? It was not necessary to the restoration of physical life. He (the quickening Spirit), by mere occupation, could give and maintain its life, while allowing the wounds to remain just as they were, when first inflicted. After his glorification we have no reason to suppose that either wounds or scars appeared upon his person. If we may adopt this suggestion, may we not suppose that the vision of the Lamb slain (Rev. v. 4), has respect to the appearance of Jesus in heaven before his glorification [see note on John xx. 17]. We add: If the existence of such wounds seemed inconsistent with physical life, and they raised a doubt in the minds of the eleven, whether after all he was not a spirit or phantom; the calling for food, and partaking of it in their presence, and his breathing on them, were well calculated, if not designed, to dispel a doubt arising from such a consideration.

they believe their senses? Such a condition of the mind as we have described is neither impossible nor unnatural* (Ps. cxxvi. 1).

To remove this new perplexity, the Saviour resorts to another proof. He called for food, that he might partake of it in their presence: "Have ye here any meat?" We may read these words, perhaps, without the question. Ye have here something to eat. It is supposed he found them reclining at the table at their evening meal, with their food before them.

Luke xxiv. 42, 43. "And they gave him a piece of broiled fish, and of an honeycomb, and he took and did eat before them."

It is not necessary to add to the observations already made on v. 30. It is sufficient to say that this proof removed every doubt, and their minds had become so far tranquillized, that they could listen with composure to his instructions. Before proceeding farther with this evangelist, we must turn to the places in Mark and John which are supposed to refer to the same appearance of the Saviour.

Mark xvi. 14. "Afterwards he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

This verse is commonly regarded as parallel with the passage in Luke which we have just considered, and so we have arranged it in the brief harmony prefixed to these chapters (see ante, p. 51). Erasmus, however, in his paraphrases, postpones this verse till near the time of our Lord's final visible ascension.†

It is to be observed that Mark does not denote the time with any degree of definiteness. "Afterward (ὑστερον) he

* The Roman historian, Livy, in Book 39, chap. 49, informs us that Philopœmen, the Achean general, after a battle, contrary to all expectation, remained alive. The enemy found him, and bore him off. He describes their feelings in these words, which are very apposite to our subject: "*Vix sibimet ipsi præ nec opinato gaudio credentes*," "scarcely believing themselves on account of the unexpected joy."

† Postremo, jam abiturus in cœlum, apparuit undecim apostolis—nam Judas perierat—in convivio accumbentibus, quibus exprobravit incredulitatem et duritiem cordis, quod his qui vidissent ipsum, resurrexisse non credidissent. See Erasmi Paraphrases.

appeared;" that is, after he appeared to the two disciples as they were going into the country, he appeared to the eleven as they sat at meat. Townsend supposes it was eight days afterwards; that is, on the Sunday following the Sunday on which he rose. The objection to considering it as referring to the appearance Luke speaks of, is that neither Luke nor John records anything as said by the Saviour, which can be considered *an upbraiding* of them for their unbelief and hardness of heart. On the contrary, his words were full of tenderness. His behavior and discourse, as the author just mentioned remarks, were directed to the composing of their troubles and the satisfying of their doubts. Accordingly, he assigns the passage to a later period, when at least a whole week had been allowed the disciples to examine and compare the proofs of his resurrection, and to call to mind his own predictions and promises concerning it. Then, if no more was said by way of reproof than what he said to Thomas, it was a reprehension of the others, who were in the same state of mind, and sufficient to justify Mark's expression, "He upbraided them with their unbelief and hardness of heart," meaning to include therein other disciples besides the apostles. Unless we adopt this view, we must understand the expression of Mark, "upbraided them," (ὠνείδισε) as signifying nothing more than what Luke records of our Lord's language on the occasion of his first appearance to the eleven, or we must suppose that both Luke and John have omitted some expressions which would justify the expression of Mark. It is a question which cannot be determined with certainty, and it is left to the reader to adopt such view as may seem to him the most reasonable.*

* We have seen that Erasmus postpones this verse till near the time of our Lord's visible ascension. Beza's remarks on this last chapter of Mark seem to imply, that the whole of it may be understood of events which occurred on the day of our Lord's resurrection without any violence to the language, although he does not make such an application of it. His words are:—"Marcus hæc omnia in unum velut corpus conjungit. Deinde exponit quomodo eodem die fuerit duobus illis conspectus qui rus ibant. In postremâ demum parte commemorat quomodo discipulis apparuit, incipiens à primâ illâ apparitione, quæ facta est eo ipso die quo resurrexit, quam aliæ postea multæ consecutæ sunt. Sed eas omnes rursus in unam velut historiam contrahit; ideoque, postremam hanc apparitionem vocat quæ ab ipso die resurrectionis ad ascensionem porrigitur, ut liquet ex versiculo 19. Eandem

e turn now to John xx. 19. There can be no doubt the appearance recorded in this verse is the same as described by Luke, though more briefly, and with some culars which Luke omits.

hn xx. 19. "The same day at evening, being the first of the week, when the doors were shut, where the dis- were assembled, for fear of the Jews, came Jesus, tood in the midst and saith unto them, Peace be unto

hn records four appearances of the Lord, after his resur- on: The first was in the morning to Mary Magdalen, she was alone at the sepulchre; yet in the next chapter 4) he speaks of the *fourth* appearance as the *third*. His arance to Mary was, as has been suggested, for a spe- purpose (see note on vs. 17). His appearance to his disciples was to qualify them to be witnesses to the l of his resurrection. Hence it was that while he *ed* the women, at his second appearance (Matt. xxviii.) ld him by the feet, he did not *command* them to take of his person, nor give them those varied evidences of

unless we suppose he appeared twice to the apostles on the same evening, which would be inconsistent with the relation of Luke (xxiv. 36–49). John's account, in fact, is supplementary to Luke's, and for that reason is more brief. If we compare the two, we shall be prepared properly to appreciate the diversities almost everywhere discernible in the gospels, in their narrations of the same events. They are not contradictions nor discrepancies, because it is not only possible, but easy to weave all the incidents into one consistent narrative, though it may not be possible always to determine with certainty the times or the order of the occurrences. In the passage under consideration, John informs us, that the disciples were assembled with closed doors, through fear of the Jews. The *motive* for shutting the doors suggests that they were also secured by bars, or bolts; indeed, the word (κεκλεισμένων) translated *shut*, implies as much (see Matt. xxv. 10, 11, Gr.). Such a precaution, if it did not effectually secure them from their enemies, would prevent a sudden intrusion into their company without notice. Hence the sudden appearance of the Lord Jesus in their midst would naturally cause the fright which Luke so vividly describes; and suggest the imagination, that the intruder was not a human being, but a spirit: for how could he enter, the doors being shut, if he were a corporeal being? (Luke xxiv. 37). This imagination suggested, perhaps, the *mode* or form of proof which the Lord adopted —"See my hands, my feet; handle me, and satisfy yourselves that it is I myself, in my very body of flesh and bones." But Luke had not mentioned in his account of the crucifixion, the piercing of *his side*, and he says nothing of the exhibition of it on this occasion to the disciples. This omission John supplies, and from his account we infer that Jesus removed his dress to lay this wound bare to their view—an action which of itself would tend to dispel their unfounded apprehension. Luke records the words with which the Lord accompanied these various actions, and the mixed emotions of the disciples, fear, joy, wonder! John speaks only of the fact of his showing them his hands and his side, and of the joy into which the other emotions subsided. Luke records the heads of the discourse the Saviour held with his disciples, after their fears were allayed and

minds composed (vs. 44–48), while John speaks on
e mission, on which he declared, at the conclusion
iscourse, he would send them, and the powers whic
d be imparted to them for that purpose, by the Ho
t (vs. 21–23). Luke also records the promise of th
Spirit, but does not mention the symbolical action
hing on the apostles, in token of the Spirit's inspir
John, it is well known, wrote last of the evangelist
upplies many important and interesting incident
h the other evangelists omitted. We may regard hi
ving had that purpose especially in view, or we may r
him and the other evangelists as intending to record
nly (John xx. 30; xxi. 35) of the memorable sayings an
s of the Lord Jesus, and of the events that befell him.*
ke xxiv. 44. "And he said unto them: These are th
s that I spake unto you while I was yet with you, th
ings must be fulfilled which were written in the la
oses, and in the prophets, and in the Psalms concer
ne."
serve the style of this address: The Lord speaks

them in the very body which hung on the cross. In what sense, then, was he no longer with them? He had ascended to the Father. The earth was no longer the place of his (πολίτευμα) (Philip iii. 20) domicile. His sacrificial work was done; his earthly ministry, as a man, was ended; and although incarnate and not yet glorified, he was with them, as he was with Abraham in the plain of Mamre (Gen. xviii. 1), or with Manoah (Judges xiii.). He was come to them again from the Father, not to abide with them; not to continue with them in social intercourse in the flesh, but simply to qualify them to be eye-witnesses of his resurrection.*

Observe also the matter of the address: "These are the words which I spake unto you." What words? Are they the words which follow to the end of the verse? viz. "that all things must be fulfilled," &c. This may be the sense (see Luke xviii. 31; Ps. xxii. 16). But the expression admits of another sense. "These are the *things* which I spoke of—meaning *the wounds* in his hands and his feet, which perhaps he exhibited to them while pronouncing these words.†

If we may understand the words in this sense, the Lord referred to his repeated predictions of his sufferings, which perplexed them so much, which they could not believe were even possible. These predictions he began to utter when Peter first declared by Divine inspiration, the mystery of his person, which he repeated to them afterwards frequently in private.‡

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* According to Mill, some MSS. add to Acts x. 41, after the word συνεπίομεν the words και συνετρέφημεν. Hence, it has been inferred, by some commentators, that our Lord, during the forty days following his resurrection, went about with his disciples in social daily intercourse, as he did during his public ministry. The expression in Luke xxiv. 44, Ἔτι ὢν σὺν ὑμῖν is quite sufficient to confute this idea, and justify the common reading.

† The word λογος is often used in the N. T. in the sense of the Hebrew דבר *dabar* (which signifies *casus factum*, or *negotium*, as well as *sermo* or *verbum*), or in the sense of πραγμα, ῥῆμα (see 1 Kings xv. 5, in Heb. and Gk.; Matt. v. 32. See Vorstius de Hebraismis N. T., cap. xiv.).

‡ See Matt. xvi. 21; xvii. 22; xx. 18; Mark viii. 31; ix. 31; x. 33; Luke ix. 22; xviii. 31. Hardy's annotation is—"Hæc sunt verba, *vel res* quas nunc videtis impletas, nimirum passionem et resurrectionem; quod mihi prædicenti sæpe non credidistis aut quod prædictum non intellexistis, nunc reipsa experiamini, et oculis vestris cernitis."

And now when they saw them fulfilled, he says, "These are *the things* of which I spake," &c., when I said, "that all things written in the law," &c., concerning me must be fulfilled.

We observe again, that our Lord here recognises and sanctions the three great divisions of the Jewish Scriptures, the Law, the Prophets, and the Psalms; and expressly asserts, that he is the great subject of each of them. Indeed, if they relate to him at all, the other matters they contain must be of subordinate moment. It seems to us strange, that this sense of the Scriptures, thus exhibited to them, should have escaped the observation of the whole nation, even of the devout. But it was not consistent with the Divine plan, that the nation should understand clearly before the event, the revelation of a rejected and suffering Messiah; for a clear disclosure of the event would have seemed inconsistent with the proclamation of the kingdom, and the freeness of the offer of its blessings (Luke xiii. 34; xix. 41, 42; Matt. xxiii. 37; xxi. 42, 43; iv. 17). Although these things were revealed, yet to the nation they were a profound mystery; and hence our Lord, in private, told his disciples of them beforehand, that when they should come to pass they might believe (John xiii. 19; xiv. 29; xvi. 4). Now they could no longer doubt. His pierced hands and feet and side thus exhibited to them, proved beyond cavil or doubt, the sense in which he had explained to them the Scriptures.

Luke xxiv. 45. "Then opened he their understanding, that they might understand the Scriptures."

That is to say, He opened their minds by this exhibition of his living person to them, with the wounds which had been inflicted upon it, for that was a practical or providential commentary on his previous declarations, which enabled them to comprehend his meaning, and the true meaning of the Scriptures he had so often cited to them, and applied to himself. This was an advance in knowledge; for when he last spoke to them of his approaching sufferings and death, which was only a few days before (Luke xviii. 31–34), "They understood none of the things that he said; his meaning was hidden from them, neither understood they the things that were spoken of."* We are not to un-

* John the Baptist appears to have understood the mystery of a suffering

derstand by this verse, that our Lord, at that time, imparted to them spiritual illumination. That was the appointed work of the Holy Spirit (John xvi. 13–15), and was reserved till the day of Pentecost (Acts ii.).

Luke xxiv. 46. "And he said unto them: Thus it is written, and thus it behooved Christ to suffer and to rise from the dead on the third day."

We may regard this verse as exegetical or explanatory of what he had already said. "Thus as I have told you, it is written" in the Law, and the Prophets, and the Psalms, concerning the Christ, "and thus," as you see in these (my) hands and in these (my) feet (Ps. xxii. 16), and in this (my) side, (Zech. xii.; Rev. i. 7), "it was necessary that the Christ should suffer" death by crucifixion, as ye saw me crucified, "and rise from the dead," as ye see me now risen "on the third day" (Jonah i. 17; Matt. xvi. 4; xii. 40), afterwards, as ye now see me stand before you. We do not suppose that the Lord entered into a formal orderly exposition of Moses and the prophets at this interview, as he had done shortly before with Cleopas and his companion while walking with them to Emmaus. Rather, as we infer from vs. 35, these disciples had already (ἐξηγοῦντο) rehearsed fully to the eleven the discourse the Lord had held with them before he entered the apartment. In this way, he made them his spokesmen on these topics, and with this design, perhaps, delayed his appearance until they had finished the rehearsal. That done, he stood visibly before them, to verify the words they had heard from Cleopas, by the exhibition of his person—thus opening their minds, not only to perceive, but to receive the literal and true sense of the prophetical Scriptures which Cleopas and his companion had explained. What an impressive commentary! and how difficult it was to overcome the force of their preconceived opinions! Yet,

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Messiah (John i. 29), and in this respect he was far in advance of the apostles, until they were inspired by the Holy Spirit on the day of Pentecost. Yet, even John did not discern this mystery, we have reason to believe, before Jesus came to him for baptism (see a note on Matt. iii. 15, in vol. VII. of this Journal, pp. 385, 386; and an Essay in the Jewish Chronicle for April 1848, in vol. 4, pp. 289, 293). This was evidently the opinion of Clarius, who remarks on Matt. iii. 15: "Sunt qui credant eâ ipsâ horâ fuisse ei revelatum, etiam antequam signum sibi a Spiritu prædictum vidisset." In no other way can we explain Matt. iii. 14, consistently with John i. 31–33.

iteral sense which lay on the surface, was hid fro
, neither did they understand it or receive it, un
saw it fulfilled in his flesh. We add: there is nothi
e narrative of Luke inconsistent with the suppositic
Jesus was invisibly present with them while these d
s were relating their story. Is it not possible, that si
and faithful men, now-a-days, like these disciples, a
led to some of the plainest truths of the Scripture
tional theology?

ke xxiv. 47. "And that repentance and remission
should be preached in his name among all natio
ming at Jerusalem."

is was a new topic, and the Divine purpose announc
hese words, implied much more than the apostles we
, at that time, to comprehend. The sin of their nati
their consequent fall, was about to introduce a n
r of things (Rom. xi. 11, 12). The nation had lost
eminence, and to a great extent its priority. Repe
and remission of sins were no longer to be preach
em exclusively (Acts xix. 4; Matt. x. 5, 6) as hithe

These results were due to the folly and sin of the nation as such. Yet within the nation there was an election of grace (Rom. xi. 5; John i. 12), on whose account its times were to be prolonged for a little season. These things, however, the Lord did not attempt to explain, and we know from the inquiry they made of him, forty days afterwards (Acts i. 6), they did not understand him as alluding even remotely to the impending calamities, although to some of their number he had within a week foretold them in the plainest language (Mark xiv. 3; Luke xxi. 20–24; Matt. xxiv. 21). Nor did they seem to comprehend what he intended by the words we are now considering; because a few years afterwards a supernatural vision was necessary to make Peter comprehend God's purposes of mercy to the Gentiles (Acts x.).

Luke xxiv. 48. "And ye are witnesses of these things," that is, of the Lord's sufferings, death, burial, and resurrection. He had given them every proof which it was possible for them to appreciate by their understanding or senses, in order that he might make them credible witnesses of the facts they were to attest in the fullest sense. And the great difficulty the apostles and most attached disciples of our Lord had in believing his resurrection from the dead, became, in the order of Divine Providence, the means of establishing more firmly the truth of this doctrine, the hearty belief of which, as the apostle Paul teaches, is indispensable to salvation (Rom. x. 9).

The resurrection of Christ was foretold (John xx. 9, ii. 19; 1 Cor. xv. 4; Matt. xvi. 4; Acts ii. 31, xiii. 33); yet not so clearly that the Divine wisdom saw proper to dispense with human testimony to the fact. Indeed, the resurrection of Christ is the great miracle of this dispensation; and considering the length of time the dispensation was to run, and the wide extent through which the fact was to be proclaimed, it is obvious it could not be established in any other way for all ages. Hence the apostles insist largely upon the *testimony* they allege in proof of the fact (1 Cor. xv. 3–8, 15; Acts ii. 32, iv. 33, 21, x. 39, 41, 42), confirmed as it was by the miraculous gifts and powers conferred upon them (Acts ii. 3, 4, 33), and the miracles which they wrought (Acts iii. 16; iv. 10). It is to be observed also, that this office of bearing

timony to his resurrection is here conferred upon (the ven) his male disciples, as it was afterwards confined to em on the day of his final visible ascension into heaven cts i. 8, 22), to which official designation or appointment ter refers in Acts x. 39 (see John xv. 27, also). Hence, learn that the ministry of the gospel of this dispensation the Spirit is *chiefly a witnessing of the resurrection* of sus, without which all preaching is vain and our faith is in (1 Cor. xv. 15, 17; Acts iv. 33; Rom. x. 9; Acts v. 32, 39–42).

John xx. 21. "Then said Jesus unto them again: Peace unto you; as my Father hath sent me, even so send I n."*

We observe the same words nearly in our Lord's intercesn (John xvii. 18), and as the eleven then present heard t intercession, only three days before, they would naturly nôtice the similarity. By comparing the mission he ve *them*, to the mission *he* had received and executed, he clared it to be Heavenly and Divine. As he was not of

the creation of Adam God *breathed* into his face the breath of life, and he became a living soul:—so now the Lord Jesus, by breathing upon his apostles, gave them a divine and supernatural life (see Augustine Tract on John 32).*

Without dwelling on this conjecture, we may safely regard the action as symbolical, not as operative or efficacious. It signified that they should as certainly receive the Holy Ghost as they received his breath—that He (the Spirit) would as certainly breathe into or inspire their souls with knowledge, power, and every needful gift, as he (the Saviour) then breathed upon their countenances or persons. This method of instruction, by actions addressing the eyes, as well as by words addressing the ears, was not unusual with our Lord (John xiii. 4, 5, 12, 15; ix. 6, 7; xii. 43; viii. 6), and was quite agreeable to the manners of the Jews (Jer. xxvii. 2; Isa. xx. 3; Matt. xxvii. 24) and of other ancient nations.

By the Holy Ghost we understand the third person of the Trinity, the Comforter promised by the Saviour to his disciples (John xv. 26, xvi. 7), who was given on the day of Pentecost next following (Acts ii. 2, 4), when Jesus was glorified (John vii. 39).

Luke xxiv. 49.—"And behold I send the promise of my Father upon you; but tarry ye (καθίσατε) in the city of Jerusalem, until ye be endued with power from on high."

This passage confirms the interpretation before given, of John xx. 22. Evidently Luke refers to the same promise of the Holy Spirit, whom the Lord assured them he would send upon them, but not then. We know that the Spirit was given fifty days afterwards—at the Pentecost—though it is not probable the apostles knew beforehand what was the appointed time of this gift. They were kept in the posture of waiting, and not knowing, nor being capable of imagining how the fulfilment of this promise would affect them. Under their former mission, they exercised powers of the most extraordinary kind (Matt. x. 8). It is not probable that they were conscious of the manner in which they received those powers, and it is probable that after the trial of

* Augustine supposed also that the Saviour intended to signify by breathing on the disciples, that the Holy Spirit would proceed from him as the breath emitted proceeded from his body, so that the Holy Spirit which he gave proceeded from his divine nature.

the nation was over, and at least as soon as our Lord's public ministry was closed, those miraculous powers were withdrawn. But now they were taught to expect a renewal of them in order to fit them for their new duties and the new field into which they were to be sent.

It was with reference to the bestowment of this new power from on high, they were commanded to remain together at Jerusalem, in order that its effect might be witnessed by those whom the Lord designed should be first influenced thereby. Jerusalem was the point of confluence of devout Jews of every nation, many of whom would be brought together by the approaching festival, and thus in the Providence of God become witnesses of the first signal display of the Divine presence and power at the inauguration of the new dispensation. The command to *tarry in the city* until they should be endued with the promised power, required indeed that they should not return to their homes in Galliee during this interval to abide there, but it did not prohibit their temporary absence;* for we know that several did leave that city afterwards for a time (John xxi. 1). As the time, however, drew near (Acts i. 5), the command was renewed (Acts i. 4), μὴ χωρίζεσθαι, in a form to induce greater strictness in observing it. They had this motive for strict obedience, that the promised power would be conferred at Jerusalem, and of course upon those only who should be there waiting for the fulfilment of the promise, in obedience to the Saviour's command.

But this injunction, however understood, must have struck the minds of the apostles with great force. Jerusalem was to them a place of danger. At that very moment it was given, they were secretly gathered together with closed doors for fear of the Jews. Yet the appearance of their Divine Master in their midst, and the demonstrations he gave them of his power and of his Divine nature, by his

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* Luke uses the word εἶναι to denote Paul's residence at Corinth (Acts xviii. 11), which certainly does not imply that he confined himself continually within the very walls of the city. (See Rom. xv. 19, xvi. 1; 2 Cor. i. 1, xi. 9, 10), which seem to prove that Paul visited the neighborhood of Corinth. χωρίζεσθαι, on the other hand, does not denote a continued action; but simply the act of separating, departing, going away (Acts xviii. 1).

resurrection from the dead, would naturally dispel their fear of man and incline them to rely confidently upon him for protection. At least, we may suppose that with the command which he now gave them, he imparted the grace and strength requisite to fulfil it.

John xx. 23. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

This declaration followed immediately our Lord's act of breathing on the apostles, which he explained as symbolical of the descent upon them of the Holy Ghost. This connexion between the two gifts indicates that the extraordinary power conferred by these words could be exercised only by the immediate inspiration of the Holy Ghost. There are many, however, who maintain that by these words the power of pardoning sin was imparted to the church and its ministers in all ages. But this is a great error. The Jews judged rightly that the power of pardoning sin belongs to God alone (Mark ii. 7; Matt. ix. 2, 3), and therefore the fact that Jesus exercised that power, attesting it by miracles, proved his Divine mission. The Divine power to heal incurable diseases attested his Divine authority to pardon sins, the cause "of death and all our woes." And now having just given the apostles a commission like his own, and having symbolically imparted to them the Holy Ghost as their infallible guide in the execution of that commission, he gives them also the power of pardoning sins, which he, as the Son of man, had exercised on several occasions, and had power to exercise at all times in accordance with the Divine will.

Accordingly they exercised many powers and gifts, which were not transmitted to the bishops, elders, pastors, and teachers of the church in later ages (1 Cor. xii. 7–11). Witness the power exercised by Peter, in the case of Ananias and Sapphira (Acts v.)—of Paul in the case of Elymas (Acts xiii. 5–12), and of the incestuous person mentioned in 1 Cor. v. 4, 5. Without these other extraordinary gifts, how is it possible that the power of forgiving sins should be exercised agreeably to the Divine will, and how, without the Divine approbation or sanction, could the power be exercised at all? "Who can remit sins but God alone?" The

nage is metaphorical and borrowed from the relati
een a creditor and his debtor (Matt. vi. 12).
e need not, therefore, inquire more particularly in
ower the Lord Jesus conferred upon his apostles
words. It is enough to know, that it was a power pe
to them (Luke xxiv. 49), to be exercised by them
pening of the new dispensation, and like other mirac
powers conferred on the apostles for the same purpos
not been transmitted to later times.
ke xxiv. 50, 51. "And he led them out as far as
any, and he lifted up his hands and blessed them."
to this and the next following verse, we perceive
whatever in the narrative, nor anything which in
a change of place or of time. If we had only th
l, we could not avoid the conclusion that the pr
g verses, from the 36th to the 49th, were an account
transpired in the apartment in which Cleopas and h
anion found the eleven, where Jesus also afterwar
d them. John does not tell us how the meeting bro

Sabbath day's journey (only 2000 cubits), or just five furlongs from Jerusalem, according to Josephus.

(2.) If we compare the two accounts, and notice particularly the words spoken and the things done, and the circumstances under which they were done, it will seem very extraordinary that the *same* author should write *two* accounts of the *same* event so differently. In the gospel, it is said, Jesus led the apostles from Jerusalem to Bethany. In the Acts (i. 2), the author does not inform us from whence the Lord or the apostles came, nor whether they proceeded together from any place.

(3.) In the gospel, Luke does not mention the inquiry of the apostles concerning the kingdom, nor our Lord's reply to it. Indeed, he records nothing as having been said by them on that occasion. They appear to have been merely listeners; and if we may judge from the state of mind they were in at that time, we should not expect their thoughts would turn to that subject. Nor does the evangelist mention the cloud or the angels, or their address to the apostles; and yet he assures us, in the Acts (i. 2), that he brought his gospel down to the day in which the Lord (ἀνελήφθη) was taken up.

(4.) By the gospel, it appears, that the Lord lifted up his hands, and was in the act of blessing them, when he was separated from them (διέστη ἀπ' αὐτῶν) (see Acts xxvii. 28) a little distance, and then ascended into heaven; nor does he say, that the apostles saw him as he ascended. In the Acts, where his final ascension is described, we are not informed that he pronounced his blessing upon them, but his last words were a repetition of the commission he had given them (John xx. 21), and thereupon he ascended visibly, while they gazed after him with astonishment, never having seen him depart from them in that way before. There are other differences in the two accounts, which we may hereafter notice.

(5.) Barnabas, the companion of Paul (whose character is described in Acts xiv. 4, 14; xi. 24), in his first epistle, which is undoubtedly genuine, has recorded in unequivocal language, his own belief upon this point, and without doubt the belief of the churches in his day. In giving the reason why he and his fellow-Christians observed the eighth (Ezek.

xliii. 27, that is the first) day of the week, he says, "that Jesus rose from the dead on that day, and on the same day, after he had appeared to the disciples, he ascended into heaven."*

His words are: "Therefore do we celebrate the eighth day with joy, because on that day Jesus both rose again from the dead, and having appeared, also ascended into heaven."

This is a very remarkable testimony to the belief of the apostolic churches. Barnabas was a cotemporary with Luke, and both of them companions of Paul, and it is scarcely possible that either should be ignorant of the belief of the others upon this interesting question. This consideration is conclusive, if the genuineness of this epistle of Barnabas is well established.

(6.) Finally: the temple services appointed for this day confirm this conclusion. In 1 Cor. v. 7, the apostle Paul denominates "Christ our Passover, sacrificed for us," and in 1 Cor. xv. 20, 23, he denominates him the "first-fruits" and the first-fruits of them that slept. (See Rom xi. 16.) In the former of these places, he has allusion to such passages as Exod. xii. 5, 46; Numb. ix. 12; Ps. xxxiv. 20; Is. liii. 7 (see John i. 29; Eph. v. 2; 1 Pet. i. 19; Rev. v. 6, 12). In the latter, he alludes to Lev. xxiii. 9–16 (with which, compare Lev. xxii. 19, 20). These types were closely connected in design (or signification) and fulfilment. On the evening preceding the passover, it was the custom to go over the brook Kedron, and gather a sheaf of the first-fruits of the harvest and bring it to the priest as a wave-offering

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* Διο και ἀγομεν την ημεραν την ογδοην εις την ευφροσυνην εν ᾗ και ὁ Ιησους ανεστη εκ νεκρων και φανερωθεις ανέβη εις τους ουρανους. Upon this passage Menardus says: "Hic videtur dicere Christum ascendisse in cœlum die Dominicâ, imo eodem die quo resurrexit, quod falsum est." And Hefele, in his edition of the Apostolical Father's notes, on this passage: "Nonne Barnabas Dominum die Dominicâ ad cœlos ascendisse contendit?" Our Lord's final ascension, on the 40th day, occurred on the 5th day of the week (or Thursday) and of course the ascension which Barnabas refers to, was different in two respects:—it occurred on the 8th or 1st day of the week, and on the very day on which he arose from the dead. Menardus thinks, *quod falsum est*, he was mistaken in this; but it will be admitted, we presume, by all impartial persons, that Barnabas knew his own opinion, and also what was the common belief of Christians in his day. The ancient Latin translation of this passage is: "Propter quod agimus diem octavum in lætationem, in quo et Jesus resurrexit a mortuis, et apparuit et ascendit in cœlos.

to the Lord. This sheaf "was laid up before the Lord until the morrow after the Sabbath," when it was brought forth and waved by the priest. At, or near the time, and near the place (it is probable), where this sheaf was gathered, our Lord was apprehended. It was laid up, according to the ordinance, and kept until the Sabbath was past; and on this day—the day of our Lord's resurrection—it had been brought forth and waved by the priest as an offering of the first-fruits in the temple, before the Lord. This sheaf, as we suppose, was typical of the risen body of the Lord Jesus, and the waving it by the priest shadowed forth the presentation of the risen body of the Lord within the veil, in the upper sanctuary; by which he superseded and annulled the type which had been appointed to continue only until it should be thus fulfilled in his human person. If we reject this conclusion, we must allow a typical efficacy, or import, to the ceremonies and services performed in the temple on this day (among which was the sacrificing of a lamb, Lev. xxiii. 12, as well as the offering of the sheaf of the first-fruits), after the veil of the temple had been disparted, and the Levitical economy itself was done away.

Luke xxiv. 51–53. "And it came to pass, that while he blessed them, he was parted from them, and carried up into heaven, and they worshipped him and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God."

And so it was that (ἐν τῷ εὐλογεῖν αὐτον αὐτούς) while he was in the act of pronouncing his blessing upon them (διέστη ἀπ' αὐτων), he withdrew (a little space) from them (see Acts xxvii. 28), and after that was borne upward to heaven: which sight, and the other things they had seen and heard during that evening, so deeply impressed and convinced them of his Divine nature, that, before leaving the place where they then stood, (προσκυνήσαντες) they offered unto him Divine worship (Luke iv. 8; Acts xxiv. 11; Heb. i. 6). Thereupon they returned the same evening from Bethany to Jerusalem; and from that day onward they appeared publicly in the temple praising and blessing God.

Such appears to be the sense of these concluding verses. The evangelist is careful to say that the disciples returned from Bethany to Jerusalem *with great joy;* as if to contrast

state of mind in which the Lord left them, with th
ns, and sorrows, and fears, and doubts which had ag
and oppressed them during the day. How tranquill
yet how confidently they afterwards spoke of the inte
to Thomas! (John xx. 25). They no longer songl
calment through fear—although they held their privat
nblies (John xx. 26), perhaps in obedience to th
our's express command. They may have even antic
l his appearance among them again, and with that hop
have frequently convened in private (Matt. xviii. 20
aps the evangelist had it also in view, to record the fu
nt of our Lord's promise to the eleven when the
last assembled together. "Yet a little while," said h
ye shall not see me, and again a little while and y
see me, *because I go to the Father*" (John xvi. 16).
ese words, in themselves very plain, were to them ver
ure (verses 17, 18). This led him to explain his mea
"Verily, verily I say unto you, that ye shall weep an
nt, but the world shall rejoice and ye shall be sorro
out your sorrow *shall be turned into joy*" (verse 20

Art. V.—Dr. Davidson's Rationalistic Views of the Scriptures.

The Text of the Old Testament Considered, with a Treatise on Sacred Interpretation, and a Brief Introduction to the Old Testament Books, and the Apocrypha. By Samuel Davidson, D.D. London: Longman, Brown, Green, Longmans & Roberts, 1856.

This is the title of the second volume of the late edition of Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures.' Its preparation was intrusted to Dr. Davidson, that he might adjust it to the present state of Biblical learning, under the impression that his views of the origin, authority, and doctrine of the Hebrew Scriptures were essentially those entertained by Mr. Horne and evangelical Christians generally. Mr. Horne says in his preface:—

"Representations having been made to the proprietors and publishers of this work, that since the publication of the ninth edition, very numerous accessions to Biblical Literature have been made on the continent, which the author's now far advanced years and health, impaired by literary toil, might render him unequal to examine and digest, the revision of the second volume has been confided to the Rev. Samuel Davidson, D.D., LL.D., and the fourth volume to Samuel Prideaux Tregelles, LL.D., in consequence of the judgment formed of their qualifications for the work from their previously published contributions to Biblical Literature."

That a change had taken place in Dr. Davidson's views of the authorship of important parts of the Old Testament, and of their inspiration and authority, no intimation had reached Mr. Horne, nor even those generally, it would seem, of Dr. D.'s own denomination. It turned out, however, on the publication of the volume, that instead of being an Introduction to the Hebrew Scriptures as the word of God, revealed by him, written by inspiration of his Spirit and of divine authority, it is a Rationalistic Introduction to them as the works of men, though they are held to have acted

generally under a divine influence that quickened their intellects; and it is employed largely, after the manner of the sceptical theologians of Germany, in questioning their authorship, impeaching their consistency, and depreciating their authority. This led to the rejection of the work by Mr. Horne and the publishers, to remonstrances against his doctrines by the trustees of the Institution in which he was a professor, and finally, it is said, to his resignation.

His procedure will be regarded by all fair men as extremely dishonorable. He should not have undertaken the work, unless able to make it what his employers desired and expected. To conceal from them his sentiments; to attempt to make them the instruments of sanctioning and propagating his false notions; to endeavor to fasten on them a volume that must not only obstruct the sale of the edition, but be suppressed, or sold in violation of their sense of duty, was an abuse of the trust reposed in him and a breach of uprightness of which not many are capable. Who after this would feel it safe to confide any interest to him? What the views were under which he acted, does not clearly appear. Whatever they were, however; whether he misjudged of his rank and influence as a scholar so far as to presume that his name would give currency to the doctrines he advances; whether he persuaded himself that he had so skilfully disguised his scepticism as to disarm suspicion; or whether he presumed that so large a party in the various denominations in Great Britain hold the views he promulgates, that he should be sustained, and add to his reputation and influence by the measure,—he has for the present been disappointed; and the miscalculation he has exhibited in this relation may be taken as an index to the ill-judgment which characterizes him as a critic. Discipleship to the German Rationalism which he has adopted, bespeaks an ill-balanced and disordered instead of a healthful intellect; and a fatal inacquaintance with the spirit of the Scriptures, instead of a piercing insight of their character. Of all the hallucinations into which speculative and dreamy minds have beguiled themselves, there is none that transcends the fancy cherished by that class of Biblical critics who persuade themselves that they have reached a higher ideal of God and of a revelation that befits his attributes and station, than is presented in the

Scriptures; and take upon themselves, on the ground of their superior wisdom, to pronounce the Bible the work of men instead of the revealing Spirit, and impeach its doctrines and narratives of falsehood and contradiction.

Though Dr. Davidson appears for the present to be seriously thwarted, we are far from thinking that his work will not in some form gain a circulation, and that efforts will not continue to be made to give diffusion to its doctrines. There is a large body in the different branches of the church in Great Britain, who hold essentially the same views; there is an equally numerous party here who are busily propagating them. A strong current is setting in that direction. Persons who have long rejected the doctrines and authority of the Divine word, but who for prudential reasons have kept up an air of orthodoxy, are laying aside the mask and avowing their scepticism, and in some instances it is found, instead of a barrier, a passport to conspicuity and popularity. They are far more ready than heretofore to support each other when assailed, and to wage an open and strenuous war on the word of God, and unless efforts are made to vindicate the truth, are likely to give a far wider spread to their unbelief. The career of Dr. Davidson is instructive; it exemplifies the danger of devoting a large share of attention to the speculations of the Rationalistic theologians of Germany, unless aware of the false metaphysical postulates that lie at the basis of their ideas of God and man, and their criticism of the divine word. It bespeaks in an emphatic voice the fatal error of intrusting to such persons the education of young men for the sacred office. No eminence of genius, no measure of learning, if they happen to be distinguished as scholars, no skill in teaching, no popularity with parties or the public, can countervail in the slightest degree the fatal disqualification of a disbelief of the inspiration of the word of God, and rejection of the redemption which it reveals. No matter what the professions and pledges are with which they enter the theological chair; their false notions necessarily give the color to their instructions; their pupils are led first into doubt, and then to a rejection of the truth; and ere the public are aware, the way is prepared for an active diffusion of error, the betrayal of many into apostasy, and

the organization of a party to support the leaders, and wage an open war on those who defend the word of God from their assaults.

Dr. Davidson had made no avowal of his new views, it would seem, till the publication of this volume. He retained the confidence of the orthodox of his denomination, and was supposed by them to cherish the faith still which he held at the time of his entering the theological chair, when he rejected the Rationalism of which he has now become the disciple. What his opinions then were is seen from the following passages from his Sacred Hermeneutics published in 1843.

"We are disposed to attribute the miserable character of the German interpretation to the neglect of divine teaching, and undue confidence in human wisdom. Too seldom dreaming of spiritual illumination, or looking up to God for his gracious assistance, they set about the task of sacred exegesis as they would undertake to ascertain the meaning of a heathen author. With their apparatus of grammars and lexicons they come to the Bible, as to Homer or Herodotus; believing that they have nothing to do, except to use the same appliances. But thus an essential element in the interpreter's success is overlooked. They are loaded with a cumbrous burden that cannot, with all its value, lead to *satisfactory results* apart from a higher treasure. Accordingly we see admirable investigations of single words and phrases produced by a kind of mechanical process from the grammar and lexicon, or from the ulterior sources to which these works themselves are indebted; but the soul and spirit of the sacred writings is unapprehended."—P. 8.

"We would urge upon the professed interpreter the necessity of acquaintance with the diction of the Bible, not merely in its *general*, but special characteristics. To show the importance of such knowledge, it may suffice to refer to the fact, that the character of the language has been employed *to undermine the authenticity of entire books*. Thus the nature of the Pentateuchal diction has been supposed by many to point to a period coincident with the Babylonish captivity. The books attributed to Moses, are said to have received their present form at the time of the exile. *It is easy to see how this theory detracts from their authority. It virtually* DISCARDS THEIR INSPIRATION; AND

DEGRADES THEM TO THE LEVEL OF HUMAN COMPOSITIONS. And when they cease to be regarded as divine, they call for no laborious efforts of exegesis. . . . In the same manner the latter part of Isaiah has been attributed to some other writer than the prophet himself, and reduced in the eyes of the right-minded theologian to such a position, as to dissuade any serious effort towards its right interpretation. The diction is thought to consign it to a much later period than Isaiah.

"These instances are adduced to show the necessity of a minute acquaintance with the languages of the Bible, and the characteristic style of the various writers. By them the friends of truth are exhorted to greater vigilance, that they may be able to detect the failure of all processes instituted *apparently* on the foundation of the language, but in *reality* from doctrinal prejudice."—P. 17.

"Unless we be persuaded that the Scriptures have come from God, we shall never securely defend them against the attacks to which they are exposed. We must be firmly convinced of their emanation from heaven, else we shall not be steadfast and immovable when the Christianity of our position is assailed. We are liable to be tossed to and fro by every wind of doctrine, *if we be not certainly assured that the written revelation that comes to us with all the sacredness of its claims, possesses a character consistent with its pretensions.* When it is attacked by the weapons of the infidel, we must meet him with arguments drawn from reason. It is our duty to present such palpable proofs of *its holy origin* as are adapted to carry conviction to his mind, or at least to silence his cavils. While he would persuade us that we are following cunningly-devised fables, we demonstrate on grounds to which he cannot refuse assent, that he is grievously in error. Thus the shafts of unbelief aimed at revelation have been nobly repelled. The opponents of Christianity have been driven from the field they wished to occupy. Routed in their own territory, they have retreated from the combat with dismay."—P. 30.

"The first law—of interpretation—we shall mention is that *the Bible does not contradict itself.* If it proceed from God it must be consistent with itself. It matters not through what instruments God has communicated his will, unless it be proved that they have corrupted or changed it. In the accomplishment of his purposes he may employ whatever agency he pleases. But whether he make use of the unlettered or the learned, the high or the low, *the revelation communicated is all his own, and*

must therefore harmonize in all its parts. Thus Luke cannot make a different statement from Paul, or Mark from John. *They are to be regarded as* THE MERE MEDIA *of intercourse between the Creator and the creature. We look beyond them to the great Author of their inspiration.* Every one will at once admit, that it is a law acknowledged by reason, that the Deity cannot state opposite things in different portions of his revelation."—Pp. 32, 33.

"The next office of reason in regard to the Bible is, *to acquiesce in its statements.* If God has really spoken to us in his word, it is quite reasonable to listen to his commands, and to obey them. It is the duty of reason to assent to whatever he has said, *as to the utterance of infinite wisdom and unerring truth. God has given us a revelation, and we are bound to believe whatever it contains.* When an individual affirms that he will not receive what Heaven speaks, there is no hope of his being convinced of any truth. He rejects all evidence, acting as though he were not an intelligent rational being. After we have ascertained, by the fair and legitimate principles of interpretation which common sense dictates, what is actually made known in the Scriptures, we have nothing farther to do than bow with implicit submission and faith to the revealings of Omnipotence. Having applied our reason in finding out the sense of the book of God, we *abide* by its fair and proper results. With the docility of children we attend to the teachings of the Omniscient Spirit."—P. 37.

Of the theory held by Semler and others that the sacred writers accommodated their teachings to the false notions that prevailed in the ages in which they lived, he says:—

"But this accommodation contradicts the inspiration of the New Testament writers. If they spoke as they were moved by the Holy Ghost, as the Scripture expressly asserts, how can we impute to them connivance at error? Enlightened by an extraordinary influence from above, their minds must have revolted from such dissimulation. It is the policy of earthly and cunning men—not the policy of heavenly ambassadors. God is a God of truth; and *it is contrary to his essential perfections to give* COUNTENANCE *to unsound opinions.* But the principle in question goes to charge him with so doing; for it assumes that *the commissioned instructors of mankind were suffered to adapt their lessons to the ignorance of a barbarous age, and thus to*

Such are Dr. Davidson's views of the inspiration under which the Scriptures were written. He defines it as a mere influence on the mind stimulating it to greater energy and activity; but involving no revelation of divine things and no communication of thought. Whatever conceptions and thoughts, therefore, entered the mind while under that stimulating agency, would enter it according to the usual law of its action, and be the work of its own powers, not a message or suggestion from God. The only exceptions to this, he holds, are "*special predictions*" respecting individuals, cities, or nations that are "announced with historical definiteness," and he represents that there are "comparatively few" of that nature (pp. 450, 451). He thus at the outset excludes from the category of revelations from God all the doctrinal, historical, and prophetic teachings of the Sacred Volume, except a few predictions that relate to specified individuals and communities; and assigns them the rank of mere human productions, though conceived and elaborated by minds roused to extraordinary energy. And next, he denies in detail that revelations were ever made to the prophets in any of the forms in which they represent that they received them, as dreams, visions, and words spoken to them by a voice. The whole Bible is thus, according to him, a mere human production, and is to be received or rejected like other human writings, as its teachings commend themselves or not to the judgment of the reader. That he says many things that are quite inconsistent with this; that many of his representations seem to imply that he regards the Scriptures as really the word of God, and a revelation from him, is true; but this is nevertheless the character and place which he assigns the Sacred Volume by his theory of inspiration.

What considerations, now, does Dr. Davidson present to justify this change in his estimate of the Scriptures? None whatever. He offers no new views of the subject. He points out no new objections to the divine origin and authority of the sacred writings. He adds nothing to the stock of our knowledge on the theme. He gives no indications of having thoroughly studied it. He is very far from exhibiting any decisive proofs that he understands his own theory. Instead of any original, far-reaching, and masterly

ws of the subject, his notions are dim, confused, and
f-contradictious, as well as subversive of the divine word.
s main reason for adopting this theory of inspiration is,
assumption that an influence that transfused thoughts
o the minds of the prophets would have involved the
erception of their faculties from their natural functions,
l precluded the traces which appear in their writings of
ir peculiarities of genius, temperament, ideas, and style.
t that, as we shall show on another occasion, is wholly
taken, and in contradiction to our experience. Why
uld the transfusion of thought into the mind by the Al-
ghty Spirit by dreams, visions, voices, or in any other
y, any more intercept its faculties from their proper
ctions, than the transmission of thought into it through
ordinary channels of the senses, the memory, or the
son does? Can Dr. D. tell how the effect in either of
se cases takes place? Has he looked into our nature
h such piercing glances as to discern what the principle
n which vibrations of the drum of the ear, and images

Thus the Pentateuch, according to him, instead of proceeding from the pen of Moses, is a compilation by some unknown author who flourished five or six hundred years after the exodus from Egypt. Moses, he holds, only wrote Deuteronomy and a part of Exodus. Genesis, a large share of Exodus, Leviticus, and Numbers were the work, he maintains, of a later age, probably of the period of Joshua and the Judges (pp. 611–633).

He founds this theory of a compilation chiefly on the assumption that the exclusive or prevailing use of Elohim as the name of God in certain passages, and of Jehovah in others, indicates that they were the work of different authors. But this notion, which was advanced a century since, and has been adopted and maintained with great zeal by a long train of writers on the side of Rationalism, and rejected and amply confuted by others on the side of the inspiration of the Scriptures, is altogether groundless. Dr. Davidson and those whose hypothesis he adopts, proceed in it on the assumption that the use of one of those names in a passage rather than the other, as of Elohim in the first chapter of Genesis, and of Jehovah in the second, was founded on some principle, or had its ground in some peculiar conception of God, or his relations, *that naturally and necessarily precluded the writer who used the one from employing the other.* For if the use of the one instead of the other in the instances in which it was employed, had no such ground; if there was nothing in the ideas or faith of the writer that led him on the ground of principle and in all cases to avoid that which he did not use, then the use of Elohim instead of Jehovah, and of Jehovah instead of Elohim, is no proof whatever that the passages in which they severally occur, were the work of different writers.

That the use of the one, however, rather than the other, was the result of any such principle or peculiarity of views, Dr. Davidson does not show. He takes the mere fact that they are used as they are, as proof that the one could not have been employed exclusively of the other, unless it had been for a reason so absolute that the writer who used the one, could not have employed the other. His whole theory thus rests on a gratuitous postulate. Not a very scholarly procedure for a professed Biblical critic. What can exceed

the unreasonableness and presumption of building such a stupendous inference on such a baseless premise.

But his postulate is not only unsustained by any self-evidence or other proof, and incapable of verification, but is shown to be false by the most indisputable and ample evidence.

1. The two names are indubitably used as the denominative of the same infinite Being, the Creator and Ruler of the world, and the covenant God of the patriarchs and of the people of Israel. No pretence is made that this is not the fact. It is admitted by the Rationalistic party, as well as maintained by their opponents. Nor is it claimed that either is not an appropriate name of that infinite Being. The perfect propriety of each is admitted. But this precludes the supposition that there can have been anything in the one that was an insuperable barrier to its being employed by a writer who used the other. If there was any ground for a preference of one to the other, it must have been one of etymology, association, or taste, not of principle.

2. There is nothing in the etymological meaning of either name that could have made the use of it objectionable to a believer in the infinite Being whom it was employed to designate. Elohim is the mere denominative of God, as a divine intelligence of power and dominion, and a proper object of homage, without presenting any special definition of his nature; Jehovah is not only his name, as divine, but is descriptive of him as self-existent and everliving. There is nothing then in the meaning of one of these names that is contradictory to or inconsistent with the meaning of the other, and nothing therefore that could render the use of one of them impossible or objectionable to a writer who used the other. As they differ in a measure in their etymological meaning, and contemplate God in somewhat different aspects, they were doubtless used in a measure with that difference of meaning, in the same manner as our words God, the Most High, the Supreme, the Almighty, Jehovah, the God of Israel, though names of the same being, present him in somewhat different aspects.

3. This is shown indisputably by the use of them in conjunction, as a compound name, Jehovah-Elohim, in the second and following chapters of Genesis, and many other

parts of the Old Testament. They were used in that manner by God himself repeatedly in the ten commandments which he proclaimed with his own voice to the Israelites at Sinai, and inscribed with his finger on the tables of stone. As they were thus used in union by him and by nearly all the writers of the Old Testament, it is clear both that there was a difference in their etymological meaning or the thoughts that were connected with them, and that there was not anything in their signification, or the ideas that were associated with them, that was a barrier to the use of one of them by a writer who employed the other.

4. This is confirmed by the fact that they are sometimes used alternately, as well as in combination in the same passages, as in Gen. iii; Ps. xlvi., xlvii.

As their usage throughout the Old Testament thus shows that there cannot have been anything in them that was a reason that a writer who used the one, should not have used the other; the fancy that the use of the one instead of the other in certain passages proves that those passages were the work of different authors, is wholly groundless and absurd. Their being employed as they are in the Pentateuch, is as consistent with the supposition that it was written by Moses alone, as it is with the supposition that it was the work of different authors.

The total groundlessness of the assumption on which it rests, however, is not the only objection to that theory. It is contradicted and confuted by every consideration that has any bearing on the subject.

In the first place, this hypothesis of documents, if conceded, furnishes no explanation of the *reason* that those divine names are employed as they are; nor of the union of the documents in the present form of the Pentateuch. It yields no answer to the question, Why were those names used in the manner they are? It remains as inexplicable why in some of the documents Elohim is used, in some Jehovah, and in some Jehovah Elohim, as it is why Moses used them in that manner. And this consideration makes the hypothesis critically absurd. For why should a theory be resorted to as explanatory of a fact or supposed fact, when it furnishes no solution of it whatever, but openly leaves it as unresolved as it was without the hypothesis.

Besides, if it was not in harmony with the views, taste, or habits of the supposed compiler of the Pentateuch, to use those denominatives in the way in which they were employed in what are held to have been the original documents, why did he not alter the names so as to adjust them to his sense of propriety? Dr. D.'s assumption that the documents were put together in their original form without any alteration of their statements or phraseology, implies that there was nothing objectionable to the compiler in their statements or language, and thereby renders the supposition that the Pentateuch was made up of documents from different writers and put together without alteration uncritical and absurd. It is attempting to account for the compiler's procedure by the assumption that he violated his own principles and taste, instead of being governed by them.

In the second place, grant them their postulate, and they find it impossible to separate the Pentateuch into parts in conformity with it. On their assumption no passage in which Elohim is used, can have been written by the same hand, as a passage in which Jehovah is used; and no passage or expression in which either of those names is used separately, can have been the work of the same author as those in which they are used in combination. But such a separation of the Pentateuch into three sets of fragments, is not only utterly arbitrary, but is altogether impossible, except by the grossest violence both to the composition and the sense. It would be not only to divide trains of thought, narratives, and actions, but sentences also and propositions, and divest them of their meaning. Thus, the third commandment, "Thou shalt not take the name of Jehovah thy Elohim in vain, for Jehovah will not hold him guiltless that taketh his name in vain," would be divided into two independent sentences; and the latter rendered an ungrammatical and unintelligible proposition, by being divested of the antecedent to which *for* refers as the reason or proof of the affirmation which it makes. In like manner (Deuteronomy vii. 9), "Know, therefore, that Jehovah, thy Elohim, he is the Elohim, the faithful El, who keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;" would be broken into three fragments, neither of which would form a proposition. Jehovah,

thy Elohim, would be left a mere nominative without a verb: He is thy Elohim, an affirmation without any indication who the being is that is the antecedent of the relative *he;* and the remainder of the passage imperfect and unintelligible because without any indication who the person is denoted by the relative *who*, of whom the affirmation is made. And so of a great number of other passages. What an exquisite exemplification it presents of the perspicacity of these grammarians and critics, that they see no obstacles to their theory in the lawless mutilations of the text, and the senseless violations of the laws of language, to which it thus leads!

In the third place, it is confuted by the style of the Pentateuch. There is no part of the sacred writings of which the style is more peculiar and uniform than that of the five books of Moses. No other human being probably was ever so eminently fitted as he by the peculiar cast of his mind, to be the recipient and writer of a revealed history of the race, and a revealed system of religious and civil laws. He had an intellect of great strength, simplicity, and clearness, and that naturally and instinctively occupied itself with the facts and truths that were communicated to it, in the attitudes and relations in which they were revealed, in distinction from a disposition on the one side to systematize them, or speculate in regard to their grounds or causes; and on the other, to clothe them in the drapery of fancy. Not a trace appears in the Pentateuch that any of the great realities that were disclosed to him, received from those elements of his nature the slightest touch in form or hue in the delineation he drew of them. Had he possessed the metaphysical intellect of Paul, or the gorgeous imagination of Isaiah, it would have been impossible, except by a miraculous counteraction of his nature, that the revelations made to him should not have received a shape and color essentially different from those they now bear.

In the fourth place, it is contradicted by the fact that Moses is said to have written the history of the journeys of the Israelites, the law, and the recapitulation of them in Deuteronomy, which comprise the whole Pentateuch except Genesis; while not a hint appears that any other individual had any share in the composition of those books, nor that Moses was not the writer also of Genesis.

In the fifth place, it is confuted by the indications and recognitions of the existence of the Pentateuch in Joshua, Judges, and the other historical books down to the time of David and Solomon. Besides numerous references to the law,—the priesthood, the continuance of the tabernacle, the offering of sacrifices, the use of the ark in times of war during that period, were all founded on the institutions and prescriptions of the Pentateuch. It is confuted also by the representation in Kings, Chronicles, Ezra, Daniel, and Malachi, that the written law of Moses comprised all the statutes, commandments, and ordinances of Jehovah, and embraced therefore Exodus, Leviticus, Numbers, and Deuteronomy; for Moses is expressly said to have written the whole of the law (Deut. xxxi. 9–13, 24, 25), and they are distributed through those books.

In the sixth place, it is confuted by Christ's using the Law of Moses, as the name of the whole Pentateuch. In speaking of the predictions relating to himself, that were to be fulfilled (Luke xxiv. 44), he distributes the Old Testament into three parts, the Law of Moses, the Prophets, and the Psalms; and uses the Law of Moses as the name of the whole Pentateuch, indisputably from the fact that some of the most important of its predictions that relate to him, are those of the covenant with Abraham (Genesis xiii.–xviii.), in which he is promised as the seed through whom all nations should be blessed. No reason can be supposed for this naming of the whole as his, except that it was to him that the whole was revealed, and by him that it was written. If Genesis had been revealed to and written by another prophet, it would undoubtedly have borne his name, not that of Moses.

And finally, this is confirmed by the unanimous ascription of the Pentateuch to Moses by the Israelites themselves. Not a hint appears in their Scriptures, in their apocryphal writings, in Philo, Josephus, or the Talmudists, that any part of it was the work of another writer. He alone was regarded as its author; and "the Law," and "the Law of Moses" were the names by which it was customarily designated, and distinguished from the other divisions of the Old Testament. And that continues to be the faith of that people to the present day. No other book ever received such an amount of testimony to its authenticity.

Such are some of the positive proofs Dr. Davidson has to encounter against his theory that the Pentateuch, instead of the work of Moses, is a compilation of a later age. How now does he meet them? What evidences in favor of his hypothesis does he allege that outweigh them? None whatever. His hypothesis is an hypothesis simply, or assumption founded on a few slight appearances and perhapses, not on facts demonstrable by clear and unanswerable evidence; and his aim is, not so much to prove that the Pentateuch was formed in the manner he represents, as it is by assumptions, assertions, surmises, conjectures, and objections, to shake the faith of his readers in its Divine authority. He and those whom he follows start with the assumption that the things recorded in the sacred writings are not real communications from God transfused into the minds of the prophets, and recorded as they were presented to them; but that whatever exciting influence they enjoyed, it expended itself in the mere stimulation of their minds, without an inspiration of thought, and left their writings, therefore, in views, doctrine, expression, and every other particular, the work exclusively of their own powers. Such is the fact, especially with the leading German writers, whom Dr. D. takes as his guides. Their aim is by pointing out everything that can be made to appear singular, or inexplicable; by raising every species of objection; by advancing all sorts of suppositions and conjectures; and by bold and reasonless assertions, to depreciate the Pentateuch to the rank of an imperfect human work, and divest it in the judgment of their readers of authority as a divine revelation; and their denial that Moses was its author, and exhibition of it as a compilation of a far later age, is a measure to that end. Their unbelief is not the result of their criticism, but their criticism is the result of their unbelief, and designed simply to give it the color of verisimilitude. That their assumptions and hypotheses are mere assumptions and hypotheses without any element of proof; that their objections and accusations have no coherence or consistency, but are subversive of each other; that their theory is irreconcilable with any class of the facts that are the proper tests of its truth, seems not to be regarded by them as of the slightest consideration. And Dr. Davidson only repeats their as-

sumptions and conjectures, and echoes their opinions. But why this eagerness at all hazards to reduce the Pentateuch to the rank of a mere human composition made up in a considerable measure of myths and traditions, the work of unknown authors, and put together with little critical tact by an anonymous compiler of a later age? Because it is seen that if that part of the sacred writings can be divested of its character and authority as the word of God, the whole fabric of the revelations made in the Scriptures that follow, which proceed on it as from God, and written by Moses, is overthrown with it.

Dr. D. pursues much the same course with the other books of the Old Testament. His leading object is to present the theories, conjectures, doubts, objections, and speculations by which that class of German critics who reject the divine origin and authority of the Scriptures, have endeavored to verify and give currency to their scepticism; and to lead his readers to the conclusion that the issue which they have reached, is that to which a large-minded, thorough investigation of the subject naturally leads. There is much, indeed, that is quite inconsistent with this. There are many representations and professions that seem to indicate a belief in the Scriptures as the word of God, and a rejection of the theories of the rationalistic writers whom he follows; but whether they are designed to beguile his readers, or are the result of a vacillating judgment, or of a want of self-comprehension—doubt, objection, and unbelief are still the reigning spirit of his volume.

As a composition, the work is not of a high rank. We see no marks in it of a commanding genius, comprehensive views, a thorough independent investigation of the subject, a truly critical judgment, that deep insight of divine things which those attain who enjoy the teachings of the Spirit in their study of the sacred word, nor that sense of the beauty and glory of the truth, and experience of its power, which distinguishes the renewed, and proves a safeguard against their being betrayed by the arts of unbelievers into great and fatal error. Dr. D. never rises above mediocrity. He unfolds no original far-reaching views that shed a fresh and harmonizing light on the fields he is investigating. Truth never reveals herself in her dazzling splendors directly to

him. He seems rather to catch but faint glimpses of her at a distance, and through shadows and mists. He has undoubtedly read largely, and studied laboriously; but he has not the piercing intellect that glances through systems and detects the false principles that lurk in them, disentangles intricacies, raises perplexed subjects out of the darkness and confusion in which mistaken speculation has involved them, and sets them forth in the light of certainty; and the effect of his studies has been to bewilder himself with the doubts, and entangle himself in the sophistries of those whom he has read; not to rise through them to a clear vision of the truth. His book accordingly is made up largely of opinions drawn from others, and presents extraordinary specimens of an unsettled and vacillating judgment, and a seemingly unconscious utterance of contradictory opinions. Nothing would be easier than—on the principles on which he criticises the Pentateuch—to show, that his Introduction to the Old Testament cannot have been the work of a single author; that the contradictious principles, and judgments which it presents, the inconsistency of its theory of inspiration with its professions of faith in the divine authority of the Book, the varying and opposite opinions it expresses of authors whom it cites, and the diversity of tempers it displays in its animadversions on them, prove that it cannot have been the product of a single mind, but must rather be a compilation of documents written at different periods and by different hands, but put together by Dr. D. much in the state in which he received them. It is, however, only the better adapted, by the different faces it presents, to exert the mischievous influence for which it was intended. Its professions of faith in the Scriptures will doubtless be used as a means of disarming suspicion, and betraying the unwary into the scepticism which it is its object to awaken and cherish.

Art. VI.—Literary and Critical Notices.

1.—Sketch of the Life and Ministry of the Rev. C. H. Spurgeon, from Original Documents. New York: Sheldon, Blakeman & Co. Chicago: S. C. Griggs & Co. 1857.

This sketch ascribes to Mr. Spurgeon a higher rank in intellectual gifts than has generally been assigned him. He has unquestionably great quickness, copiousness, and clearness of thought, a tenacious memory, and imperturbable self-possession, or he could not work out and utter with readiness and ease the numerous trains of thought that make up the six, eight, or ten discourses he often delivers in a week. Such an amount of labor continued for months and years in succession, could only be accomplished by a mind of great strength and rapidity, and that holds its knowledge by the firmest grasp. He commenced his career as a preacher when but sixteen. After a ministry of two or three years in a congregation in the country, he was transferred to the church in London of which Dr. Rippon and Dr. Gill had been pastors. Its numbers soon increased under his labors to such a degree as to render a larger edifice necessary for their accommodation, and for some time Exeter Hall, and lately Music Hall has been occupied by them. In the latter, on the Sabbath, audiences usually of eight to ten thousand listen to him. He is exerting a large influence, and doctrinally on the side of truth. His hearers are drawn partly, it is said, by his wit and oddity. We hope it will prove that he has been raised up to rouse the churches from their lethargy, and excite them to a more spiritual and vigorous life.

2.—Sacred Philosophy: God Revealed in the process of Creation and by the Manifestation of Jesus Christ, including an Examination of the Development Theory, contained in the Vestiges of the Natural History of Creation. By James B. Walker, author of Philosophy of the Plan of Salvation. Boston: Gould & Lincoln. New York: Sheldon, Lamport & Blakeman. 1855.

The author's object is to show first that the natural world, both material and intelligent, exhibits proofs of the being of God, especially in the laws that reign in them, that contemplate

physical and moral ends; and next, that similar manifestations of him are made in the work of redemption, particularly in the adaptation of the means by which it is accomplished to their objects. While it presents many just, and here and there striking views, it has great defects. It is too much in the second part which treats of the work of redemption, a philosophy, and a narrow and one-sided one, rather than a revealed theology. Instead of exhibiting God in the attitude in which he is presented in the Scriptures, and indicating especially the sovereignty in which redemption originated, and the agencies by which it is accomplished, he contemplates the renovation and sanctification of man very much as a natural result of the displays made in Christ of what God is on the one hand in love, and what man is, when perfect on the other: whereas, it is not till after renovation has been wrought by the Spirit of God, that the exhibitions made of him in the gift of Christ and his work, excite the love of the heart, and draw it to adoration, submission, and trust. In place of the comprehensive and glowing views of Paul and John, his conceptions seem to be those of a distant spectator who looks at the work of salvation as it displays itself objectively and in a partial sphere, and are adapted to lead readers to regard experimental religion too much as a species of mental philosophy, instead of a new life imparted to the soul by the sovereign act of the Holy Spirit, and sustained by his continual presence and vivifying power.

He falls into several serious errors also in his speculations in reference to the material world. He treats the question whether matter was created or not, as of no importance in the argument from the material world for the being of God (pp. 22, 23, 59). There is no other conceivable confutation of that argument, however, so absolute, as is presented by the doctrine, if admitted, that matter is uncreated; as it implies that it is itself the cause of all the changes of which it is the subject. If matter was not created, it is self-existent. But if self-existent, the reason that it exists in the modes and forms in which it does, must also lie wholly in itself, not in an external cause. As in existing, it must exist in specific modes and forms, the self-cause of its existence must cause it to exist in the modes and forms that actually distinguish its being. To assume that while the cause of its existence lies in itself, and renders its being independent of external agents, the cause of its existing in the modes and forms in which it does, is external to itself, is both to deny its independence of external causes which must necessarily be-

long to it as a self-existence, and to imply that it may exist without any modes or forms whatever; which is equivalent to denying that it is a substance that necessarily has the properties of matter and exists in spaces and in forms that are bounded by outlines. As then, if it is self-existent, it must be the cause and determiner of the forms in which it exists and the changes through which it passes, it is clear that to admit its self-existence is to assume that its forms and modifications, such as masses, crystals, and vegetable and animal organizations, are the work of its own powers, not the product of a cause external to itself; and is therefore to overthrow the argument from its masses and organizations, and the laws by which it is governed, for the being of a separate and independent intelligent cause of its existence.

He maintains also, that the coming into existence of a new species of animals, is a higher proof of the existence and agency of God, than is presented by an animal belonging to a species that has long had a being. That notion, however, is erroneous. The proof presented by an animal of the being of God, lies wholly in its *nature* as a dependent existence. It is because it is derived, not self-originated, on the one hand, and on the other that it indicates design, that it evinces that boundless skill and power were exerted in calling it into being; and therefore that there is an Intelligence who possesses and exercises those attributes. If its nature does not furnish that proof of its origin and author, nothing that pertains to it does. But if it is its nature as a derived and dependent being, that demonstrates the existence and workmanship of God, then that nature demonstrates his existence and workmanship as fully and perfectly in an animal that descended from others of the same species, as in one that is directly created. As they are alike derived, not self-originated, and exhibit equal marks of infinite wisdom and power, they present equal proofs that they are the work of a divine cause.

3. Genesis and Geology: The Holy Word of God Defended from its Assailants. By the Rev. Joseph Baylee, D.D., Principal of St. Aidan's Theological College, Birkenhead. Liverpool: A. Holden. 1857.

This volume consists chiefly of a correspondence, first published in a Daily Paper at Liverpool, in which a geologist maintains that "the facts of geology contradict the Mosaic Narrative," and

Dr. Baylee attempts to defend it from that charge. Both hold that the earth existed many ages anterior to the date of the six days' creation recorded in Genesis: both maintain that immense periods were occupied in the formation of the strata in which the relics of plants and animals are buried: and both regard the six days of Genesis i. as natural days. The method by which Dr. Baylee endeavors to reconcile that theory with the Mosaic history of the six days is, by asserting that the creation announced in the first verse dates innumerable ages anterior to the six days of the divine work that is described in the verses that follow; and that that work was a mere making or forming out of pre-existing materials, instead of a creation. He assumes, accordingly, that the world had fallen, anterior to the six days, from a habitable state, in which it had been occupied by plants and animals, into a condition of chaos: next, that the work of the six days was a *restoration* of it and its population from ruin, instead of a first formation. Instead of succeeding, however, in this attempt, he not only fails, but involves himself in inextricable difficulties. 1. He is obliged to assume, without any proof, and against the grammatical sense of the passage, that vast periods intervened between the creation announced in the first verse, and the condition of the earth described in the second. But to suspend the vindication of the sacred history on such a gratuitous and ungrammatical assumption, is not to defend, but to surrender it to the assailant. It is equivalent to an admission that it cannot be sustained except on ground that is assumed without and against evidence. 2. But the assumption that the earth had fallen from a habitable and inhabited state into a chaos, is not only unauthorized, but is altogether incredible and against the forces that govern the changes of which the earth is the subject. If the earth had existed before in a habitable state, and had been occupied by plants and animals, a portion of its surface must have been raised into continents and islands, and must have been diversified by hills and mountains. Otherwise there could not have been forests, rivers, &c. How then were those hills and mountains sunk again to a level mainly with the rest of the earth's crust, so that the whole was immersed in the ocean? There are no forces now in activity that could produce such an effect. But it is a still more formidable objection to this theory that it implies that an atmosphere had been annihilated;—an event that may justly be said to be impossible to any forces that belong to the earth. It could not be accomplished except by an act of Omnipotence. What can be more unscientific and un-

theological than to suspend the vindication of the word of God from the charge of error by the assumption of such an annihilation? 3. His theory that the acts of the six days were not acts of creation, but only of making and shaping out of pre-existing materials, is confuted by the use of the word *bara* (create) in describing them; as, v. 21, God is said to have created great whales; v. 27, he is said to have created man, and created them male and female, which included the formation of their bodies as well as giving existence to their souls; and chap. ii. 4, 5, he is said to have created the heavens and the earth at the time when he made the plants of the field, which was a work of the third day. 4. His theory that the world was reduced to a state of chaos, in which all plants and animals were swept to destruction, is disproved by the fact that there are several families of animals and plants that have existed through all the geological changes of which traces are seen in the strata, and still subsist. Their present existence is an unanswerable proof, therefore, that no such chaos as Dr. Baylee assumes has intervened since the first of their race were called into being. 5. Dr. B.'s theory that the work of the six days was a mere *restoration*, or reproduction of what at least in kind had previously existed on the earth, implies that man himself had existed anterior to the sixth day, and the assumed chaos. He denies this indeed, though it is clearly involved in some of his expressions; and maintains that this world, anterior to its reduction to chaos, was the habitation of Satan and his fellow-fallen angels, and the scene of their apostasy. Instead of vindicating the sacred word from the assaults of its geological opponent, he thus compromits its truth by arbitrary assumptions, and theories that contradict alike the plain teachings of the Mosaic narrative and the most indisputable facts and laws of nature.

4. The British Periodicals. Republished by L. Scott & Co.

We regret that we have not space to give the themes and character of the leading articles of the Quarterlies for July. Those of the Edinburgh are unusually talented and attractive. The London has several that are of special interest. The Westminster occupies a number of its pages with silly misrepresentations of the politics of this country, and prognostications of a speedy dissolution of the Union. It presents a sharp exposure of some of the blunders and misrepresentations of Hugh Miller's late work. Its view of Contemporary Literature is, as usual, copious and spirited.

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ART. I.—THE INSPIRATION OF THE SCRIPTURES: OBJECTIONS TO IT.

HAVING, in the articles on this subject in former numbers, stated the nature of Inspiration as it is defined and affirmed in the Scriptures, shown its consistency with the laws of the mind, and proved, from the nature of the revelations recorded in the sacred volume, its reality; we shall now notice the leading objections that are made to it. These are of two classes: one directed against the nature of inspiration as we define it, as a direct and supernatural transfusion into the minds of the prophets of thoughts clothed in words; the other founded on the contents of the Scriptures.

Of the former, the first that we shall notice, alleges that such an inspiration of thoughts clothed in words, implies that the faculties of the prophets while in the reception of communications from God, were intercepted from all their natural functions, and reduced to a sheer "passivity." Thus Dr. Davidson says:—

"On the one side [that of those who regard inspiration as a transfusion of thought embodied in language] the passivity of the human [mind] is maintained. It is argued that the mind of

a prophet in conceiving and in uttering either orally or in writing, his oracles, was wholly passive. The human element was entirely suppressed. It was the divine which alone manifested itself. What the prophets thought and what they expressed—both the matter and the form of their communications—was exclusively divine. They were only human conveyancers of divine messages; organs or vessels through which divine truth was communicated to men. . . . .

"We have no reason to believe that the divine Spirit ordinarily acts upon the human mind in any other method than by uniting his influence with it, and elevating it to a higher and holier tone than it could otherwise reach. The divine Spirit *does not supersede, or set aside the use* of the natural powers, but quickens and purifies them, so that they can see much farther and higher."—*The Text of the Old Testament*, pp. 448–450.

And he maintains that such an interception of the minds of the prophets from all their natural functions actually took place in the revelation of such future events—which he holds are very few—as could not have been foreseen by them, by their own powers, when under a stimulating, in distinction from a revealing influence of the Spirit.

"But *special* predictions cannot be accounted for in this manner [by a mere stimulation of the mind]. When we find, for example, that the fate of an individual, the destruction of a city or people, is announced with historical definiteness, we must believe that the knowledge was supernaturally given. We concede . . . that there are comparatively few predictions of this nature. In respect of number, they are subordinate to those of which we have just spoken. We allow also that they do not bear the same intimate relation to the idea and essence of the prophetic office. They are not of the same importance with those general theocratic predictions which involve what is great and important for humanity. Yet they must not be overlooked, explained away, or unduly depreciated, as they are by Lutz. The passages which exhibit them cannot be justly charged with interpolation. They form *an important exception* to the other prophecies, and should not therefore be left out of account in determining the character of prophecy generally. Instead of attempting to explain them in the way already presented, or of subordinating them so much to the rest of prophecy as to decide upon its nature without them, we

are rather inclined to believe that in respect to them, the *divine* entirely overruled the human, so that the natural faculties of the prophets had no share in suggesting the knowledge contained in them. God revealed certain things to the prophets at various times, that totally surpassed all their apprehensions, in receiving as well as uttering which they must have been passive. It is remarkable, however, that these predictions are obscure, difficult of explanation, and comparatively few. Prophecy cannot be judged of by them either exclusively or chiefly. They are not the rule but the exception."—Pp. 450, 451.

This concession that a part of the prophecies were a direct and supernatural transfusion into the minds of the prophets, in contradistinction from being suggested or discovered by their own faculties, is a very extraordinary one to come from a writer, who, like Dr. Davidson, strenuously, and on the ground of the nature of the things inspired, and of the laws of the human faculties, maintains that inspiration, in its proper and ordinary form, was a mere stimulation of the mind to unusual energy and activity; and is not adapted to conciliate a high measure of confidence in his perspicacity or consistency as a speculatist. As he admits that a portion of the prophecies were absolutely communicated to the prophets, and in the form in which they exist in the sacred volume, how is he to prove that the whole were not imparted to them in that way? But he clearly indicates in this concession that he regards such a mode of inspiration as involving a total interception of the faculties of the inspired from all their natural functions, so that not only in the reception, but in the utterance and record of the revelations made to them, they were wholly passive. But this is altogether mistaken.

It is wholly contradictory to our nature and to the representations of the sacred writers, and absurd, to suppose that the prophets who received direct revelations from God by a transfusion of thoughts into their minds, were passive in the utterance and record of those revelations. There is no such thing known to human experience or conceivable, as speaking or writing, except by the volition of the individual who speaks or writes. It might as well be assumed or imagined that the circulation of the blood, or breathing, is produced by an external agent, or by organs that do not belong to the

ly, as to suppose that speaking and writing are the work another agent, acting on the body of the speaker or iter as a mere passive subject. They are voluntary acts the person by whose organs they are performed, and st be the work of his will, not of another and different ent.

That those who spoke and wrote the revelations they eived directly and absolutely by the inspiration of the irit, spoke and wrote them by the voluntary use of their ulties and organs according to the usual laws of those ms of agency, is clear from the representations of the red writers. Thus those who spoke with tongues on the y of Pentecost and subsequently, undoubtedly received th the thoughts and the words of the revelations that were de to them by a direct transfusion of the Spirit. The guages were previously unknown to them, and must refore have been wholly the effect of inspiration; and as se languages were the vehicles absolutely in substance d in form of the thoughts which they uttered, those

constitution of our minds, and at war with universal experience. The constitution both of our bodies and our minds provides for the excitement in us by exterior agents of perceptions, thoughts, and emotions. That is the very office of the senses, especially of the eye and the ear. Every person who speaks to us, transfuses into the mind the thoughts which he utters, and in the language in which he expresses them; and every written or printed page that we read, raises in us the thoughts which it expresses, in the words which are their vehicle, and it is through these channels that the whole of the knowledge which we gain of things external to ourselves is conveyed to us. But the reception of knowledge in this form does not involve any interception of our faculties from their proper activity. It does not convert us into involuntary and passive subjects in respect to the knowledge that is communicated to us, and the impressions made on us. It is the law and necessarily of our nature that we should obtain perceptions and receive impressions of things without us in this form. It is a legitimate and essential function of our constitutions; and we are voluntary, in a great measure, in placing ourselves under the action of the causes that produce these perceptions of external things. It is of choice that we open our eyes on the objects around us, that we read the volumes which we peruse, and that we listen to the discourses that are addressed to us; and we are voluntary in our actions in regard to the knowledge and thoughts that are thus excited in us, and our acts in regard to the objects of that knowledge constitute the chief part of our voluntary agency. Dr. Davidson therefore wholly misjudges and misrepresents our nature, in assuming that such a transfusion of thoughts into our minds, must involve a paralysis as it were of our faculties, and intercept them from their legitimate office. It is one of the most conspicuous and important functions for which our nature is fitted. If struck from our constitutions it would debar us from the knowledge of external things, and reduce us to a rank below that of idiots and brutes. It is the form in which we receive all our information of the outer world, of each other, and of God. The transfusion therefore of thoughts into the minds of the prophets by the Holy

Spirit, instead of involving a violation of their nature, was consistent with the constitution of their minds and bodies, and in accordance with the chief processes by which we acquire the knowledge of external things. And Dr. Davidson cannot any more prove that such an inspiration of the prophets superseded the proper functions of their faculties, and reduced them from the rank of voluntary intelligences to a mere "passivity;" than he can prove that the reception now of thoughts by persons from the voice of a speaker, or the words of a printed page, involve a suspension of their natural functions, and reduction of them to a state of mere "passivity." What can be more groundless and presumptuous than to deny to God the power thus to transfuse thoughts into us, when he has shown that he possesses it, by so framing our nature that all our knowledge of exterior existences is obtained in that manner? Cannot he who makes our senses the medium of such communications to us of knowledge, make such communications to us directly if he pleases, by his Spirit, with or without the intervention of our senses? Dr. Davidson's objection thus, instead of having any foundation in the powers and laws of our nature, is built on a total misconception alike of our mental and corporeal constitutions, the mode in which we obtain our knowledge of existences without us, and of the infinite power and skill of the Spirit of inspiration.

It is further objected to the direct transfusion of thought and the words that express it into the minds of the prophet, that it implies that inspiration was to the subject of it a mere mechanical process; the meaning of which is, that though the faculties of the prophet were occupied and employed in the inspiration, or reception of the revelation, yet he was involuntary and passive in regard to the use that was made of them, and that they were employed by the Spirit as a lifeless and unconscious instrument. This objection differs from the other, therefore, in assuming that the use of the prophet's faculties in inspiration must be involuntary, and without any concurrence from him; while the other denies that any use whatever was made of them. The special aim of this objection is, to set aside the fact that the words in which the revelations made to the prophets are expressed, were transfused into their minds along with the

thoughts which constitute those revelations. Thus, Mr. Macnaught says:—

"Full or plenary inspiration, whether of a book or a writer, we regard as necessarily synonymous with verbal inspiration; for we know no means except by the names of things or words, whereby thoughts can be quickened in the mind, or recorded in a book. As to the difference between 'mechanical' and 'dynamical,' it is broad enough. If a flute, for example, or one of Mr. Babbage's machines, or a dead man to whom the Spirit was *not* subject, were said to be inspired, that would be 'mechanical' inspiration indeed; but if a living man, *without the destruction of his individual characteristics*, be moved by the Spirit, it can assuredly only be by a strengthening or enlarging or adding to the number of the faculties of that living man—that is, by dynamical inspiration."—*The Doctrine of Inspiration*, p. 7.

Mr. Morell also says:—

"Another aspect in which the mechanical theory has been regarded, is that which supposes a special dictation of the actual words inscribed on the sacred page, *distinct from the religious enlightenment of the writer*."—*Philosophy of Religion*, p. 151.

This seems to imply that, according to the mechanical theory, the thoughts even were not communicated to the sacred writers, which the words "dictated" to them were employed to express, but that the inspiration was a mere transfusion of words without any accompanying knowledge of their meaning.

The Rev. Mr. Lee, also, in his late Lectures, gives the following statement of it:—

"There are two leading systems in this department of theology [inspiration]: the one suggested by the prominence assigned to the Divine element; the other resulting from the undue weight attached to the Human. The former of these systems practically ignores the human element of the Bible, and fixes its exclusive attention upon the Divine agency exerted in its composition. This system admits, and can admit of no degrees. It puts forward one consistent and intelligible theory without subdivisions or gradations. According to it, each particular doctrine or fact contained in Scripture, whether in all respects naturally and necessarily unknown to the writers, or which, although it might have been ascertained by them in the ordinary course

of things, they were not, in point of fact, acquainted with; or in fine, every thing, whether actually known to them, or which might become so by means of personal experience or otherwise, —each and every such point has not only been committed to writing under the infallible assistance and guidance of God, but it is to be ascribed to the special and immediate suggestion, inbreathement and dictation of the Holy Ghost. Nor does this hold true merely with respect to the sense of Scripture, and the facts and sentiments therein recorded, but each and every word, phrase, and expression, as well as the order and arrangement of such words, phrases, and expressions, has been separately supplied, breathed into (as it were) and dictated to the sacred writers by the Spirit of God. For the present, I shall merely observe, that while I can by no means accept this system as correct, or as consistent with the facts to be explained, *it will be my object to establish in the broadest extent all that its supporters desire to maintain, namely, the infallible certainty, the indisputable authority, the perfect and entire truthfulness of all and every the parts of Holy Scripture.*"—*The Inspiration of Scripture*, pp. 32, 33.

He thus, while maintaining the absolute truthfulness of the language of the Bible as the vehicle of the ideas and facts it is employed to convey, still holds that had the inspiration of the sacred writers included the transfusion into their minds of the language in which the truths and realities they record are expressed, as well as those truths and realities themselves, it would have involved the suppression of "the human element in the Bible."

The representation of these writers thus is, that to suppose that the inspiration of the thoughts inbreathed into the prophets, involved an inspiration also of the language in which they were uttered and recorded, is to suppose that the faculties of the prophets were used by the Spirit mechanically, like an involuntary and unconscious instrument.

But this is not only altogether groundless, but against the most indubitable facts of our nature and our experience. Instead of an incapability of being put into possession of ·oughts by the action of external agents on us, without a pension of the natural and appropriate use of our facul-, it is the special function of our senses to raise percep- and trains of thought in the intellect, by the impres-

sion of exterior objects on them; and all our knowledge of external things comes through that channel; and so far from converting us into unconscious or mere passive instruments, takes place by the voluntary use of our organs, and without any interception of our free and appropriate activity. Such is the fact with all the thoughts which are awakened in us by seeing, hearing, taste, touch, and other forms of sensation, as pain, cold, heat, faintness, exhilaration, rest. It is thus the very office of our bodies to transmit to our minds and excite in them perceptions and thoughts of the existences that are exterior to us, and we gain those perceptions and thoughts in a large measure by the voluntary use of our powers. Instead of contravening, therefore, it is in entire consistency with our nature that the Holy Spirit should transfuse trains of thought directly into the minds of those whom he inspires. It is accomplishing by his immediate influence on their minds what in other cases is accomplished by the action of external causes on our senses. That his agency on the mind is any more incompatible with its voluntary nature, than the action of the senses on it, it is wholly impossible to prove, and unreasonable to assume. Instead, the fact that the excitement in the mind of perceptions and thoughts by exterior agents, is compatible with and the very law of its nature, is itself a positive and ample proof that the excitement of thought in it by the direct influence of the Holy Spirit is in harmony with its nature, and consistent with the integrity and the natural and unobstructed use of its voluntary powers.

The perceptions and thoughts, moreover, that are raised in the mind through the ministry of the senses, always enter it in the words that represent and express them, or are instantly associated with them. Words are their media and vehicle so entirely, that the mind thinks in them as invariably and absolutely, as it expresses itself in them, when it utters them in speech, or represents them in written characters. All the thoughts that enter through the ear by speech, and through the eyes by written or printed characters, are raised by the words which are their names and representatives, and all that are raised by other instruments, are instantly clothed in the words that are their names, and those names become the media, instead of their nature, by

which the mind thinks of them. The supposition, therefore, that an inspiration that extends to the words in which the thoughts transfused into the mind are expressed, is inconsistent with the natural and proper action of the mind's faculties, is thus as mistaken as the assumption that an inbreathing of thought into it by the Holy Spirit is incompatible with its proper activity and freedom. Such a transmission or excitement of thought in the intellect is not only compatible with our nature, but is essentially like that in which all our knowledge of external things is conveyed to us. The process is in principle like that of which in seeing and hearing we are every day and hour the subjects. The objection of these writers is thus wholly groundless, and proceeds on a wholly false view of our nature.

Instead of the mode of inspiration which they assail, it is the theory they themselves maintain, that the thoughts that were excited in the minds of the prophets were entirely dissociated from the words in which they were uttered and recorded, that is obnoxious to the charge of implying a violation of our nature, and interception of the ordinary laws of our thoughts. For by the constitution of our bodies and minds, the perceptions and thoughts that are excited in us by the action of external agents on our senses, spring into existence in the words which we employ in uttering and recording them. We think them in those words, and so naturally and necessarily, that it is impossible to dissociate them and pursue a train of thought, or fix the mind on a solitary idea, except in connexion with and by means of the word which is its usual and proper name. To suppose therefore, as the writers do to whom we have referred, that in inspiration, the thoughts that were excited in the minds of the prophets, were wholly dissociated from the language in which they were, when spoken or written, expressed, is to suppose that the usual laws of their activity were wholly intercepted, and their memory and association struck for the time from their minds. For the agents, acts, external things, and events, which in inspiration become the objects of their thoughts, were agents, objects, and events, with the names of which they were familiar, and that must therefore, by the law of their nature, have entered their minds in conjunction with the objects of

which they were the names, unless they were prevented by a direct interposition, intercepting their faculties from their ordinary and constitutional mode of agency. In the revelation, for example, made to Isaiah that in the last days the mountain of the Lord's house shall be established in the height of the mountains, and that all nations shall flow to it, and shall beat their swords into ploughshares and their spears into pruning-hooks, and learn war no more; all the agents, objects, acts, and events that were made by the Spirit themes of the prophet's thoughts, were familiar to him, and the names by which he designated them, were indissolubly connected with them in his thoughts, and were customarily and familiarly used by him as their representatives and names. Thus the last days, the mountain, Jehovah, his house, all nations, their going to Jehovah's house, his word, his law, his judging the nations, swords and ploughshares, spears and pruning-hooks, war, were beings, objects, acts, and events of which he already had a knowledge, and which he was accustomed to designate by their proper names; and their names must therefore by the law of his nature have risen in his mind along with the objects of which they were the names, unless it were prevented by an agency of the Spirit that intercepted his faculties from their appropriate and usual functions. Nothing short of a miracle paralysing his powers, and withholding them from their proper office, could have transfused conceptions and thoughts of those objects into his mind, and excluded the words which were their ordinary names.

So also of the prediction, Isaiah liii., of the humiliation, sufferings, and death of the Redeemer in behalf of men. "He is despised and rejected of men, a man of sorrows and acquainted with grief; he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. He was oppressed and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment; he was cut off from the land of the living; for the trans-

sion of my people was he stricken; and he made hi
e with the wicked and with the rich in his death; al
gh he had done no violence, neither was deceit in hi
th, yet it pleased the Lord to bruise him, he hath pu
to grief. When his soul shall make an offering fo
he shall see his seed, he shall prolong his days, and th
sure of the Lord shall prosper in his hand." Of all th
nts, objects, actions, affections, and conditions mentione
his prediction, the prophet already had a knowledge, an
familiar with their names; such as the servant o
ovah to whom it relates, Jehovah himself, men, his people
ising and rejecting, sorrow and grief, being smitten an
ken, wounded and bruised, transgression, iniquity, and sin
g made an offering for sin, being cut off from the living
h and the grave;—and these names were indissolubly as
ated in his thoughts with the objects of which they ar
names, so that when the objects entered his mind, the
red it as the objects that were known to him as bearin
e names. And no effort of his could have disjoine

mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory!" Cor. xv. 51–54. All the objects, characteristics, acts, and events, here enumerated, had before been known to the apostle and thousands of times the subjects of thought to him, and he had thought of them, and necessarily by the law of his nature, as bearing the names by which he here designates them. To suppose, therefore, that when this revelation was made to him, the thoughts alone were transfused into his mind without the words, is to assume that his memory was intercepted from its functions, and his knowledge of language struck from existence. For if his associative power and memory remained in their integrity, how could it have been that he had no recollection of the names of those acts, conditions, and events, with which he had before been familiar? But if his memory was thus annihilated, how was it that when he came to record the revelation, he remembered the thoughts with which he had been inspired? Why did they not instantly vanish from his mind as the words which are their names had, as these writers maintain, while he was under the inspiring influence? And if his power of remembrance was thus struck from existence, how was it that when he came to pen the prediction, he not only recalled the thoughts with which he had been inspired, but the words also which are the names of those thoughts? Was another miracle then wrought to restore the powers which a previous miracle had swept from his mind?

It is thus the theory of these writers who deny that there was a transfusion into the minds of the prophets of the language in which the revelations made to them are recorded, that implies that inspiration involved a violation of their nature, and intercepted their faculties from their usual and appropriate functions. The doctrine of the Scriptures that inspiration was a transfusion of language, as well as of thought, is obnoxious to no such objection, but is in harmony with our constitution, and in accordance with the usual modes in which thoughts are excited in us by the action of external agents.

It is objected by another class of writers, that an inspiration that determined the words in which the thoughts that

were inbreathed, are expressed, would have led the writers of the gospels who record the same discourses and narrate the same occurrences, to an exact similarity in their statements and narratives in respect to them both, in fact, thought, and language. Thus Mr. Alford says:—

"With regard to verbal inspiration, I take the sense of it as explained by its most strenuous advocates to be, that every word and phrase of the Scriptures is absolutely and separately true—and whether narrative or discourse, took place or was said, in every most exact particular as set down. Much might be said of the *à priori* unworthiness of such a theory, as applied to a gospel whose character is the freedom of the Spirit, not the bondage of the letter; but it belongs more to my present work to try it by applying it to the gospels as we have them. And I do not hesitate to say, that being thus applied, its effect will be to destroy altogether the credibility of our evangelists. Hardly a single instance of parallelism between them arises where they do not relate the same thing indeed, in substance, but expressed in terms, which, if literally taken, are incompatible with each other. To cite only one obvious instance: The title over the cross was written in Greek. According then to the verbal inspiration theory, each evangelist has recorded *the exact words* of the inscription; *not the general sense*, but the *inscription itself*, —not a letter less or more. This is absolutely necessary to the theory. Its advocates must not be allowed, with convenient inconsistency, to take refuge in a common-sense view of the matter whenever their theory fails them, and still to uphold it in the main. And how it will here apply, the following comparison will show:—

Matt., οὗτός ἐστιν ἰησοῦς βασιλεὺς τῶν ἰουδαίων.
Mark, ὁ βασιλεὺς τῶν ἰουδαίων.
Luke, ὁ βασιλεὺς τῶν ἰουδαιων οὗτος.
John, ἰησοῦς ὁ ναζωραίος ὁ βασιλεὺς τῶν ἰουδαίων."

Greek Testament, Prolegomena, pp. 20, 21.

He thus assumes that had the inspiration of the sacred ...rs been of such a nature as to determine their language, ...records of the same discourses, and narratives of ...s, must have presented an exact coincidence ...ut this is obviously mistaken. In the first ...ne, it is as effective a confutation of his ...ion, as of that which he aims to over-

throw by it. For if an inspiration of words must, in respect to all parallel parts of the gospels, have been an inspiration of identically the same words and in the same order, then much more must an inspiration of *thought* have been an inspiration of identically the *same* thoughts in kind, number, and relations, and the record of the inscription on the cross is accordingly as irreconcilable with the theory he holds, as he asserts it is with that which he rejects. For the variations in the records of the inscription on the cross, in facts and characteristics, are exactly parallel in nature and extent with the variations in the language. Every word used by Matthew, Luke, and John, beyond those of Mark, represents a fact, or thought, in addition to those expressed by him. If then such a variation in language proves that the language was not inspired, the parallel variation in the facts and ideas in the several records—which was the ground of the variation in the language—must equally prove that the facts and ideas were not inspired, and Mr. Alford's objection overthrows his own theory.

In the next place, the fact that the thoughts that were inbreathed by the Spirit into the minds of the sacred penmen in inspiration, entered their minds in the language by which they were accustomed to designate the objects of those thoughts, does not imply that he must have inbreathed identically the same thoughts and words, when inspiring them to write of the same subjects, any more than it implies that he must have inspired all the prophets and apostles to write identically the same things of the same subjects. For if he may inspire different truths into different minds, why may he not impart different measures of truth on the same subjects to different minds? If Mr. Alford's assumption is just, then the ancient prophets who spake before of the sufferings of Christ, and his resurrection, should have foreshown precisely the same facts and in literally the same language, as are presented in the narratives of those events by the evangelists: and those ancient prophets should also have written in Greek instead of Hebrew; for the use of the words of another language is inconsistent with the postulate on which Mr. Alford proceeds, as the use of different words and a different number of words of the same language.

His assumption seems indeed to imply, that if God inspires a prophet on a subject, he must impart to him a perfect knowledge of it; for if neither the nature of inspiration nor truth requires the gift of a perfect knowledge of a subject, why do they any more require that precisely the same measure of knowledge on a subject should be communicated to every one who is inspired in respect to it? If he may limit the truths and facts comprised in the most comprehensive revelation that he makes, greatly below the sum of truth which he might impart in respect to the themes of which he gives a knowledge, why may he not with equal consistency limit the facts and truths which he imparts to some of those whom he inspires respecting it, below what he communicates to others? But the supposition that he must give a perfect knowledge of all the truths and facts which are the subjects of inspiration, is contradictory to reason and to the revelations God has made, which both fail of imparting a full knowledge of the subjects to which they relate, and differ greatly from each other in the measure of knowledge respecting them, which they impart.

In the third place, an inspiration of the sacred writers that determined their language along with the thoughts, is perfectly consistent with the diversity of thought and expression which appears in the statements and narratives of the parallel parts of the gospels. As the Spirit accommodated himself to the peculiar faculties and culture of the writers, and made use of them in determining the forms of the revelations made through them; such a diversity in the attitudes in which they contemplated subjects, in comprehensiveness of views, and in the language in which they described them and expressed their affections in regard to them, was perfectly natural. All that was requisite to the authority of their record, was that they should really be inspired to write, and that that which they wrote should be literally true, and that is the character of the several records by the evangelists of the inscriptions on the cross. There is no contradiction to each other in their statements. They differ only in extent; as far as they coincide, they coincide well as in facts, and their differences in words el to their differences in facts.

1:—

"Another objection to the theory is, that if it be so, the Christian world is left in uncertainty what her Scriptures are, as long as the sacred text is full of various readings. *Some one manuscript must be pointed out to us*, which carries the weight of verbal inspiration, *or some text whose authority shall be undoubted*, must be promulgated. But manifestly neither of these things can ever happen. To the latest age, the reading of some important passages will be matter of doubt in the Church: and which is equally subversive of the theory, though not of equal importance in itself, there is hardly a sentence in the whole of the gospels in which there are not varieties of diction in our principal MSS., baffling all attempts to decide what was its original form.

"The fact is that this theory uniformly gives way before intelligent study of the Scriptures themselves; and is only held, consistently and thoroughly, by those who have never undertaken that study. When put forth by those who have, it is never carried fairly through, but while broadly asserted, is in detail abandoned."—*Prolegomena*, p. 21.

But this objection is as applicable to his own theory, as to that which he assails. The possession of the identical words that were employed by the sacred writers, is as indispensable on the one theory in order to a certainty in respect to the facts and truths which they wrote, as it is on the other. And the variety of readings is as great an obstacle to his attaining that certainty, as it is to those who hold that the words were inspired as well as the facts and truths which they express. As the various readings are the same on each view of the nature of inspiration, it is truly a singular error to imagine that the Christian world is more sure what the genuine Scriptures are, on the supposition that the original text was not inspired, than on the assumption that it was. How can it be that we are less sure what the facts and truths are which were originally penned, if we know that nine-tenths or nineteen-twentieths of the words in which they are now expressed were written by inspiration, than we have on the supposition that not one of the words in which they are expressed was penned by the promptings of the Spirit. Mr. Alford is mistaken in regarding the present state of the manuscripts of the Scriptures, as furnishing any proof that the text was not originally inspired. It is not their superior

rical knowledge that has led many modern scholars
ect its inspiration, but their false theories of God a
n, especially their disregard of the great fact, that by t
stitution of the mind, it thinks in words, and that the
athing of thoughts into the minds of the sacred write
st of necessity, unless a miracle were wrought to prev
have also been an inspiration of the words in which th
urally expressed those thoughts. He adds:—

" If I understand *plenary inspiration* rightly, ***I hold it to***
ost, as entirely consistent with the opinions expressed in t
tion. The inspiration of the sacred writers I believe to h
sisted in the fulness of the influence of the Holy Spirit, es
lly raising them to, and enabling them for their work, i
nner which distinguishes them from all other writers in
rld, and their work from other works. The men were ful
Holy Ghost; the books are the pouring out of that fuln
ough the men—the conservation of the treasure in earth
sels. The treasure is ours, in all its richness; but it is o
only it can be ours—in the imperfections of human speech

necessity a presentation to them also of the words which were their names, and in which they naturally, from the cast of their minds and their habits of thought and speech, expressed such facts, truths, and thoughts.

These various objections to the inspiration of the sacred text by the Holy Spirit, are thus without validity. In place of any inconsistency with the faculties of the prophets, the known modes of the inspiring influence, or the human characteristics of the Scriptures, it is the only view of inspiration that accords with our nature, the uniform laws of thought, and the peculiarities of constitution, education, and habit, that appear in the writings of the several prophets and apostles; and so clearly and emphatically, that a denial of the inspiration of their language by the Spirit, is, in effect, a denial of their inspiration altogether.

Art. II.—Notes on Scripture.

Events that followed the Lord's resurrection.

Luke xxiv. 52.—"And they worshipped him, and returned to Jerusalem with great joy."

From this verse, we learn the effect of the first interview of the Lord with the apostles after his resurrection. It is just what we should have anticipated; for he certainly was not straightened in means for convincing them. By one appearance, Mary Magdalene was convinced (John xx. 16). One appearance and his familiar salutation, convinced the women he met in the morning, on their return from the sepulchre (Matt. xxviii. 9); and one view, as we shall soon see, left not a doubt in the mind of Thomas, the most incredulous of all the apostles; and why should not one appearance and such proofs of the identity of his person convince the rest? John, in speaking of this interview, says expressly, "that they rejoiced when they saw him;" which implies, that the distressing fears and doubts, which Luke particularly mentions, were all removed. They were convinced also of his divine nature; for they worshipped

him. They worshipped him afterwards, again when he appeared to them and other disciples in Galilee (Matt. xxviii. 17). It is an error therefore to suppose that the apostles first began to worship him after his last visible ascension from Mount Olivet (Acts i. 9–12); for this would imply, that until then, they doubted his divine nature—a supposition which is disproved by the verse we are considering.

The place from whence they returned was Bethany (v. 50); and the time was the same evening, at the close of their worship (προσκυνήσαντες αυτὸν ὑπέστρεψαν). Their joy was great—it was full (John xv. 11). It was the joy of triumph; their Lord and Master had conquered death. Fear was no longer possible. Accordingly the evangelist adds in conclusion of his gospel;

Luke xxiv. 53.—"And were continually in the temple praising and blessing God."

He means, that from the day of the Lord's resurrection forward, until they received the promise of the Father (during which time they were commanded to remain at Jerusalem), they openly frequented the temple and offered their praises and thanksgivings to God. A striking effect of the grace of Christ! They no longer closed the doors when they met, *for fear* of the Jews.*

Although they were known to be the disciples of Jesus, and were surrounded by his enemies, and theirs for his sake, they appeared without disguise, in that very place, where they could not fail to be seen and known.

Those who limit the application of this verse to the short interval between the Lord's visible ascension and the day

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* See note on John xx. 19. It is remarkable that when the disciples assembled on the eighth day after the Lord's resurrection, the apostles are not represented as having closed the doors of the house or apartment where they met, *for fear*, but rather as we may suppose *for privacy*. The reason why the evangelist mentions that the doors were shut on this occasion, is to show the surprising manner of the Lord's appearance to Thomas. It was one of the things which convinced him; and it agreed perfectly with the manner of his appearance a week before, an account of which he had no doubt heard. Accordingly in describing the first appearance, the evangelist tells us explicitly, that the motive for shutting the doors was *fear of the Jews*, but in describing his second appearance he assigns no motive for the act, yet mentions the fact as in itself important for the reason already suggested.

of Pentecost, leave us to conjecture what were the emotions and employments of the apostles during the forty days following the resurrection. But no violence is done to the language by extending it, as we do, to the whole interval between the day of the Lord's resurrection and the Pentecost. On the contrary, it is the plain and obvious interpretation, and the only one which adequately represents the power of Christ over the minds and hearts of the apostles. (See note on Luke xxiv. 49.)

John xx. 24.—"But Thomas,* one of the twelve, called Didymus, was not with them when Jesus came."

Consequently he was not one of those who accompanied the Lord to Bethany. He had not taken part in their worship, nor did he share in the joys of his fellow apostles. No cause is assigned for his absence. The fact only is stated. We may infer perhaps, from what is said of him in John xi. 8, 16, that he was a man of a bold and resolute disposition, if not obstinate and self-willed. If he had heard the report of the Lord's resurrection, he treated it, no doubt, as the others did at first, as an idle tale, unworthy of his attention (Luke xxiv. 11). However this may be,

John xx. 25.—"The other disciples," or some of them, having casually found him, or sought him out perhaps, "said unto him, we have seen the Lord." It is probable much more was said than is here recorded. The words imply that the Lord's resurrection was spoken of. Judging from what we know of human nature we should not unreasonably suppose the wonderful facts recorded by Luke were circumstantially related to him—how and where they were assembled on the first day of the week—the hour when—the sudden entry of Cleopas and his companion—the story they told—the sudden and mysterious appearance of the Lord—the exhibition he made of the wounds in his hands, his feet and his side—his partaking of food—their own emotions—the discourse he held with them, his leading them out of the city to Bethany, and the manner in which he left them. It is probable also they repeated the very

* Thomas is a Hebrew name which signifies the same as Didymus; a Greek word or name; so that Didymus is rather a translation of the proper name of this apostle than an addition to it. Both signify twin or twins.

rds he used while exhibiting to them his wour
Handle me and see,"—satisfy yourselves by your se
feeling, if you do not trust your other senses; a
ich they would naturally decline, as well through a
because they were already fully convinced of the rea
his presence.* It was to this test of the touch, Thor
his reply plainly alludes.

John xx. 25.—"But he said unto them, except I (a
ll see in his hands the print of the nails, and even put
ger into the print of the nails and thrust my hand i
side, I will not believe," or more exactly, "I will ne
ieve."

n reading these words we should lay a strong emphasi
pronoun I.—Except *I* shall see, &c., *I* will never belie
The meaning may be paraphrased thus: "You were q
easily convinced of a matter so extraordinary, as t
speak of. To convince me, I must not only see for
, the print of the nails in his flesh, as you say you
but I must feel it with my finger, which you did

Jews. All the other disciples, influenced by their affection, endeavored to dissuade him. Thomas, for some reason, was of a different mind, which he expressed in terms which showed both his sense of the danger and disregard of it.

John xx. 26. "And after eight days, again his disciples were within, and Thomas with them: *Then* came Jesus, the doors being shut, and stood in the midst and said peace be unto you."

We are not to understand that this second appearance of the Lord to his male disciples, occurred eight days after Thomas had thus expressed his unbelief; but eight days inclusive, after his first appearance, mentioned in verse 19. Yet it may have been nearly as long, for aught that is said, after the interview of Thomas with his fellow disciples, just spoken of. On this occasion Thomas was present. Considering the fact, that the Lord had already appeared at five different times to some of the disciples, and had promised to appear to all of them in Galilee, it is not improbable that those who had seen him indulged the hope, that he would often appear to them, if not whenever they met; and this hope or expectation being known to Thomas, may have had some influence on his mind. Indeed if we reflect how blind the disciples were to the future, and how ignorant they were of the actual posture of their nation, and of the Divine judgments which were soon to come upon the people, it is not improbable they thought he intended before long, to establish his kingdom over them in outward glory; and consequently to return and permanently to remain with them. However this may be, we may at least believe, that Thomas, although sceptical and without any such hopes, was not free from misgivings. Or if the evidence does not warrant so favorable a judgment, we can confidently affirm, that his Divine and compassionate Lord brought him, in spite of his gloomy and unreasonable disbelief into the circle of his friends, that he might comply with his unreasonable exactions.

We remark again, that the doors of their apartment were shut and probably barred, as on the Sunday evening before. But it is not said that this was done through fear of the Jews (comp. vs. 19–26); their fears, we have seen, were all dispelled. They appeared publicly in the temple, rely-

ing confidently upon the power and providence of the Saviour, by whose express command they made Jerusalem, for the time being, the place of their abode. On this occasion, the sudden and mysterious appearance of the Lord did not occasion any fear or surprise to those who had seen him before. If it did, the fact is not mentioned, nor is it probable. All but Thomas were fully convinced that he was indeed the same compassionate friend and master they had ever known him. It was the design of the Saviour, and if we may so say, his effort at his first appearance to them, thoroughly to dispel their fears, and for this purpose he had led them forth from the city, as he had often done, to Bethany before he left them. His salutation, "Peace to you," uttered in his well known voice, was sufficient to ward off fear and even surprise. Their presence and composure would naturally strengthen Thomas for the ordeal to which his incredulity had subjected him.

We may imagine that instantly the Saviour's eye rested upon Thomas, and the eye of Thomas on him, and that alone was quite sufficient to carry conviction to his heart, before a word was spoken. But the address of the Saviour, and the repetition of his unseemly words, one by one, must have awakened emotions of shame and confusion as well as sorrow.

John xx. 27, 28. "Then saith he to Thomas, Reach hither thy finger: behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless but believing. And Thomas answered and said unto him, My Lord and my God."

The repetition of the very words of Thomas, was an indubitable proof of the omniscience of Jesus and consequently of his Divine nature. Hence the confession of Thomas. It was a similar display of this attribute which convinced Nathaniel of his exalted character even before the Lord entered publicly on his ministry. John i. 47–51.

Some commentators regard this expression of Thomas, as a mere exclamation, indicating his astonishment and nothing more; while others, among whom is Beza, regard it as the most decisive proof of the Deity of Jesus. We suppose, that Thomas meant to recognise his divine, as well as his human nature, by this twofold designation. Regarded as a

mere exclamation, such as we sometimes hear in common life, it would not be easy to exculpate the apostle from profaneness; but as the confession of his faith, it was a religious act. And why may we not so regard it? Of the resurrection of Jesus from the dead, he had now a full and perfect conviction, without making trial of any of the tests he had rashly demanded. This fact alone proved his divine nature (Rom. i. 4). It explained what he meant when he said, "I and my Father are one." "I came forth from the Father, and am come into the world. Again I leave the world and go to the Father." "And now, O Father, glorify thou me with thyself, with the glory I had with thee before the world was." These sayings Thomas had heard (John xiv. 5), although he had not understood them. But the living person of Jesus, bearing in his flesh the very wounds of crucifixion, declared the sense, beyond a doubt, in which they were to be understood. Thomas did not need to be divinely inspired to appreciate the force of such a proof, any more than we do; and his expression, thus regarded, is an energetic, full, and appropriating confession of his heart-felt belief. This is proved by our Lord's reply to him.

John xx. 29. "Jesus saith to him: Thomas; because thou hast seen me, thou hast believed. Blessed are they that have not seen and yet have believed."

Surely, if this hitherto doubting or disbelieving disciple expressed nothing more than his surprise or amazement, the omniscient Saviour would not have accepted it as a confession of his belief.

It is remarkable, that the evangelist records nothing more of this interview than the words quoted. He does not say how long it continued, nor how it was terminated, nor what passed between Thomas and his fellow disciples after the Lord left them. But if we may suppose that he appeared on this occasion solely for the conviction of Thomas, what an exhibition of grace to this doubting and perhaps wayward disciple! And what an impressive illustration of the character which the apostle Paul ascribes to him (Heb. iv. 15), encouraging the belief, that although he does not now visibly exhibit himself to his doubting disciples as he did then, yet he is not unmindful of their weak-

nesses and frailties, nor remiss in the use of the means best suited to remove them. We pass on to the concluding sentence, which may be more literally expressed thus. Blessed are those not seeing (οἱ μὴ ἰδόντες) yet believing (καὶ πιστεύσαντες).

These words prove that belief in the resurrection of Jesus is an essential article of the Christian faith. On this ground the apostle Paul says without qualification or reserve, if Christ be not risen, our faith in him is vain, and the preaching of the gospel is bearing false witness (1 Cor. xv. 14, 15). Up to this moment, Thomas did not believe the fact of the Lord's resurrection, and his unbelief involved, as a necessary consequence, that his Lord and master was a deceiver. But Thomas was one of those whom he had chosen, and could not therefore be given over to perdition (John vi. 70; xvii. 12). Yet we infer from these words, that through his unbelief, he failed of a degree of blessedness which would otherwise have been within his reach.

It is more important, however, to notice the great principle which our Lord here declares, the principle which in fact distinguishes the dispensation of the Holy Spirit, from that of our Lord's personal ministry. The effect of ocular or sensible evidence had been tried upon the whole Jewish people, and had failed of its purpose (John xii. 37–40). God had, as it were, just concluded a great experiment upon a large nation, for the information of all creatures, the object of which was to prove, that it was not in the nature of evidence, however miraculous, though subjected to the senses of men, to beget faith in them. A new agency was necessary, by which this principle could be imparted to fallen man as God's gift, by means more in harmony with the general order of the Divine government and that economy or order of things, which was about to ensue. The fact of the resurrection was to be established at that time for all ages until the end of the world and the second coming of the Lord, mainly through the very testimony which Thomas had rejected; and it was because Thomas himself was one of those, through whose testimony the world would be required to believe, that the Lord appeared to him especially to remove his doubts. Yet if it was right for Thomas to reject the testimony of his fellow-disciples, whom he knew

to be as credible and trustworthy as himself, it would be right for others afterwards to reject his own testimony as well as theirs to the same fact, without the other evidence which he demanded. Consequently, to perpetuate the knowledge of the fact of the Lord's resurrection, recourse must be had to a continued miraculous intervention, from age to age, upon the demand of each individual; in other words, the age of miracles could never cease, or rather miracles would cease to be miracles, by becoming the established order of things, and consequently lose their effect. Such a demand in reality denies to God the right to establish the order of things, in which we live, without relinquishing his authority to command our belief upon such evidence, as we receive and act upon as sufficient on all other subjects. Yet a dispensation of miraculous evidence, as has been remarked, had been tried upon a whole nation, without any saving effect. Judging from observation and experience, and from what we know of the human heart, we have no reason to believe, that if the miraculous powers exercised by the apostles under their first commission, had been continued in the church until the present day, they would, without the agency of the Holy Spirit, have been attended with any better effect upon the Gentiles, than they had upon the Jews during the personal ministry of our Lord.

These considerations show the futility of the argument of infidels, "that an infallible revelation can come to man through the senses alone—that it cannot even be recorded without losing its infallibility, or be transmitted even from a single generation without becoming at once a fallible record and therefore fallible evidence." We may concede the proposition, and inquire what does it prove? Does it prove that God should have established a perpetual dispensation of miraculous evidence addressed to the senses of men, in order to authenticate his words? He made sufficient trial of such evidence, without producing any reforming or saving influence upon those who enjoyed the advantages of it. Does it prove that historical or moral evidence, such as men act upon in matters of private or social interest, cannot be made effectual by the Holy Spirit to accomplish the Divine purposes, by working faith in men, and thereby uniting them to Christ? This inquiry needs no answer.

Even philosophy teaches us, that there are other and surer means of attaining the truth, than the bodily senses. All men habitually act in their most important concerns upon the testimony of others, and that too, without any spiritual agency or Divine influence to enlighten or incline them. And such evidence would be sufficient in the concerns of religion also, if the hearts of men were willing to receive it. Hence the office of the Holy Spirit is not to magnify evidence, nor to incline men to believe, without reasonable and sufficient grounds of belief; but to prepare or incline their hearts to receive Divine truth upon such evidence, as effectually convinces them in their worldly concerns. (See Matt. xvi. 1–4.)

But why, it may be inquired, is it more blessed to believe upon the testimony of others than upon the evidence of our senses? As a general proposition, having respect to all kinds of truth, it cannot be affirmed, nor is it what the Saviour intended; but restricted to the particular fact of our Lord's resurrection it is not difficult to show the reason: For a heart-felt belief of this fact, by those not having ocular evidence of it, is wrought by the Holy Spirit (John vi. 29, 44, 45), whose office it is to do much more than influence the understanding. Were his work to end there, no saving effect would be produced. The Holy Spirit gives permanency and strength to the faith which he originates, and makes it the means of renewing the whole man. Even the apostles, and those other disciples, who had ocular and sensible evidence of the Lord's resurrection, had as great need of the Spirit's renewing energies as others, who believed on other grounds. Herein then consists chiefly the blessedness of all those who believe, in which Thomas no doubt also shared, but in a smaller measure perhaps, on account of his unreasonable and sinful doubts. It is the Holy Spirit's work to make the truth efficacious (James i. 18; John xvi. 8), the beginning of which (Philip. i. 6.; Romans viii. 28–30; 2 Cor. i. 22; Eph. i. 14), makes their salvation sure.

John xxi. 1. "After these things Jesus showed himself again to the disciples at the sea of Tiberias, and on this wise showed he himself."

The manifestations before spoken of, were made in Judea,

and in or near Jerusalem. That of which the evangelist now speaks, occurred in Galilee. The time of it is not stated, but we may infer that the feast of the Passover was ended, and that the disciples generally had left Judea for their homes in Galilee, where the Lord had promised to meet them (Matt. xxviii. 7, 10; xxvi. 32; Mark xiv. 28).

It would be fruitless to inquire why he appointed Galilee as the place of gathering for all his disciples. Perhaps he did it because most of his disciples were from that province (Acts ii. 7). It is not improbable that the apostles mentioned in this chapter had gone thither in obedience to this command, or were on their way from Jerusalem to the mountain Jesus had appointed (Matt. xxviii. 16). The manner of the Lord's appearance on this occasion, and the circumstances of it, are related with much particularity; for some reason not explained. It does not fall within the scope of these notes to enter minutely into the contents of the chapter, the style of which is very peculiar. We observe in general, that John who was present and an eye-witness of what he relates, is the only evangelist who mentions this appearance. Thomas, the doubting disciple, was one of the party. Nathaniel, it is probable, is the apostle elsewhere called Bartholomew. Peter and James the brother of John, and two other disciples, whose names are not mentioned, made up the party. Some of them—probably all of them—were fishermen by calling, and to supply their necessities (and perhaps those of other disciples), while waiting for their Lord's appearance, they resorted to their former avocation. They entered the little vessel at evening, as we infer from the narrative (vs. 3 and 4). At day-dawn the Lord appeared to them, standing on the shore, but was not recognised at first by any of the party, either by the eye or the ear, owing to the dimness of the light, or the distance, which was not less than a hundred yards, or eighteen rods, even if he stood at the water's edge. His inquiry—Have ye any meat? was understood by them to refer to fish, as is plain from the sixth verse.*

* Προσφαγιον from Προσφαγειν signifies whatever is eaten with bread, especially fish. The word οψαριον (or οψωνιον) in verse 9th is translated fish. The word οψον from ἑψω *coquo* signifies παν το πυρι κατασκευασμενον εις τροφην. See Beza in loco.

The haul they made at his bidding, being very extraordi-
ry, if not miraculous, was the means of his recognition.
turally would it remind them of a similar occurrence near
e beginning of our Lord's ministry, which had greatly as-
nished them (Luke v. 4–11). John was the first to know
n. He tells his thoughts to Peter, perhaps in the hearing
the others, but that is not said. Immediately they made
the land, but the ardor of Peter did not allow him to
it the slow progress of the boat. Girding himself hastily
h his fisher's coat* he plunged into the water and swam
ore, leaving his fellow disciples to draw in the net.
We are not told, whether Peter approached the Lord be-
e the others landed; or if he did, what words, if any,
sed between them. When all had come to the land,
y saw a fire of coals and a fish laid thereon. At the
mmand of Jesus other fish were brought, and their morn-
meal prepared, consisting of bread and fish. But whence
bread? Was it miraculously produced? Although it
ot expressly affirmed, we regard the whole preparation
lus repast as miraculous, and designed to remind them of

approached Cleopas and his companion. Hence, too, the disciples are represented almost always as silent, when conscious of his presence.

It is remarkable, that neither Matthew nor Mark records a word as having been addressed to him by any of the disciples after his resurrection. Nor does Luke, in his gospel, with the exception of the words of Cleopas. Mary Magdalene could tranquilly address him, while she supposed him to be the gardener; but after she knew him she could only exclaim "Rabboni." Besides what Mary said, the evangelist John records only the confession of Thomas and the answers of Peter to the thrice repeated question, "Simon, son of Jonas, lovest thou me?" and his inquiry concerning John hereafter to be noticed.

At the meal thus miraculously prepared, not a word was spoken by any of the apostles, though they received the food from the Lord's hand (v. 13). "None of them," says John, "presumed so much as to inquire of him, who he was, for they knew him," and regarded him a visitor from the heavenly worlds.

John xxi. 14. "This is now the third time that Jesus showed himself to his disciples after that he was risen from the dead."

The evangelist means, this was the third appearance of the Lord to the apostles whom he had chosen as the witnesses of his resurrection. We have seen, he appeared (1) to Mary Magdalene; John xx. 17; Mark xvi. 9. (2.) To the company of women returning from the sepulchre, Matt. xxviii. 9, 10. (3.) To Peter; Luke xxiv. 34; 1 Cor. xv. 5. (4.) To Cleopas and his companion; Luke xxiv. 15. (5.) To the eleven with the exception of Thomas, and perhaps Peter, on the evening of his resurrection; Luke xxiv. 36; John xx. 19. (6.) To the eleven, when Thomas was present; John xx. 24. Consequently, this appearance, which John calls the third, was in fact the *seventh* if all are enumerated, but the *third* if we take into account only the appearances to the apostles collectively. To such only does John refer in this verse; for he excludes from his account the appearance to Mary Magdalene which he had also mentioned; John xx. 16, 17.

The circumstances of this appearance were so convincing

that not a doubt could remain upon their minds, if any existed before (v. 12). We note particularly the manner of his appearance at a distance—his calling out to them from the shore—the question he put to them, making the impression upon their minds, perhaps, that he wished to buy of them. Then the miraculous draught of fishes, and when they reached the shore, the fire, the fish, the bread, and more than all his familiar form and countenance, the tones of his voice, his actions, his whole deportment—and perhaps also the very wounds of crucifixion still appearing fresh in his hands and his feet. Such were the grounds of their judgment by which we may know that they could not be mistaken or deceived.

We must not suppose, however, that this appearance of the Lord was merely or chiefly to convince the apostles of the reality of his resurrection, although it served that end. We may apply the same observation to that last noticed (John xx. 24).

Peter as well as Thomas had grievously sinned, and it was the kindness and condescension of the Lord which determined the time and the circumstances of both these appearings. It was to show this, that the evangelist has so minutely recorded them.

John xxi. 15. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord. Thou knowest that I love thee. He said unto him, feed my lambs.

16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, feed my sheep.

17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me."

This conversation having passed in the presence of the other apostles, none of them could doubt the corporeal presence of the Lord Jesus. But it is chiefly important to observe how tenderly the Lord reminded Peter of his great sin; how graciously he assures him of pardon by restoring him to his office, and instructing him in his duty! How comforting, also, to this apostle was the assurance that henceforth, during a long service, he at least, whatever others might do, should remain faithful even unto death: —that not even the pains of crucifixion should thereafter extort another denial of his Lord. Such information is seldom given to man. Peter was the only one of the apostles to whom his personal history was foretold. His martyrdom is foreshown, as a proof and example of his future fidelity—not to gratify curiosity, although it had the effect of exciting it in the mind of this apostle.

John xxi. 20, 21. "Then Peter turning about, seeth the disciple whom Jesus loved, following, &c. Peter seeing him saith to Jesus, Lord (οὗτος δὲ τί) what shall this man do (or rather, "This man—what?" that is, what shall he suffer?

The questions the Lord had put to Peter, and the answers drawn from him, emboldened him voluntarily to make this inquiry, which is the first any of the evangelists have recorded. It was characteristic of this apostle, when impelled by his curiosity, to break through restraints which were felt by the others. But it was not for Peter to know what would be the end of John's earthly career. His curiosity was untimely. Our Lord's reply was constructed so as to withhold all information except that he himself was the sovereign disposer of John's life.

John xxi. 22. "If I will that he tarry till I come (τί πρὸς σέ) what is that to thee? Follow thou me."

As if he had said: If it be my pleasure to continue John in my service on earth until I come again in my kingdom, that concerns thee not. Let it be enough for you to know your duty and your end.

This answer gave occasion to a false report among the

ethren, which John thought it necessary to correct. The ven who heard the words of Jesus, repeated them per- ps incorrectly to others who understood them as a posi- e affirmation, that the beloved disciple should not die; us bringing his end into marked contrast with the pre- cted end of Peter. It was a misrepresentation of the viour, and calculated to cast discredit on his prophetical aracter at the death of John. For this reason, John is reful to record the very words of Jesus, as the best means correcting the error; and this was probably one of the asons for adding the last sixteen verses to this chapter.

John xxi. 23. "Then went this saying abroad among e brethren, that that disciple should not die; yet Jesus id not unto him (Peter) he (John) shall not die, but (he id simply) if I will that he tarry till I come, what is that thee."

Dr. Adam Clark says, that for nearly eighteen centuries e greatest men in the world have been puzzled with this ssage. We doubt whether the difficulty has been felt so

the beloved disciple. To live so long in the body, under infirmities ever increasing with years, and to be absent all the while from the Lord, would not have been esteemed by them such a token of love as the gracious Saviour would show to this highly-favored disciple.

We observe here the same reserve that characterized all our Lord's replies concerning the times and seasons. The supposition or hypothesis which he makes, that such *might be his* will for aught that Peter could know, implied that his advent might occur within the lifetime of some of that generation. The idea thus hypothetically admitted is utterly irreconcilable with the view now generally entertained of a thousand years to precede the second coming of Christ.

Matt. xxviii. 16. "[Then] the eleven went away into Galilee into a mountain where Jesus had appointed them."

The time of this gathering is not mentioned. We know not whether it occurred before or after the Lord appeared to the seven disciples at the sea of Tiberias. If we may assume that it was on this occasion the Lord appeared to more than five hundred brethren at once, we may infer perhaps from 1 Cor. xv. 5, 6 that it occurred not long after his first appearance to the twelve. Matthew, it is true, mentions in this verse only the eleven disciples, but from verses 7th and 10th of this chapter, we learn that all the brethren and disciples were commanded to assemble there for this meeting. See Matt. xxvi. 32.*

Nor does the evangelist inform us of the manner of his appearance, whether his approach was (*more humano*) natural or miraculous, nor does he intimate that the Lord exhibited at that time, as he had done on former occasions, any proofs of the identity of his person. But whether or not

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* Προάξω in this verse seems to be used in contrast with διασκορπισθήσεται in the preceding verse; as if the Lord had said:—I the shepherd am about to be smitten here in Jerusalem, and you the sheep in consequence of it will be scattered abroad. Yet the enemy will fail of his object: for I shall rise from the dead, and after I am risen, scattered though you be, I will lead you forth, I will conduct you into Galilee and there gather you again. The words of our translation, "I will go before you," in the sense of proceeding in a journey, are quite inconsistent with the manner of our Lord's being after his resurrection.

Matt. xxviii. 17. "When they (that is the eleven apostles and the other disciples) saw him, they worshipped him: but some doubted."

The apostles and some others of the disciples had, as we know, seen him before. They not only knew him, but were so perfectly convinced of his Divine nature, that they rendered him their religious homage and worship. But some of those present, (οἱ δὲ subaudi τῶν παρόντων) doubted whether he was really Jesus. These, it is probable, were disciples to whom he had not appeared before; and this fact, that some of them doubted, justifies the inference, that there was nothing extraordinary in the manner of his approach or appearance.*

Matt. xxviii. 18. "And Jesus came and (προσελθὼν approaching or drawing near) spoke unto them saying, all power is given unto me in heaven and earth."

We may imagine the scene. A large company of disciples assembled at or near a mountain, waiting for the appearance of Jesus. As soon as they saw him they prostrated themselves (προσεκύνησαν) before him—that being the manner in which adoration was commonly rendered in the East. After that he comes nearer and addresses them in the words quoted, which we may regard as responsive to their worship: as if he had said, "I accept your worship, it is rightly rendered to me: for all power in heaven and in earth is committed unto me." He then gave them his commission:

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* Some critics, among whom is Beza, suppose the true reading is οὐ δὲ ἐδίστασαν instead of οἱ δὲ ἐδίστασαν, which would make the passage signify *nor did doubt*. The change proposed is merely from ι into υ, which in the uncial letters used in the ancient MSS. would be easily done by dropping the little hook at the top of the Υ (ΟΙ ΟΥ). But the most ancient MSS. support the common reading, and the proposed change rests entirely upon conjecture. Nor is it at all necessary to the consistency of the evangelists or the credibility of the accounts they have left. Why should it be thought incredible, that some of the many disciples who met on that occasion, to whom he then appeared for the first time (1 Cor. xv. 6), had their doubts, as all the apostles had, before they had other proofs of the reality of the Lord's resurrection, besides his mere appearance: Luke xxiv. 39–41: John xx. 20, 24, 25. But their doubts were all ultimately removed by the outpouring of the Holy Spirit on the day of Pentecost, and the miraculous powers conferred on the apostles. Had it not been so, Paul would not have referred to them (1 Cor. xv. 6) as living witnesses of the fact.

Matt. xxviii. 19. "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost:—teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always unto the end of the world."

Neither Luke nor John mentions the commission. Mark does, but without note of the time when or of the place where it was given; he adds, however, particulars which Matthew omits. We assume that both evangelists had in view one and the same transaction: for we cannot suppose the Lord formally and solemnly commissioned the apostles for the same object twice. We infer, also, that the commission was given in Galilee, on this occasion; for the evangelist records nothing else as having been said at that time. How long it was before his final ascension from the Mount of Olives, we have no means of determining. It seems probable, however, from the passage under consideration, and the context, that the act was performed in the presence of many disciples who had come together at that place, by the command of the Lord, to be witnesses as well of his resurrection, as of this act. But we learn from Luke xxiv. 49 and Acts i. iv. that they were not to enter upon their work until they should be endued with power by the Holy Spirit. According to Mark the commission was thus expressed:—

Mark xvi. 15, 16. "And he said unto them: Go ye into all the world and preach the gospel to every creature: He that believeth and is baptized shall be saved: He that believeth not shall be damned."*

The difference between the commission thus worded, and its form as given by Matthew, is merely verbal. The

* The last eight verses of Mark's gospel are remarkably compendious. The 12th verse, we have seen, relates to the day of the Lord's resurrection. It is impossible to fix the time of the 13th and 14th verses with precision. The four verses following, it has been suggested, apply to the gathering of the apostles and brethren in Galilee. The 19th verse relates to the Lord's final ascension, and corresponds with Acts i. 9. The last verse is a summary of the Acts of the Apostles.

According to this distribution, we paraphrase the 15th verse thus:—

"And he said unto them"—afterwards, when he met the eleven in Galilee with five hundred other brethren (1 Cor. xv. 6): "Go ye into all the world and preach the gospel to every creature," &c.

effect of preaching, would be to make disciples (μαθητεύειν), and these disciples they were commanded to baptize upon the profession of their belief (Acts viii. 37). The scope of the commission is otherwise expressed in Matt. xxiv. 14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." But observe, it was not promised, for their encouragement, that it should everywhere be received with the obedience of faith. The promise was, "he that believeth shall be saved;" and even this promise was not made to the preachers, but to their disciples.

The actual result of their labors, under this commission, was the organization by means of instruction and baptism, of visible societies, within which, as within the ancient Jewish church, the Holy Spirit for the most part performed and still performs his work—sealing it with Divine power and efficacy. Thus the true church is formed, of which the Lord himself is the architect (Matt. xvi. 17, 18), against which the gates of death shall not prevail.*

This view of the commission does not detract from the dignity and importance of the Christian ministry. It was appointed for the gathering of the materials out of which the Lord selects such as he pleases, to be builded into his spiritual house, and it is honor enough, that it is Divinely appointed for any purpose. To change the figure: The dignity and service to which he called the apostles was to be fishers of men (Luke v. 10; Mark i. 17; Matt. iv. 19); and the result of their labors he set forth in the parable of the

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* This passage is explained in vol. viii. 105, 106 of this Journal. The Lord represents himself as the builder of his own church. "I will build my church." The rock or foundation upon which he declares he will build it is the work of the Holy Spirit, revealing to men the mystery of his person, as "Christ the Son of the living God." The words (ἐπὶ ταύτῃ τῇ πέτρᾳ) "upon *this rock*," do not refer to Peter, nor yet simply to Christ himself, but to the work of the Holy Spirit, who taught Peter the mystery of the person of the Christ, as God and man. Against the church which is thus being formed, the gates of hell (ἅδης), that is of *death*, shall not prevail. Although the members of it have been passing from age to age into the invisible world (ἅδης), yet upon the completion of their body, the gates of death shall yield them up, and they shall appear in visible glory with Christ at their head (1 John iii. 2). Excommunication may cut off such members from the visible church, as it did many at the Reformation from Popery, but it cannot affect their relation to the invisible church, nor to Christ their head.

net cast into the sea (Matt. xiii. 47–49. See 1 Cor. iii. 12–15).

It results also from what has been said, that baptism is not a saving ordinance, but a seal of discipleship. In Mark xvi. 16, it is connected with belief. "He that believeth and is baptized, shall be saved"—language which is applicable only to those capable of exercising belief in the gospel, and by some it is restricted to such. The language of Matt. xxviii. 19, however, is broad enough to include others. The infants of Israel at the exodus from Egypt, were baptized in the sea and the cloud, as well as the adults (1 Cor. x. 1, 2), and the baptism of John was appointed for all the people (Luke iii. 21); and the teaching and baptism the Lord appointed were for all nations, and for all of every nation capable of receiving them. This command, the apostles would naturally interpret by these national examples, and if there were a doubt on the question, the analogy of circumcision would be decisive (Col. ii. 11).

One use of the baptism of infants is to ensure their discipleship—if they should live to majority—by uniting them to the visible church, thus bringing them within the ordinary sphere of the ordinary operations of the Holy Spirit. If removed by death, before moral agency, with the seal of the covenant upon them, we doubt not that they are elect according to the fore-knowledge of God; renewed by the Holy Spirit, aggregated to the church of the first born, and will be raised in glory at the second coming of the Lord.*

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* Those who deny the premillennial advent of Christ and the first (or separate and earlier) resurrection of the Elect Church, find it impossible to explain the use of infant baptism in the case of those who die in infancy before they are capable of moral action; without maintaining that all unbaptized infants dying before actual sin are not saved: For if all such, whether baptised or unbaptized, are raised at the same time to the same glory, what benefit does baptism confer? And what profit was circumcision to infants in Israel, dying in infancy with the seal of the covenant upon them, if the uncircumcised male infants dying in infancy, whether Jew or Gentile, are indiscriminately to be raised at the same time to the same degree of glory? And what can be the meaning of God's declaration to Abraham: "The uncircumcised man-child shall be cut off from his people: He hath broken my covenant." It cannot mean he shall die an early natural death: for the case we are considering is that of a *circumcised* man-child dying in infancy. The millenarian view is, that all such infants who are removed by death, with

they are spared to the age of maturity, their baptis
hout faith, will be of no avail. "For he that believe
," being capable of belief, "shall be damned" (Ma
. 16).

Mark xvi. 17, 18. "And these signs shall follow the
t believe: in my name they shall cast out devils, the
ll speak with new tongues: they shall take up serpent
l if they drink any deadly thing, it shall not hurt them
y shall lay their hands on the sick and they shall r
er."

Assuming, as we do, that these words were uttered on t
asion of our Lord's appearance in Galilee, when some
disciples, who had not seen him before, doubted, th
nished a sure means of convincing them. These di
les could not doubt that they saw a person, or that the
rd him speak, nor had they any doubt of what he sai
y doubted whether he who appeared and spoke to ther
s Jesus, who had been crucified. The conferring of suc
wers upon the apostles—especially the gift of new tongu
the day of Pentecost, was a sure proof not only of

viii. 6, 13; xiv. 11; xiii. 12; xxviii. 3–6). They attested the veracity and authority of the apostles. As they were exercised in the name of Jesus, in proof of his resurrection and ascension, they challenged belief in those facts and obedience to his commands, and thus contributed to the rapid formation of the visible church (Acts ii. 41; iv. 4, 32; vi. 5, 7). But it was not in their nature to do more. Nor was their long continuance necessary. For churches being thus formed, and being made depositaries of the truth, became witnessing communities capable of attracting the observation of Jews and Gentiles, and of preaching the gospel to them for a witness to the people among whom they were planted.

The next appearance of the Lord was to James, as we learn from 1 Cor. xv. 7; but of this we know nothing more than the fact. The time, the place, the circumstances, are nowhere recorded. The motive of it was probably personal to that apostle. The same may be said of the Lord's appearance to Peter; and for that reason, nothing more than the fact in either case is noted. The only other appearance of which we have a particular account, is mentioned in Acts i. 4–9, to which we now proceed.

The appearances already spoken of, had fully convinced the apostles of the reality of the resurrection of their Lord and Master. The proofs they had of it, were many and infallible (Acts i. 3). They were as fully qualified, as men could be, to bear testimony to the fact; and this final appearance was not necessary, nor was the especial design of it, to confirm them in the belief of what they already infallibly knew. But it was necessary that they should be made eye-witnesses of the Lord's ascension. Hitherto his departure from them at the close of each interview, had been as mysterious as his approach (Luke xxiv. 31).* But now the apostles were assembled to witness his ascension; a fact, which they were also to preach and testify to as eye-witnesses (Acts ii. 33, 34). We may add, by these means they were also prepared to apprehend more vividly the fulfilment of the promise the Lord made them the night before

* What Luke says of the Lord's ascension at Bethany (Luke xxiv. 51), he wrote by inspiration. He does not mean to assert in that place, that the apostles at that time saw him carried up into heaven; for they did not see whither he departed, until he left them at his last appearance.

he suffered: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you." (John xvi. 7; xv. 26.) They could not have understood at the time the manner in which this promise would be fulfilled (John xiii. 36; xiv. 5; xvi. 28). The event taught them that it was through his death, resurrection, and ascension,—three mysterious steps, if we may so say,—the first two of which had been fully proved to them, and they were now to be made eye-witnesses of the third, which they would naturally—we may say inevitably—connect with the visible descent of the Holy Spirit, whose mission depended on the ascension of the Lord Jesus to the Father.

For these reasons, in addition to those already given, we do not regard the account of the ascension, in Acts i. 4–9, as only a more particular statement or narrative of the ascension mentioned in Luke xxiv. 51, but as a distinct account of a different ascension introductory to the relation he was about to make of the descent of the Holy Spirit in the next chapter, and intended especially to show the manner in which the Lord fulfilled the promises just mentioned (John xiii. 33; xiv. 2, 3; xv. 26; xvi. 7, 28). His visible ascension, and the visible descent of the Holy Spirit, were a demonstration to their senses of the truth and fulfilment of his words. They answered the questions and doubts of Peter (John xiii. 36): "Whither goest thou?" "Why cannot I follow thee now?" in a manner they could not fail to comprehend.*

Thus much premised, we come to the passage, the scope and general meaning of which may be learned from the following paraphrase, Acts i. 1. In my first book, Theophilus, I have related [in part] what Jesus did and taught [during his personal ministry] among the Jews (Rom. xv. 8), bringing that history down (vs. 2) to [the close of the] day, on which he [arose from the dead and] ascended [to the Father], having [first] given his commands, through the

* This view proceeds upon the assumption that each of the treatises of Luke is complete in itself—the former ending with the day of the Lord's resurrection—the latter commencing with the day of the Lord's visible ascension—which he introduced with a brief retrospect of the forty days comprised

Holy Ghost, to [the apostles he had chosen] [to be his witnesses] (v. 3). To whom he* *also* appeared again from heaven at several times after he suffered, during [the lengthened period of] forty days; exhibiting to them many indubitable proofs [that he was the same Jesus, whom they had seen crucified]. At these appearings he spoke to them concerning the kingdom of God [which they were anxiously expecting and waiting for] (vs. 4). At length, after the apostles had returned from Galilee, whither they went with other disciples, by his express command to see him (Matt. xxviii. 10, 16–20); having assembled them together [upon Mount Olivet, for the last time], he strictly commanded them (μὴ χωρίζεσθαι), not to leave Jerusalem again [even temporarily for any purpose whatever], but to wait [constantly in that city] for the fulfilment of the promise of the Father [by the visible descent of the Holy Spirit upon them], which [said he] ye heard of me [both before I suffered, John xv. 7, and afterwards when I first appeared to you, Luke xxiv. 49].

[To which he added these words of explanation, in order to teach them something of its exalted and glorious nature] (v. 5), John baptized [all the people, Luke iv. 20] with water [without imparting any transforming or saving effect upon them, as the event showed], but ye shall be baptized with the Holy Ghost not many days hence. Matt. iii. 2.]

[This allusion to John the Baptist, whose name, baptism, and ministry were associated in their minds, inseparably with the expected kingdom, excited their curiosity. They

* The force of the particle καὶ in the third verse is to intimate, that besides the appearance on the day of his resurrection, he *also* shewed himself from time to time to the apostles during forty days afterwards, for their more complete and perfect assurance of the fact, and for other gracious purposes. Indeed the whole passage shows plainly enough, that the Saviour did not constantly dwell bodily on the earth during that period (concealing himself for the most part, as some have supposed, in unfrequented places), nor keep up his intercourse with them, as he did before (according to the supposition of others); but that at each time he appeared to them from heaven (as he afterwards did to Paul), under such circumstances, and with such demonstrations, as proved beyond a doubt the reality of his resurrection, although he had not as yet given them visible evidence of his ascension. What article of faith requires us to believe, that the Lord did not ascend to heaven on the day of his resurrection, nor until the fortieth day after? See the Apostles' creed.

surmised, that as John's baptism had respect to the kingdom of Messiah, so the baptism of the Holy Ghost (which he gave them to understand was the meaning of the promise of the Father, to which he had just referred), also had respect to the same kingdom, and the functions they were immediately upon receiving this baptism of the Spirit to exercise therein: and being fully convinced that he was truly the promised Messiah and had the power to establish his kingdom over Israel whenever he pleased, they put to him [directly] this question (v. 6.): Lord, wilt thou at this time restore the kingdom unto Israel [and is it to qualify us for the parts we are to perform therein, that we are to receive this new baptism]? To which question [without disclaiming the power the apostles ascribed to him, or the purpose at some time to restore the kingdom to Israel], he replied thus:

Vs. 7.—It is not for you to know times or seasons which the Father hath [not committed to the Son to reveal, Mark xiii. 32], but on the contrary hath purposely put in his own power (yet whatever may be the divine purpose in respect to this event), (v. 8) ye shall receive power—the Holy Ghost coming upon you, [whereby] ye shall be [qualified to become witnesses unto me [not only] in Jerusalem and in all Judea, [the limits of your former commission, Matt. x. 5, 6, but in] Samaria, and to the uttermost part of the earth.*

[Having thus answered their question by denying the information they asked for (v. 7), and having also removed a doubt (v. 8) which might have arisen in their minds, if he had merely answered their question, he closed his earthly intercourse with them in the body, and (v. 10) while they beheld he was taken up, and a cloud received him out of their sight.]

[But as he had now appeared to them at several times and departed from them, without a promise at any time to

* As if he had said: the divine purpose in respect to the time for the restoration of the kingdom to Israel will not prevent the fulfilment of the Father's promise to you. However remote or near that event may be, you shall be baptized with the Holy Ghost, in order to qualify you for the actual mission and service in which you are to be employed, and that too not many days hence.

appear to them again (except to the women on the morning of his resurrection, Matt. xxviii. 10); and inasmuch as this appearance was especially designed to make them witnesses of his ascension, lest they should indulge the hope that he would continue still to appear to them visibly as before, he commanded two angels to appear at their side, as he left them, and explain the meaning of what they saw, who addressed them thus:] v. 11, Ye men of Galilee, why are ye gazing upward to heaven? [The sight astonishes you. You do not understand it. We are sent to tell you why you were made to behold it. It is both a proof and an example of what you are slow to comprehend.] This same Jesus [whom that cloud has now concealed from your view, having made you witnesses of his death and resurrection, now makes you witnesses of his ascension bodily, into heaven. Remember how he said unto you, "I came forth from the Father and am come into the world. Again, I leave the world and go to the Father." John xvi. 28. Since his resurrection hitherto, he has appeared to you and disappeared at unawares; you know not how. Think not that he will thus appear unto you visibly again. His next appearance will be at the times of the restitution of all things, at the end of this age when he] will so come [from heaven] in like manner as ye have seen him go into heaven (v. 12). Then they returned into Jerusalem from the Mount called Olivet, which is from Jerusalem a Sabbath-day's journey.*]

* The leading object of this paraphrase is to ascertain, as far as possible from the circumstances and associations of the moment, the current of thought in the mind of the writer as well as in the minds of the Saviour and the apostles, and in this way to account for the transitions which otherwise seem to be abrupt. Why, for example, should those who had come together (οἱ μὲν συνελθόντες, v. 6), ask this question concerning the restoration of the kingdom to Israel, unless it was suggested by the mention of John the Baptist, the advent or kingdom-preacher? Why should the Lord, after he had fully answered their question, add (v. 8) what the question did not call for (the addition being little more than a repetition of what he had already said in v. 4), unless it was to assure them that the fulfilment of the Father's promise was not dependent upon the restoration of the kingdom to Israel, as they seemed to suppose. And what connexion had the words of the angels with the sight they explained, or with the apostles' views or expectations, unless it be that suggested in the paraphrase? That there is a consecutive chain of meaning from v. 4 to v. 11, we cannot doubt. It may not be that suggested, but if not, will the reader endeavor to discover it?

To this paraphrase we now add a few observations on particular passages.

Acts i. 3. "Speaking [of the] things concerning the kingdom of God."

What the Lord taught his apostles on this subject has not been recorded. It is plain, however, from the question they put to him (v. 6), that they did not understand him to say anything inconsistent with the prophecies respecting the kingdom promised to Israel, or its restoration at that time. The kingdom of God, of which he spoke, they understood to be the kingdom which John the Baptist preached, the coming of which he had represented by various parables (Matt. xiii.), all of which implied some delay in its coming. We may infer also from Acts x., xv. 7–17, that the apostles did not learn from him at that time that the Gentiles would be sharers therein (Matt. xxii. 1–9), although he had already assured them that repentance and remission of sins should be preached in his name among all nations (Luke xxiv. 47). Even the inspiration of the Holy Spirit received on the day of Pentecost did not extend to this mystery, because a special command was necessary (Acts x. 19, 20) to determine Peter to go to Cornelius. Indeed the kingdom of God, to a great extent, is still a mystery, and will remain so, more or less, until it shall be revealed at the appearing of Jesus Christ (1 Tim. iv. 1, 1 Cor. ii. 9, Rev. x. 7, 1 John iii. 2, Dan. vii. 13, 14).

Vs. 4. "And being assembled together with them," &c. Rather say, "and having convened them."

This meeting was brought about by a special act of the Saviour's providence, as were all the others*; and this consideration, if well founded, enables us to decide in favor of the common reading. The sense of (συναυλιζόμενος) "dwelling or lodging with them," is not agreeable to the fact, as we have seen, and the sense of "eating together with them" seems to imply that the apostles were not yet fully convinced of the reality of his resurrection: for it was only as a proof of that fact that the Lord partook of food in their presence,

* (See note on Matt. xxviii. 16). Indeed it is remarkable, that from their first call to the apostleship, until his final departure from them, he exercised a special care and control over them. (Luke xxii. 35; Matt. x. 9, 30; compared with John xvii. 12; xviii. 8, 9.)

at all. It is plain, however, that after his appearance to Thomas (John xx. 26), the apostles, without exception, were perfectly convinced of this truth. Besides, the sense we have suggested, is most agreeable to the Divine nature and dignity of the Saviour, and for that reason most probably, if not certainly, the sense of the inspired writer.

Vs. 5. "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Or thus: John baptized [all the people] with water, [to prepare them for the kingdom, the advent of which he preached] but I will baptize you with the Holy Ghost. (Matt. iii. 11; Mark i. 8.)

It appears to be a part of the divine plan, to introduce every new dispensation with a preparatory baptism of those who were or are to enjoy it. The dispensation of law was preceded by baptism in the cloud and sea (1 Cor. x. 1, 2). (See 1 Peter iii. 20, 21; 2 Peter ii. 5; iii. 6, 7.) That baptism continued, without any other baptism of the whole people, until John was sent to preach a new dispensation which implied his authority to baptize (John i. 25). Hence our Lord uses the words "baptism of John" in a sense which includes his function of teaching and preaching (Matt. xxi. 25). It was this association of the rite with the preaching of the impending advent of Messiah, and of both with the person of John as the appointed preacher, taken in connexion with the contrast the Lord stated between John as a baptizer with water, and himself as the baptizer with the Holy Ghost, that suggested to the apostles the inquiry in the next verse.

John's ministry preceded but a little, the appearance of Messiah. In fact, Jesus appeared and began to preach, as soon as John's public ministry was ended (Matt. iv. 12).

It was, therefore, very natural for the apostles (without setting down anything to the account of Jewish prejudices) to suppose that their ministry, aided by the promised power, would, like John's, be brief, and issue immediately in the outward establishment of the kingdom they so much desired. The inspiration of the Holy Spirit by degrees corrected and enlarged their views (Acts iii. 19–21; xv. 13–17) by unfolding to them, as occasion required, more and more of the Divine purposes. But with the amount of know-

ledge they then had, the inquiry sprung from the habitual association in their minds of baptism with the kingdom: from their hopes of its near approach, founded upon the preaching of John, and the promised aid of Divine power.*

Vs. 4 and 5. These verses, it may be presumed, comprise all the Saviour intended to say in the first instance to the apostles on this occasion. All he said afterwards (vs. 7 and 8) was drawn out by their question; and would not have been said, it may be presumed, if that question had not been put. Hence, it may be inferred, that the object of gathering them at this time, was not to give them further instructions, nor yet to confirm them in their belief of the fact of his resurrection (of which they were already fully convinced), but to make them witnesses of his final ascension. Verses 4 and 5, it will be observed, are but a repetition of what he had said before, John xx. 19–23; Luke xxiv. 49, except that he more strictly enjoined them not to leave Jerusalem, lest being absent at the moment of the bestowment of the promised gift, they should fail of the blessing. It is not improbable that for the same reason they abode from that time together, as we are told they did in verses 13 and 14.

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* As John's baptism had respect to the kingdom he preached to the Jews, so the baptism the apostles were to administer has respect to the kingdom they were to preach to all nations. As the purpose of John's ministry and baptism terminated with the rejection and death of Christ—that is with the withdrawal of the kingdom from the Jews as a nation, Matt. xxi. 43—so the purpose of the ministry and baptism committed to the apostles and their successors will terminate with the resurrection of the elect church and the second coming of Christ in that same kingdom which the Jews rejected. Both baptisms had respect to the coming of one and the same kingdom, and both to an *elect* people, but not the same people. The subjects of John's baptism, were that generation of Jews to whom he was sent, but the subjects of Christian baptism are professed believers of all nations. The water which John applied, was but an emblem of the Holy Spirit. The element was continued, but it is still only an emblem of that same Divine energy which the Lord, as the architect of his church (Matt. xvi. 18) keeps in his own power. The apostles and the ministry which, instrumentally, they established, apply the element to multitudes, as John did, while the Lord baptizes (with the Holy Spirit) those only whom the Father has given him. (John xvii. 2, 9, 12, 20.) John's baptism, like that of Moses, was an ineffectual rite. The event proved it. Such, also, is the baptism committed to the apostles and the church when ended with the Holy Spirit's renewing power. Yet it is a Divinely appointed ordinance of inestimable value.

Vs. 6. "When they therefore were come together, they asked of him," &c.

The connexion of this verse with the preceding is obscured by the translation. The meaning is, that the persons who had thus been brought together (that is, the apostles and perhaps some other disciples), hearing this reference to John and his baptism, and the promise of the baptism of the Holy Spirit, *therefore* asked him, &c. Who composed the company is not quite clear. They are not designated apostles. The angels called them "men of Galilee" (vs. 11), and it is apparent from the 12th and 13th verses, that the eleven apostles were of the number: but it is not improbable that other disciples were present, especially those pious women (see vs. 14) who were last at the cross and first at the sepulchre, on the morning of the Lord's resurrection. And if it was a part of the apostles' office to bear witness to the Lord's ascension, it is probable, if not quite certain, that Joseph called Barsabas and Matthias were of the number (vs. 21–26). We perceive no reason why others, as well as the apostles, should not be permitted to witness this wonderful event. The angels might especially address the apostles as they did, although others (Galilean men and women) were present.

Vs. 6. "Lord, wilt thou at this time restore the *kingdom to Israel?*"

It is not probable that the apostles had an enlarged conception of the kingdom about which they inquired (see Note on Luke xxiv. 25, 26, before pp. 283, 287). Yet they were not mistaken in assuming that a kingdom had been promised to their people (Is. i. 26; Zech. ix. 9; Micah iv; Amos ix. 11; Hos. iii. 4, 5). The idea of theocracy was familiar to them, but it was theocracy distinct from and paramount to the government of their kings and earthly rulers. The blending or consolidation of the theocracy with the earthly throne and kingdom of David, at the accession of Messiah, was a mystery they did not understand. This is indeed still the great undeveloped mystery of the kingdom. The astonishing events they had witnessed had fully convinced them of a part of this great mystery, the union, namely, of the Divine with the human nature, in the person of their master; but this did not explain to them the pro-

found and far-reaching mystery of the throne and the kingdom of David, nor had they any proper conception of the means by which, or of the dignity and glory to which, it was his purpose to exalt them. It is probable, therefore, that their conceptions of it were influenced by, if not formed upon the most prosperous period in their national history. But their misconception of it, whatever it may have been, and their low views, are to be ascribed to ignorance, not to national prejudice. The glories of the kingdom as well as the times of it, are still unrevealed secrets, deeply hidden in the mind of God, which his providence only will disclose. (1 Tim. vi. 14–18. See the Jewish Chronicle for April, 1849, vol. iii. pp 289, 291.)

Vs. 7. "It is not for you to know the times or the seasons which the Father has put in his own power."

This clause is better rendered without the article. The meaning is, It is not for you to know any of the times or seasons connected in the Divine mind with the purposes of redemption: For these the Father hath hidden under his Almighty power.

The restoration of the kingdom to Israel, is one of those purposes. With it are connected others of inconceivable magnitude and glory—the completion of the elect church, or the church of the first born, the body of Christ—their resurrection to glory—the second coming of Christ—the destruction of the man of sin—the binding of Satan—the removal of the curse and the restitution of all things contained in God's covenant with Abraham.

Bengel (in loco) remarks, that the emphasis is on *you*, as if others might know what they might not.*

This may be true in a qualified sense: For the Lord had already given them, and through them the church, providential signs of his coming, to be watched for (Luke xxi. 25–36; Mark xiii. 24–37; Matt. xxiv. 29–37). But this question was definite. It called for precise information: "Lord, wilt thou, *at this time*," &c. It is worthy of remark, that our Lord always refused to answer such inqui-

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* [illegible] *non est vestrum* sed *non vestrum est* . . . . Non dicit *non est* [illegible], sed ait *non vestrum est nosse*. Revelatio œcono-

ries. (See Matt. xxiv. 3, 42; xxv. 13; Mark xiii. 4, 32, 33; Luke xii. 36–46; xxi. 7, 34.) It is plain from the epistles, that the inspiration of the apostles afterwards, did not extend to this subject. (1 Thess. v. 2; 2 Thess. ii. 3–8; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15. See this Journal, vol. ix. pp. 198, 214.)

Vs. 9. "And .... while they beheld he was taken up, and a cloud received him out of their sight."

The sacred writer describes, according to the appearance. The angels he calls men, because they appeared in the form of men; and that which concealed the ascending Saviour from view, he calls a cloud, for such it appeared to be. We should err, however, if we conceived of it as a natural cloud of vapor, through which the Lord passed. At his transfiguration a cloud appeared, out of which a heavenly voice issued (Luke ix. 34, 35; Mark ix. 7; Matt. xvii. 5; 2 Pet. i. 17). See also, Exod. xiv. 19; xvi. 10; xxiv. 15, 16; xxxiv. 5; xl. 38; 1 Kings viii. 10; Is. iv. 5, which we are accustomed to regard as supernatural, and so we regard this. The ascension was an act of Divine power, and why may not all its attendant circumstances be ascribed to the same cause?

Vs. 12. "Then returned they" [from the place where they witnessed the ascension] "unto Jerusalem [namely] from the Mount called Olivet, which is from Jerusalem a Sabbath-day's journey."

Upon the hypothesis, that our Lord first ascended to heaven on the fortieth day after his resurrection, it is difficult to reconcile this verse with Luke xxiv. 50, 51. (See note on those verses.) Some have imagined there were two places called Bethany, but if this were so, some of the evangelists unquestionably would have mentioned the fact. (See Matt. xxi. 17; xxvi. 6; Mark xi. 1, 11, 12; xiv. 3; Luke xix. 29; xxiv. 50; John xi. 1; xii. 1.) Reland rejects the supposition. All the Itineraries, according to that author, show but one Bethany, and that at the foot of the Mount of Olives, on the east. Others suppose that tradition only fixes the summit of the Mount as the place of ascension; but such a tradition naturally, not to say inevitably, would arise from this verse, and should therefore be regarded as the early and contemporaneous exposition of

the text, and for that reason more likely to be according to the truth than any different one which modern criticism can suggest.* The difficulty disappears, if we admit several ascensions—a supposition quite consonant with the divine power and majesty of the Saviour.' (See note on John xx. 17.) And why should the sacred writer mention Mount Olivet at all, and especially the distance of a particular summit or part of it from the city, if he had it in his mind to signify that they returned from Bethany? This would be to go out of his way in order to make a geographical note not called for by his subject; and at the same time, an omission of the chief thing he intended to say. The language he employed in his gospel (xxiv. 50, 52) would have expressed his meaning clearly and fully. It is true (if they returned from Bethany by the nearest way), they returned along that part of the Mount which was opposite to the city, and when they reached the summit, they were a Sabbath-day's journey from the city. But this he does not say. He says simply they returned from the Mount of Olivet, without mention of any other place, and from the necessity of the case we may say, they returned from the place of ascension. Hence the inference seems necessary, that the place from which he finally ascended was that part of the Mount of Olives which was a Sabbath-day's journey (about 2,000 cubits, or 1,000 yards) from the city. No doubt would have arisen on this question were it not for Luke xxiv. 50, 51, which applies, as we think it has been shown, to a different ascension. It may be added, that Zechariah, in prophesying of the Lord's return (Acts i. 11), designates the Mount of Olives as the place where his feet shall stand (xiv. 4), and Ezekiel (xi. 23) denotes that mountain as the place upon which the glory of the Lord rested.†

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* Bernard Lamy resolves the difficulty in this way, which he considers easy and satisfactory:—"Non in ipsa Bethania sed in via, qua Dominus se recipere solebat in Bethaniam, ascendit in cœlum: scilicet, eduxerat discipulos foras extra Hierosolyma, quasi more suo vellet ire in Bethaniam. In itinere autem antequam huc perveniret assumptus est." But the words of Luke (xxiv. 50) are: He led them out (ἕως εἰς Βηθανίαν) *as far as to* Bethany, which do not admit such an interpretation.

† Josephus mentions the Mount of Olives in Antiquities, Bk. vii. 8; ix. 1; xx. 6; Jewish War vi. 3. It is referred to under different designations in Kings xi. 7; Mark xiii. 3. The Jews sometimes called it the Mount of Us

Vs. 13, 14. "And when they were come in"—after they had come into the city—"they went up into (the) upper room—where abode Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren."

From the place of the ascension, these persons returned immediately to the upper apartment the apostles had, probably, previously occupied. The definiteness of the language justifies the supposition, that some particular places were in the mind of the writer. Setting out from Mount Olivet, they returned, by a short walk, immediately to the city, and entering it, they proceeded together to the upper apartment, in the occupation and under the control of the apostles. Upon entering it, they engaged in prayer, and continued to do so daily in expectation of the fulfilment of the Father's promise. Other disciples also took part in these daily exercises; among whom were certain women (of whom only one is mentioned by name—Mary the mother of Jesus) and his nearest kinsmen.

Nothing compels us to believe that all these disciples dwelt together under the same roof, but only the apostles who were probably influenced to do so by the supposed connexion between the Saviour's command to keep within the walls of the city and his promise to baptize them with the Holy Spirit. Nor need we suppose they did not leave the apartment, or visit the temple daily: for this would contradict Luke xxiv. 52. The command was merely not to depart from *the city* (ἀπὸ Ἰερουσαλήμ μὴ χωρίζεσθαι). It was enough that they should be found together in one place, and so they were daily at the appointed hours for prayer. May we not believe that at such a meeting the Holy Spirit

tion, and they have a tradition that the Shekina (see Buxtorf's Chald. Rabb. and Talmud. Lex. ad voc.) dwelt three years and a half on that mountain to see whether the people would return to God—calling out to them, "Return to me, my sons, and I will return to you,"—but as they remained impenitent the Shekina returned to his own place. The mountain has three summits: the northern is the highest, and is distant two *stadia* or furlongs from that opposite to the city. The southern summit is called the Mount of Offence. The intermediate is that of the Ascension. See Reland's Palestine.

scended upon them? (Acts ii. 1; see iv. 31.) But to om did they address their prayers? The events of which y had been eye-witnesses, left no doubt in their minds of divine nature of their master. They knew him to be niscient, as well as all-powerful, and to him they prayed. is is apparent from vs. 24, which contains the only notice have of the prayers they offered during this short inter-. Their faith in this essential fact, then, *preceded* their piration by the Holy Spirit, and this remains one of the ef arguments of those who would fritter down the con-sion of Thomas into a mere explanation. (John xx. 28.) It is a notable circumstance, that Mary the mother of Lord is not mentioned in the New Testament, after this ce, and that the other female disciples, whose names so quently occur in the gospels, are here alluded to only in neral terms, and not afterwards—a confirmatory proof of at is sufficiently apparent from other places (1 Tim. ii. 12, Cor. xi.) that the active public ministry of the gospel was committed unto them. This may well be allowed, hout detracting in the least from their importance and

be expected to receive, with the obedience of faith, the unconfirmed testimony of his unlettered servants? His death was public, and extremely ignominious. None but his disciples ever saw him after his resurrection. The popular belief was, he had not risen at all. The rulers and priests asserted that his disciples stole and concealed his dead body, to give support to imposture. See note on Matt. xxviii. 13. Under such circumstances, their verbal testimony would be regarded as the testimony of disappointed men, and unworthy of belief even by the vulgar. Why, it would be inquired, if he really rose from the dead, did he not publicly appear, as he did before, in the temple and before the assemblies of the people, that all might see him and judge for themselves of the reality of the fact? These and such questions suggest, as we suppose, some of the reasons of the events of the day of Pentecost, and of the extraordinary powers which were then conferred upon the apostles. Formally stated: The leading design of the gifts of the Holy Spirit at that time bestowed upon the apostles, appears to have been (1st.) To establish and confirm the truth of their testimony, as witnesses of the resurrection and ascension of Jesus. (2dly.) To prove to the apostles themselves, as well as to others, that the Spirit of Truth (John xvi. 13), the Comforter (xvi. 7), had really come, in fulfilment of the Saviour's promise, and dwelt in them and acted by them.

No doubt these gifts were subservient to other uses, some of which have been already briefly alluded to (see note on Mark xvi. 17, 18). They excited and fixed the attention of all of every rank, nation, and religion. They enabled the apostles to control and authoritatively to govern their numerous converts, and organize them into churches, and appoint over them rulers and teachers. They also attested the truth and authority of their writings. But these are topics which do not come within the scope of these notes. Incidentally some of them may be noticed. The first two, however, belong to the order of proofs under consideration, and in discussing them it will be necessary to examine with particular attention the miracles the apostles wrought, and the arguments they founded thereon to prove the Messiahship of the Lord Jesus, and consequently his resurrection

from the dead, his ascension to heaven, and his future coming in his kingdom. PHILO.

ART. III.—CHRIST'S PROPHECY (MATT. XXIV.) OF THE DESTRUCTION OF JERUSALEM, AND OF HIS SECOND COMING.

THE expositions of this prophecy with which we have met in recent commentators, add little of importance to its elucidation; they contribute rather, in some respects, to obscure and perplex it. Thus Olshausen, though presenting in the main a very just and impressive view of the import of its two great predictions—of judgment on the Jews, and of Christ's second coming—falls into the singular error of regarding it as representing that the overthrow of Jerusalem and the second advent of Christ would be contemporaneous.

"As regards the contents of the discourse, a great difficulty lies in its placing in apparent juxtaposition circumstances which, according to the history, are separated by wide intervals. Obvious descriptions of the approaching overthrow of Jerusalem and the Jewish polity are blended with no less evident representations of the second coming of the Lord to his kingdom. . . We do not hesitate to adopt the simple interpretation, and the only one consistent with the text, that Jesus did intend to represent his coming as contemporaneous with the destruction of Jerusalem and the overthrow of the Jewish polity."—*Com.*, vol. ii., pp. 221, 222.

This statement surprises us; as there not only is nothing in the prophecy to justify it, but it is an impeachment of the accuracy of the prediction. As Christ's coming was not in fact to take place at the time of the destruction of Jerusalem, nor till many centuries after, how can a representation that they were to be contemporaneous consist with truth? Why would not such a contradiction to the Divine purpose form as decisive a proof of the error of the pro-
an equal contradiction to the Divine designs and
pect to any other events? And what motive

can be supposed to have prompted such a false exhibition of the relations of the two events in time, which, on its being demonstrated by the fall of Jerusalem without the personal advent of the Son of man, would have convicted the prophecy of error in the judgment of all careful readers, divested it of authority, and debarred it from the faith of the church? The supposition is thus in every respect untenable.

Mr. Alford falls into the equally singular error of holding that the prophecy has, in its earlier part, a double meaning. He says:—

"For the understanding of this necessarily difficult prophetic discourse, it must be borne in mind that the whole is spoken in the pregnant language of prophecy, in which various fulfilments are involved. The view of the Jewish Church and its fortunes, as *representing the Christian Church and its history*, is one key to the interpretation of the chapter. *Two parallel interpretations* run through the former part as far as v. 28: the destruction of Jerusalem and the final judgment being both enwrapped in the words, but the former, in this part of the chapter, predominating. Even in this part, however, we cannot tell how applicable the warnings given may be to the events of the last times, in which, apparently, Jerusalem is again to play so distinguished a part. *From* v. 28, the lesser subject begins to be swallowed up by the greater, and our Lord's *second coming* to be the predominant theme, with, however, certain hints thrown back, as it were, at the event which was immediately in question, till in the latter part of the chapter and the whole of the next, *the second advent*, and at length *the final judgment* ensuing on it, are the subjects."—*The Greek Text*, vol. i., p. 217.

These views are put forth as though they were so obviously in harmony with principles on which the prophecies are framed, that no proof was necessary of their applicability to the predictions of this chapter. They are, however, wholly groundless and mistaken. Where is there any authority for the assumption that the Jewish church and its fortunes are representatives of the Christian church and its history? Most assuredly none is furnished by the Scriptures; and most assuredly the Jewish church or people cannot be representatives in this chapter of the Christian

church and its history; as, if they were, the representation would be proved to be false; inasmuch as the history of the Christian church, instead of a parallel, is the very opposite of that of the Jewish church or people. The Jewish church was swept from existence ages ago. The Christian church has undergone no such annihilation. The Jewish people have been denationalized and held in exile from their land, and among the Gentiles, for a long train of generations and ages. The Christian nations have undergone no such denationalization and dispersion from their own soil among the population of other parts of the globe. The Jewish temple was destroyed and its peculiar worship intercepted soon after the prophecy was uttered. No such destruction of the sacred edifices of the Christian church and interception of the worship offered in them has taken place. The Jewish church and people were smitten with those judgments because of their apostasy and rejection of Christ. The Christians, whose persecution and slaughter are here foreshown, were persecuted and slain not because of their having apostatized, but for their fidelity to the Saviour. It is clear therefore from history, that the great events foreshown of Jerusalem, the temple, and the Jewish people, cannot have been representatives of corresponding events in the Christian church. How is it that these palpable facts escaped Mr. Alford's notice?

We may add, that there are no predictions in the Scriptures formed on the principle which Mr. Alford ascribes to this prophecy. There are no prophecies in which the event directly and expressly foreshown, is set forth as being also a representative of still another event of a different nature. Of the numerous prophecies that are interpreted in the sacred writings, and that are represented as fulfilled in occurrences that have taken place, there are none that are exhibited by the explanation of their meaning as filling such a double office. The allegorization of the sacred word in that manner, is altogether unauthorized and arbitrary, and occupies itself wholly in the invention of imaginary and false senses.

Were the things, moreover, enumerated in this prophecy, presentative of others of a different nature, on the princi-
on which the agents, objects, and events of an allegory

and of symbolic predictions are used, then those agents and events would be employed simply as the media of the prophecy, and would not themselves come into existence. The seeming predictions of false prophets and false Christs, of famines, pestilences, and earthquakes, of hatreds, persecutions, and apostasies, would no more have a fulfilment, than the representations in Daniel and the Apocalypse of beasts rising from the sea, a dragon in the sky, a woman standing on the moon, and other agents and events, have, or are to have a literal fulfilment: and Mr. Alford's interpretation of those parts of the prophecy, as to have a literal as well as an allegorical accomplishment, is overthrown.

Dr. Owen falls into still greater errors. Both Olshausen and Mr. Alford hold that vs. 29–31 foreshow the personal coming of the Son of man to establish his kingdom on the earth. Dr. Owen maintains, that they relate exclusively to the overthrow of Jerusalem; and in order to remove the obstacles to that construction, assumes first, that the questions of the apostles, to which the prophecy is a reply, related only to the fall of that city and the destruction of the temple. (Com. pp. 306, 307.) But that is against the clear meaning of those questions. Christ had said: "See ye not all these things"—the buildings of the temple? "Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down." In reference to this the apostles said: "Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the age?" vs. 1–3. Here are certainly two distinct subjects of inquiry—the time of the overthrow of the temple, and the signs of Christ's coming and of the end of the age; and they as certainly received separate and different answers from Christ. He foreshows, that the destruction of the temple was to take place immediately after the abomination of desolation should be set up in the holy place. But the sign of his coming and of the end of the age is predicted as immediately to follow the great affliction that was to commence with the invasion of Judea by the Romans, the siege and capture of Jerusalem, and the dispersion of the survivors of the nation into exile, and was to extend through the long series of ages, denominated the times of the Gentiles. Luke xxi. 24–27. When that period

closes, then the sign of the Son of man shall appear in heaven, and he will be seen coming in the clouds, to put an end to the present and to introduce a new age. The answers to these two questions are thus as distinct as the questions themselves are, and their periods—the event has shown—are separated from each other by more than eighteen centuries.

And next, to evade the direct prediction, vs. 29, 30, 31, that the Son of man is to come in the clouds of heaven *after* the close of the Jewish affliction, which is to end with the times of the Gentiles, Dr. Owen assumes first, that the predicted coming is representative of a providential interposition to destroy Jerusalem by the agency of the Romans in the first century, eighteen hundred years before the Jewish tribulation terminates and the Gentiles cease to tread their holy city; and then, that that providential coming is representative of Christ's real coming at the day of the final judgment. Thus he says on the comparison, v. 27, of the publicity of Christ's coming to the visibleness of a shaft of lightning that flashes in dazzling splendor across the sky:

"This advent is primarily the one to take vengeance upon the Jewish nation, but may secondarily, and in a higher sense, be referred to his final coming to judge the world. But we are not to adopt such a jargon of hermeneutics as to make this coming of Christ refer *primarily* to both events, or to consider, with Alford, that both these comings are enwrapped in the words. To adopt such a principle of interpretation would soon lead to the attaching as many senses to the words of a passage as one's fancy might dictate, and destroy all reliance upon language as a medium of fixed and definite thought."—*Comment.*, pp. 317, 318.

And he says of the direct prediction of Christ's coming in the clouds, vs. 29, 30:—

> similarity of language to that employed in reference to
> the day of judgment, is found in the fact that
> Jerusalem was *a great type or symbol* of the
> m, and the language of the one may, with
> pplied to the other; . . . the one event is
> er; his coming to destroy Jerusalem is a
> indeed, but real, of his glorious and awful

coming to take vengeance upon the finally impenitent; and that language, therefore, is used of it which seems appropriately to belong to the final judgment."—Pp. 318, 319.

The assumption on which Dr. O. here proceeds is surely as complete a "jargon of hermeneutics" as that of Mr. Alford. For he divests *the language* of the Saviour altogether of a predictive office, and assigns that function to *the events* which his words denote; making the coming of the Son of man in the clouds of heaven, a mere type or symbol of the acts of his providence by which Jerusalem was destroyed; and then assigns to those acts of providence by which that city was overthrown, the office of representing his real personal coming at the last judgment, to take vengeance upon the finally impenitent. Can a worse error in "hermeneutics" be conceived than this, which thus wrests from the language of prophecy all its predictive meaning, and transfers the office of prediction to the events which it signifies, as types and symbols of a different class of events; and then makes these *last events* types and symbols of the other class that are literally denoted by the language of the prediction, and by which they are themselves held to be represented? Or is there any other principle that makes the interpretation of the Sacred Word more entirely the work of a wild and lawless fancy?

But where is there any authority for the assumption, that the acts of providence, by which Jerusalem was overthrown, were types and symbols of Christ's coming in person in the clouds to take vengeance upon the impenitent at the close of the present age? Dr. Owen alleges none. None can be adduced from the word of God. It is not only gratuitous, but it is against the laws of analogy. Christ's coming in the clouds in visible glory has no adaptation to symbolize the march of the Roman armies into Judea to overthrow Jerusalem. The advance of those armies to Jerusalem and destruction of the city and temple, have no adaptation to symbolize the personal coming of Christ in the clouds to take possession of the earth, destroy his incorrigible enemies, raise his saints from the grave, reward his people, and redeem the earth from the thraldom of sin and death. No agents can be more unlike each other, than Christ and the

debased, lawless, and idolatrous Romans; no events can present a greater contrast, than their invading Judea to avenge the revolt of the Jews from their cruel rule, and Christ's coming in the clouds to assume the sceptre of this world, of which he is the creator and Saviour, and redeem it from the dominion and curse of sin. The ground on which Dr. O. founds his construction of the prophecy, vs. 1–42, as relating only to the overthrow of Jerusalem and dispersion of the Jewish people, is thus altogether arbitrary and irreconcilable with the laws of language. Had he interpreted it on the principles of philology, which are his guides generally in his commentary, he would have held vs. 29–31 to be a clear prediction of the personal coming of the Son of man at the close of the Jewish exile and captivity, which had their commencement at the fall of their city and temple.

It is surprising that any who have made the interpretation of the sacred word a subject of study, should have imagined that the prophecy, or any part of it, is symbolical or representative. There are neither any symbols nor allegories in it. It is a pure language prophecy, and its grammatical sense is its predictive and only meaning. This is too clear to need any formal demonstration. The writers who assume that parts of it are symbolical or allegorical, offer no proofs that they are such. They make the assumption either under the false notion that the Scriptures generally are to be spiritualized, or treated as having a double meaning; or else simply because the grammatical sense contradicts their preconceived notions respecting Christ's second coming. If they can verify their assumptions, why do they not demonstrate that those parts of the prophecy which they construe as symbolical or representative are truly such? Instead of this, Dr. Owen admits that he finds nothing in the language, that indicates that that which it grammatically denotes, is but a mere symbol of a different event which it is the aim of the prophecy to foreshow. Thus in reference to v. 15: "When ye, therefore, shall see the abomination of desolation standing where it ought not, then let them which be in Judea flee to the mountains." He says:—

"Our Lord now proceeds to point out some of the more im-

mediate signs of his coming to destroy Jerusalem, and put an end to the Jewish state and dispensation. Even Olshausen, who blends in such inseparable union the proximate and remote comings of our Lord, admits that vs. 15–21 'contain a very minute representation of the destruction of Jerusalem, without any pause being observed, or any intimation being given, that what follows is to be separated from what has preceded.' It is precisely for this reason, viewing the Saviour's reply to his disciples as designed to be intelligible, that *in this portion of the prediction, I can find no direct reference to the day of judgment*, only as the whole event of the coming to destroy Jerusalem is symbolical of that great and final coming to take vengeance on the ungodly."—P. 312.

In regard also to v. 30, "and then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory," he says:—

"That *the language* is similar to that in which Christ's final coming is described, cannot be denied. But that is not strange, when we consider, as has been remarked, that the one event is typical of the other; that his coming to destroy Jerusalem is a representation, faint indeed but real, of his glorious and awful coming to take vengeance upon the finally impenitent, and that *language* therefore is used of it, which seems appropriately to belong to the final judgment."—P. 319.

By his own concession there is thus nothing in the language or form of the prophecy to indicate that it is symbolical or allegorical. It has all the characteristics of a mere language prophecy. The assumption, accordingly, that it is not such, but is symbolical, is not only gratuitous, but directly against its nature.

That it is not symbolical nor allegorical is clear, moreover, from the fact that its predictions are in the future tense —not in the past, as they would have been if it were symbolical; and from the fact, also, that the agents, objects, and events of which it treats were not exhibited to Christ, nor by him to the apostles, in vision. All the representatives of the symbolic prophecies were exhibited to the eyes of the prophets through whom they were made; they

beheld them exerting the acts, or passing through the changes which are ascribed to them, and their descriptions of what they beheld are accordingly in the past tense—never in the future. But there is nothing of that nature here. The events foreshown are foreshown only through the language of the prophecy; and that represents them as not yet in existence, but as to take place at a time that was then future. The prophecy is of the same nature throughout. It is framed on the same principle, and presents no more indication in one part than in another, that the events which it is employed to foreshow are not those simply which its language directly denotes. If, then, it is in any part symbolical or allegorical, it must be throughout. If any one of its predictions is to be taken as representative, the whole must be. Dr. Owen, however, and others who assign to portions of it a representative office, do not pretend that the whole of it is of that character. They do not attempt to subject the whole to a symbolical or allegorical construction, but apply that method of interpretation only to such parts as must be invested with a sense that supersedes the grammatical meaning, in order to shield their preconceptions, respecting the time of Christ's second coming, from confutation. They hold that the predictions of false Christs and false prophets, of wars and famines, of pestilences and earthquakes, of persecutions and martyrdoms, of the abomination of desolation, and of the great affliction and slaughter of the Jewish people, are literal, and exclusively so. They do not attempt to divest their grammatical meaning of its predictive office, and make that which it denotes the mere representative of a different set of events. But why not? If their assumption is just in respect to those parts of the prophecy which they treat as symbolical, it must be equally so in regard to the others, and the whole should be interpreted as of that nature.

But there are parts of the prophecy that cannot be allegorized without involving anomalies and falsehoods so palpable and revolting, that no writer of judgment can acquiesce in them. Who, for example, can the *false* Christs and false prophets denote, if instead of men of whom those names are proper denominatives, they are mere representatives of intelligences of different orders and pretensions? Who can

a false Christ, spiritualized, be? What can a spiritualized false prophet be, in distinction from a literal false prophet? What can Christ's disciples being hated of all nations for his name's sake, be allegorized? What, interpreted on that principle, can the abounding of iniquity denote, and the love of many waxing cold? What can be the meaning of fleeing to the mountains, not coming down from the house tops, and not turning back in the fields to take their clothes? But as the whole prophecy is framed on the same principle, and language is its only medium, the fact that these and other parts of it cannot be allegorized without perverting it, and without making it a vehicle of absurdity and contradiction, is a proof that no other part of it can, without equal violence and an equal misrepresentation of its meaning.

But that it is to be interpreted by the laws of language exclusively, and that its grammatical is its true and only sense, is placed out of doubt by the fact, that a large share of it has already been accomplished, and has had its accomplishment in the exact events and in those alone, which taken in its grammatical sense it foreshows. Thus its predictions of wars, famines, pestilences, and earthquakes, of the hatred, persecution, and martyrdom of Christ's disciples, of the rise of false prophets, of delusions and apostasies, of the prevalence of iniquity and the decline of love, of the siege of Jerusalem, the demolition of the temple, the affliction of the Jewish people, their exile from their country, and the possession of their capital by the Gentiles, as foreshown in the parallel passage in Luke xxi. 24, it is admitted by all interpreters, have had their accomplishment according to their grammatical sense; and this fact makes it certain that all its predictions that have not yet had their fulfilment, are to have it in the same manner in the events which their language literally denotes. There is no more reason for supposing that its unaccomplished parts are not to be literally fulfilled, than there is for imagining that those which are already accomplished were not. The coming of the Son of man in the clouds of heaven with power and great glory, and gathering his elect together, can no more be treated, without a total violation of the prediction, as a mere symbol of the invasion of Judea and destruc-

tion of Jerusalem by the Romans, than the endurance of hatred, persecution, and martyrdom by Christ's disciples, can be interpreted as representing the persecution and martyrdom of pagans and idolaters, or than the demolition of the temple can be held to symbolize the demolition of the fanes of pagans and idolaters, or any other event to which it bears no analogy.

We shall proceed, therefore, to analyse and interpret it as a pure language prophecy, and hold its grammatical to be its true and only meaning.

The prophecy consists of five parts: 1. A prediction of the demolition of the temple (vs. 1, 2). 2. Predictions for the purpose of guarding the disciples from deception in respect to the events of which they had inquired of him, or signs of them—namely of the rise of false Christs, of wars between the nations, and of convulsions and disasters in the natural world; and especially of the persecution of the teachers and believers of the gospel, of the apostasy of many, of the prevalence of irreligion, and finally of the proclamation of the gospel to all nations, immediately before the end (vs. 3–14). None of these announcements are direct answers to the questions of the apostles. While the cautions (vs. 5, 6) imply that the followers of Christ were for a time to look for his speedy advent, their aim is to foreshow on the one hand, that the course of the political and natural world would continue to be what it had been for ages, marked by conflicts and destroying judgments; and on the other, that those who received and obeyed the gospel, instead of rising into power, were to be obstructed, persecuted, and in many cases put to death, down to the time when the glad tidings of salvation shall be proclaimed to all the nations. 3. A prediction indirectly of the setting up of the abomination of desolation in the holy place, as a sign of the siege and destruction of Jerusalem and the temple; predictions of the dangers, sufferings, and calamities of the Jewish people, that were to commence with that event, with directions to the disciples to escape them by flight; and forewarnings again of the rise of false Christs and false prophets, and cautions against deception by them (vs. 15–28). Here are no specific indications of the time when the temple and city were to be destroyed. There is only an announcement of

an event at the beginning or early stage of the war, in which they were to fall, that was to be a signal for the flight of Christ's disciples; a prediction of the great calamities and sufferings that were then to begin; a forewarning that false Christs and false prophets were then to arise; and cautions against being betrayed into the belief that he had or should then come. 4. A direct and specific prediction that immediately after the close of the affliction of the Jewish people, which was to commence with the siege and destruction of their city and temple, extraordinary phenomena shall occur in the sky—the obscuration of the sun and moon, and the fall of stars—and that then the sign of the Son of man shall appear in the heavens, all the inhabitants of the earth shall see him coming in the clouds of heaven with power and great glory, and his elect shall be gathered from the different parts of the world to his presence (vs. 29–31). The events here foreshown, are wholly different from those previously announced, and are expressly represented as to take place, after those before enumerated shall have been accomplished. 5. Then follow assurances that these events would take place in the order indicated: forewarnings that the world would disbelieve and disregard the prediction; and cautions to believers to be watchful and ready for Christ's coming (vs. 32–42).

That these are the great points of the prophecy, and the forms in which they are presented, will fully appear from the exposition of its several parts.

The prophecy was occasioned by some of the apostles pointing to the temple and expressing their admiration of its material structure. They were prompted to this, probably, by the forewarning Christ had immediately before uttered to Jerusalem, that because of her persecution and slaughter of the prophets and rejection of him, her house—her temple, or perhaps the whole mass of edifices her people inhabited—should be left a desert: Chap. xxiii. 37, 38. "And Jesus going out departed from the temple, and his disciples came and showed him the buildings of the temple," v. 1, and referred especially, it would seem from Mark and Luke, to the beauty of the materials and massiveness of the structure. "See, Master, what stones, and what structures," Mark xiii. 1; "And some spoke of the temple as adorned

with beautiful stones and sacred gifts," Luke xxi. 5. To this Christ replied, "See ye not all these things? Verily I say unto you there shall not be left here a stone on a stone that shall not be thrown down," v. 2. This is a simple prediction of the total demolition of the temple, without any intimation of the time or circumstances of its destruction; and it led the apostles to inquire when it should be accomplished, and what signs should indicate the approach of the catastrophe, and of his coming, and the close of the age.

"And as he sat upon the Mount of Olives, the disciples came unto him by himself, saying, Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the age?" v. 3. Της συντελειας του αἰωνος denotes the end of the age, not of the natural world. Here are thus two distinct questions. The first relates to the time when the temple should be overthrown, so that not one stone should be left upon another; the other to the nature of the sign that should foretell Christ's coming, and the end of the age. The latter question shows that the disciples were aware that Christ was to come again, and therefore that he was to depart before that second coming; and the assumption that one sign was to foreshow the approach both of his second coming and of the end of the age, indicates that they expected his coming and the end of the age at the same epoch. And that departure and return they manifestly regarded as personal. If they expected him to remain in person at Jerusalem, how could they have conceived of an act of his providence there as a return to that place? If, on the other hand, they believed he was to depart in person from the earth, as he would then continue to exercise a providence over it, how could they have regarded an act of his providence at Jerusalem as his coming again to that place? That Mark and Luke omit the question respecting the sign of Christ's coming and of the end of the age, and represent the apostles as asking what the sign should be when the overthrow of the temple was about to be accomplished, does not imply that the questions were identical, nor that the destruction of the temple and his coming were to be at the same period. The evangelists differ from each other equally in stating the apostles' remarks in respect to

the structure of the temple, and Christ's counsels and predictions in the prophecy; and often vary from each other in their narratives of his ministry; each omitting incidents and particulars that are recorded by the others, and mentioning facts and relating discourses that the others do not notice.

To these questions Christ replies first, by cautioning them against deception by what they might mistake for signs of his coming; and forewarns them, that events were to occur that would expose them to that danger. "And Jesus answered and said unto them: Take heed lest any one should deceive you. For many shall come in my name, saying I am the Christ, and shall deceive many," vs. 4, 5. Their coming in his name, was their coming with the pretence that they were the Messiah, and asserting the prerogatives, and claiming the homage, that belong to him. Their coming was of course to be a personal one. They were to appear among the Jewish people, and openly announce themselves as the Christ, and claim the rights that belong to him. This forewarning of the disciples is of great significance, therefore, and throws, if rightly contemplated, important light on the expectations that were to prevail in regard to the nature of Christ's coming, of which the disciples asked the sign, and which he, towards the close of the prophecy, foreshows. For the appearance of those false Christs indicates, that there was to be a general impression at the period, that the true Messiah was then to come in person. Why should they then announce themselves as the Messiah, and attempt the assumption of his prerogatives, if no expectation was entertained by the people that he was to appear at that crisis? The prevalence of such a belief and hope might naturally prompt impostors to attempt to pass themselves off as the Messiah, and rise by that means to conspicuity and power. But if no such belief was entertained, their attempt to personate him could have had no prospect of commanding the faith of the people.

But the cautions addressed to the disciples indicate with equal clearness, that *they* were to be looking for the personal coming of Christ. For if they were to entertain no such expectations; if they were to have a direct and full persuasion, that he was not to come at that epoch; what danger could there be, that the pretexts of false Christs

would betray them into the persuasion that he had actually come, and manifested himself to others, without having revealed himself to them? If his coming in person at that period had been against their positive knowledge of his purposes, and clear and settled belief, the rise of impostors professing themselves to be the Messiah, could have had no power to draw them from their established convictions. But holding it possible and probable that he would then come in person, the report that he had actually appeared, in some scene at a distance, might deceive them, and draw them into sin. This forewarning, therefore, proceeds on it as a fact, that the disciples were actually to look for the coming of Christ, as possible and probable, at the period when those false Christs were to arise; and shows also, that the coming for which they were to look, was a personal coming, not a mere interposition by an act of providence. For if they were not to look for a personal coming, if they were only to expect some extraordinary act of providence, what adaptation could the personal coming of impostors, pretending that they were the Messiah, have to deceive them into the impression, that he had come, not in person, but by an act of providence? The coming in person of false Christs, impiously pretending to be him, and claiming the honors that were due to him, could be no rational ground of belief that he had come impersonally by an act of avenging providence, to destroy the temple, and convert the city into a desert. The coming, therefore, for which they looked, and for the sign of which they inquired, was demonstrably a personal coming. In the light of this truth accordingly, the whole prophecy is to be interpreted; for the coming which it foreshows, is that for which they looked, and for the sign of which they asked.

Christ next warned them of another class of events which they might be in danger of mistaking for signs of his coming.

"And ye shall hear of wars, and rumors of wars. See that ye be not troubled: for all these must happen; but the end is not yet," v. 6. The prediction as presented by Luke, differs slightly. "When, moreover, ye hear of wars and commotions (insurrections and revolutions), be not terrified. For these must come to pass first; but the end is not

to be immediately," Chap. xxi. 9. That there was danger of their mistaking these events as signals of Christ's coming, indicates that they held that the time of his coming was to be a time of wars and commotions. For why else should they be in danger of regarding wars of which they heard, and rumors of wars, as signals of his advent? This persuasion they may have derived from the ancient prophets; as from the prediction, Ps. ii., that the nations were to rage, and the kings of the earth were to set themselves against Jehovah, and his Messiah, to prevent the establishment of his throne on Zion; and Zechariah xiv., where it is foreshown that at the time of Jehovah's coming with his saints, the nations are to be gathered together against Jerusalem. That wars and commotions were regarded by them as to precede and herald his coming, shows also that the coming for which they looked was a personal coming. For why are those events called by their proper names, and not his coming, if the event called his coming was to be of the same nature? And how could wars and rumors of wars in other parts of the world be regarded as signs of a war on Jerusalem, with which they had no necessary connexion? Wars between the Romans and other nations were not uniformly followed by a war between the Romans and the Jews.

Τὸ τέλος, the end, which he foreshows, was not to be yet, and of which wars were not to be a sign, is the end of the age, doubtless, when he is to come in the clouds of heaven; as he proceeds to predict that a long series of wars, earthquakes, famines, and other calamities were to take place before the end comes. "For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in diverse places. All these are the beginnings of sufferings," vs. 7, 8. The language of Luke is, "*Then*, he said unto them—nation shall rise against nation, and kingdom against kingdom, and there shall be great earthquakes in divers places, and there shall be famines, and pestilences; and there shall be fearful and great signs from heaven," chap. xxi. 10. 11. That these were to be ἀρχὴ ὠδίνων, the beginning of birth pangs, and were to be to the miseries that were to follow, what first birth pangs are to those that succeed, indicates that a vast train of calamities and sufferings was to intervene before the end

should arrive, when Christ is to come and deliver his elect people.

Christ next proceeds to foreshow that the disciples whom he was to send forth to preach the gospel, instead of meeting a welcome, and rising to the power they are to enjoy when he comes and establishes his kingdom, were to be repulsed, scorned, and persecuted. Mark and Luke here relate predictions that are omitted by Matthew. Thus Luke: "But before all these, they shall lay their hands on you and persecute you, consigning you to synagogues and prisons, you being brought before kings and rulers for my name's sake, and it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer. For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist," chap. xxi. 12–15. The "all these" before which their adversaries were to "lay their hands on them and persecute them," were the wars, famines, pestilences, earthquakes, and fearful prodigies predicted, Matt. xxiv. 7, 8. And this prediction was signally verified; as the seizure and persecution of the apostles in Judea began within a few days after they commenced their ministry, and in Syria, Asia Minor, Greece, and Italy, almost with the first proclamation of the gospel in those regions; and Stephen, James and others were soon put to death at Jerusalem, and many others in other cities and provinces of the Roman empire; while the wars, earthquakes, and famines, that were the beginning of miseries to the Jewish people in Judea and other parts of the empire, were of a later date. The first famine of the period mentioned by historians, occurred in Palestine, Italy, and other parts of the empire, in A. D. 49, and contributions were sent by the churches of Greece and Asia Minor to relieve the suffering believers in Judea. Others occurred subsequently. The first earthquake of note, appears to have taken place in Italy in A. D. 46; and others followed at intervals in that country, in Greece, Asia Minor, the islands of the Mediterranean and Judea, for the next twenty years. The invasion of Judea by Cestius Gallus did not take place till A. D. 66, two years after the first great persecution of Christians by Nero.

Mark's language is: "But take heed to yourselves: for

they shall deliver you to councils (Jewish sanhedrims or senates) and ye shall be beaten in synagogues, and ye shall be brought before rulers and kings for my sake, in order to a witness to them: and the gospel must first be preached to all nations," chap. xiii. 9, 10. Their being arraigned before rulers and kings, was to open the way for their delivering to them their testimony respecting Christ. That the gospel must first be preached to all nations, and for a testimony to them, as Matthew states, implies therefore, that it was to be proclaimed to them as it was to the rulers and kings, as alien and hostile, and prove by their rejection of it a test of their character and a witness against them.

The prophecy as related by Matthew, then proceeds: "Then shall they deliver you up to affliction (the injuries and miseries of persecution), and they shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended (stumble, and become alienated and hostile), and shall betray one another and hate one another. And many false prophets shall arise and shall deceive many, and because iniquity shall abound, the love of many shall become cold. But he that shall endure unto the end, shall be saved. And this gospel of the kingdom shall be preached in the whole inhabited world for a witness unto all nations, and then shall the end come," vs. 9–14. Τότε, *then*, in the expression, v. 9, "then shall they deliver you to affliction," refers to the time of the wars, famines, and earthquakes, vs. 7, 8, which were to be the first throes of the long train of miseries of the Jewish people that was to comprehend the fall of their capital and their captivity and exile among the nations. The first persecutions of his disciples, Luke relates, were to precede those first inflictions on the nation (chap. xxi. 12–15). The persecutions and slaughters *here* foreshown, were to be of a later period. They were to commence τότε, then, that is, at the time of those first calamities, vs. 7, 8, that were to fall on the Jewish people, and were to extend, it is implied, to Christ's coming and the end of the age. For the preaching of the gospel of the kingdom throughout the inhabited world *for a witness* to all nations, as it was to be preached to the persecuting rulers and kings for a witness to them,

indicates that it was to fill the same office to the nations as it was to fill to those persecuting monarchs and rulers, namely, simply to apprise them of its glad tidings and its claims; while they were to be left to show their hostile dispositions by rejecting it and persecuting and slaughtering its ministers and disciples. And this is confirmed by the peculiarity which distinguishes this persecution from those that preceded it, namely, *that the members of the church itself were to be the active agents in it.* In the persecutions at the first promulgation of the gospel, the adversaries of the apostles and disciples were unbelieving Jews and Pagan Gentiles, who openly rejected and resisted the gospel. But the far more terrible persecutions that were waged, after the overthrow of the Jewish state, by Trajan, Antonine, Severus, Valerian, Diocletian, and others, prompted many as predicted, v. 10, to renounce their faith and become informers against others; and on the nationalization of the church by Constantine, the gospel in its purity and those who adhered to it, became objects of dislike to the church itself, generally; and the zealous partisans of the state religion, prelates and private members, became the principal actors in the denunciation of those who resisted the false doctrines and superstitious rites which they patronized, and subjection of them to exile, imprisonment, labor in the mines, and death; and that has been the character of the persecutions with which the faithful disciples of Christ have been pursued through the long tract of ages since. The Asiatic, the African, the Greek, the Roman churches, have been the prompters and agents of all the chief persecutions and martyrdoms that have raged in their several jurisdictions from the legalization of Christianity, in A. D. 311, to the present time; and those persecutions have been ceaseless. The repression of the truth by the restraint, disfranchisement, dishonor, and slaughter of the faithful witnesses of Jesus, has been the policy and practice of the churches of the East from their association with the state by Constantine, under all the changes of political rule through which they have passed, to the present age. It has been still more conspicuously and sternly the aim and business of the Romish church wherever she has established her power, and whatever has been the political rule under which she has subsisted. One

of her most extensive and energetic organizations is, her band of spies, inquisitors, and torturers. Her whole priesthood and membership, indeed, is a police, whose office it is to detect, denounce, and exterminate those who refuse submission to their usurped authority and reject their idolatrous worship. She has had her dungeons, her instruments of torture, and her martyr-fires in every city of Europe, and has at times employed powerful armies to sweep those who rejected her faith, and their families and the communities to which they belonged, from existence by promiscuous slaughter. Millions on millions have thus perished by her murderous hands.

This great feature of the persecutions depicted in this passage, and so conspicuously and exclusively belonging to those that took place subsequently to the Jewish war, and have prevailed fifteen or sixteen centuries, shows with the clearest certainty that the period to which this part of the prophecy relates, is that which followed the overthrow of the Jewish state, and the union of the church with the civil governments, and extends down to Christ's second coming. That is the only one in which it has had a fulfilment; and through that long round of centuries, it has had an accomplishment on a scale far more extensive, and in forms far more dreadful, than could beforehand have been thought to be indicated by the terms of the prophecy.

This makes it clear, accordingly, that the end, which is to arrive at the close of this persecution, is the end of the age, when Christ is to come in the clouds of heaven; and that the preaching of the gospel throughout the inhabited world, for a witness to all nations, that is immediately to precede it, is a preaching to them as unbelieving and hostile, for a witness to and against them, as it was to the persecuting rulers and kings in the first age, before whom the apostles were arraigned. The notion held by many expositors, that this proclaiming of the gospel to all nations, was to precede the fall of Jerusalem, is thus shown to be mistaken. The view entertained by others, that it is to precede Christ's second coming by the period denoted by the millennium is also wholly erroneous. Here are no signs of the conversion of the nations prior to the end of the age and Christ's appearing. So far from it, they are exhibited

as continuing alien, and the messengers and disciples of Christ as proclaiming the gospel to them as the devotees of false religions, and hostile and persecuting to the end. To preach it for a testimony, is to preach it to those who before were without a knowledge of it, and to place them thereby in a condition, if they choose, to accept it. To preach it for *a witness* to those who already knew, received, and obeyed it, would seem to be solecistical. In what form could it be a mere witness to them, when it was no new announcement, but had already been the means to them of salvation? Instead of a proclamation to believers, it is to be that, undoubtedly, foreshown (Rev. xiv. 6, 7) by the angel flying through mid-heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, "Fear ye God and give glory to him: for the hour of his judgment is come. And worship ye him who made the heaven, and the earth, and sea, and fountains of waters." This is a summons to them to fear and honor God, the creator of the universe, and a warning that the hour has arrived in which Christ is to come and judge them. It is to be a testimony to them, therefore, of their duty and their danger; and the preaching of the gospel throughout the world for a witness to all nations, foretold in this part of Christ's discourse, is to be of the same nature: a summons to them to turn from their idols to the worship of Jehovah, and an announcement that the Son of man is speedily to come in the clouds and judge them.

This division of the prophecy thus contains no answer to the inquiry of the apostles respecting the time when the temple should be destroyed, nor any respecting the sign of Christ's coming and of the end of the age, except in the last verse, in which it is foreshown that the gospel shall at length be preached throughout the world for a testimony to all nations. It is occupied in cautioning the disciples against the dangers of deception to which they were to be exposed from their supposing Christ's coming might take place many ages before it will; and in forewarning them that they and their successors were not only to be persecuted by unbelieving Jews and Gentiles before the commencement of the calamities with which the Jewish people

were to be overwhelmed; but were after that to be hated, betrayed, and put to death by apostates and false disciples in the church, till the great hour shall arrive of his advent in the clouds to judge his enemies and redeem his chosen people.

Christ now, in the third division of the discourse, proceeds to indicate an event that would be a sign to his disciples that the destruction of the temple was at hand, and directs them to withdraw from Jerusalem and the open parts of Judea to the mountains, predicts the great calamities and sufferings with which the Jewish people were then to be overwhelmed, and warning them not to be led by false teachers to the belief that he had come, tells them that when he comes, it will be publicly and conspicuously to all eyes.

"When then ye see the abomination of desolation, [the abominable desolator] spoken of by Daniel the prophet, standing in the holy place (let him who reads understand), then let those in Judea flee to the mountains. Let not him that is on the house-top go down to take the things from his house; and let not him that is in the field turn back to take his garments," vs. 15–18. By "the abomination of desolation" is meant—not the desolation itself, or its character; as at the time to which the passage refers it was not to have been accomplished—but the authors of that desolation, "the abominable desolator," namely, the Roman army. This is clear, also, from Luke xxi. 20, where, in answer to the question, "What shall be the sign when the destruction of the temple is about to take place?" the presence at the city of a foreign army is given as the signal that its desolation is at hand: "But when ye see Jerusalem surrounded by armies encamped, then know ye that its desolation is near." By Jerusalem's being encircled by camps of the enemy, is not meant its being besieged; as that would have precluded the flight from it which Christ immediately enjoins; but simply the establishment of camps of the enemy on the principal lines of approach on the different sides of the city; indicating their design to intercept the inhabitants from flight and subject them to a strict siege; for camps on the high grounds on the different sides of the city, at the distance of many miles, might be seen from the Mount of

Olives and other heights in the vicinity. At this signal, accordingly, the disciples were directed to flee without delay, both from the city and open country. And Christ added as a reason, "For they are days of vengeance, for the fulfilment of all the things that have been written" [predicted]. The πάντα τὰ γεγραμμένα, all the things that have been written, are all the predictions in the Old Testament of the siege and desolation of the city, the suffering, slaughter, captivity, and subjection of the people to the power of their enemies, with which God was to punish them for their rebellion; such as Deut. xxviii. 49–53: "The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth, a nation whose tongue thou shalt not understand, a nation of fierce countenance, that shall not regard the person of the old, nor show favor to the young; and he shall besiege thee in all thy gates, until thy high and fenced walls come down wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee; and thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in the straitness wherewith thine enemies shall distress thee." Isaiah xxix. 1–6, also, where it is predicted that during the siege of the city, Jehovah should "visit it with thunder, and with earthquake, and great noise, and with storm, and tempest, and the flame of devouring fire." And Daniel ix. 26, 27, where it is foreshown that soon after the Messiah should be cut off, the people of the prince that should come should destroy the city and the sanctuary, and the end of them should be as with a flood. And this desolation of the city and subjection of the people to the power of their enemies, it is expressly foreshown, Deut. xxix. 58–68, was to be of long continuance. It seems to be indicated, Dan. ix. 27, that it is to continue till the desolator himself is destroyed, as is foreshown chap. vii. 9–11: "And over the border," that is, the surrounding region, Judea and Palestine, "there shall be a waster, until the destruction that is determined," and foreshown, chap. ii. 40–45, vii. 9–11, "shall be poured on him," the prince of the Roman people, "who is to be destroyed." And [illegible] with Christ's prediction as

recorded Luke xxi. 24, that Jerusalem shall be trodden by the Gentiles—that is, held in subjection by them, until the times of the Gentiles shall end. And all these and other similar predictions of the ancient prophets have been literally fulfilled.

Christ next predicts the distress to which the people should be subjected. "But woe to them that are with child and to them that give suck in those days. But pray ye that your flight be not in the winter, nor on the sabbath. For there shall then be great affliction, such as has not been from the beginning of the world until now, nor could be. And except those days should be shortened, no flesh could be saved. But on account of the elect those days shall be shortened," vs. 19–22. This affliction is referred by τότε, then, v. 21, to the period of the flight of the disciples from Jerusalem and Judea, and the siege and war that followed; and exhibited as reaching the whole people, and of such severity as to threaten their destruction, if it were not shortened. There is here no indication through how long a time it was to extend. The prophecy, as given by Luke, however, foreshows, that the infliction on the nation was not to be confined to that war, but that after many were slaughtered, the survivors were to be carried into captivity, and the city remain under the dominion of the Gentiles until the times of the Gentiles should be finished. "But woe to those with child, and those giving suck in those days. For there shall be great distress in the land, and wrath on the people. And they shall fall by the edge of the sword, and shall be led captive among all the nations. And Jerusalem shall be trodden by the Gentiles, until the times of the Gentiles shall be finished," vs. 23, 24. It is thus expressly foreshown here, that the days of suffering and wrath were not to be confined to the siege and capture of the city and devastation of the country by the conquering army, but that after those calamities, the remnant of the people were to be carried captive among all the nations, and that their city was to remain in possession of the Gentiles, till the times of their supreme rule, as foretold in the prophets, Joel, Isaiah, Ezekiel, Daniel, Zechariah, and others, should end. The times of the Gentiles are the times especially of the fourth empire, that are to extend to the coming of the

of man in the clouds of heaven, Dan. vii. 7–13; o
tion of which is designated as to consist of "a time, time
half a time," Dan. vii. 25. The treading of Jerusale
the Gentiles is to continue therefore to the overthrow
powers of that empire in their last form, as foreshow
n. vii. 7–10, Rev. xvii. 8–14, xix. 19–21. This shows acc
gly, that the coming of the Son of man, of which the di
es inquired, was not to take place at the overthrow
usalem by the Romans; for he is not to come until t
of the age; and the end of the age is not to arrive un
times of the Gentiles, which still continue, are finishe
coming of Christ, therefore, to which they referred, i
d of having taken place at the fall of Jerusalem, is sti
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hrist now warns his disciples against being deceived b
false reports they might at this period hear, that he h
e. "Then, if any one should say to you, Behold he
hrist, or here, believe ye not. For false Christs a
e prophets shall rise, and shall show great signs a
[illegible] so as to deceive if possible even the elect. P

it was to be a personal and visible coming. For if they did not look for a personal coming, and a personal coming only, how could they be deceived by the pretexts of the pseudo-christs, who were human persons, and showed themselves publicly, into the belief that Christ had come? If they looked for an invisible advent, the visible personality of these false Christs would have shown that he had not come in them, instead of indicating that he had. The notion of an impersonal advent of the Messiah is indeed wholly foreign to the word of God, and to the Jewish mind. Not a hint exists in the Scriptures that such an advent of Christ was ever to take place; not a trace appears in any of the uncanonical writings of the Hebrews, that such a coming of their Messiah was ever expected by them. It is the invention of a recent age, and is in total contradiction alike to Christ's nature as God-man, and the revelations he has made of his coming.

Christ next warns them against being misled by another class of deceivers, who should pretend, indeed, that Christ had come in person, but that his coming and revelation of himself were private, instead of public. "Should they then say to you, behold he is in the desert; go ye not forth. Behold, he is in the secret chambers; believe ye not. For as the lightning comes from the east and shines unto the west, so also shall the coming of the Son of man be. For wherever the dead body may be, there the eagles will be gathered,"—vs. 26–28. The expression, "Should they then, or therefore, say to you, behold he is in the desert," implies that this class of deceivers would endeavor in this form to delude them, *after* the false Christs of v. 24 had attempted to betray them into the belief that he had come publicly in them. And these cautions again show, that the advent of Christ which the disciples were to deem possible and probable at that time, was a personal and visible one. For what could the presence of Christ in the desert, or in the secret chambers be, in distinction from his presence in other places, if he was not personally and visibly there? Or what inducement could there be to any to go to the desert or to secret chambers in search of him, if it was not supposed that he could be seen there, any more than in any other scene? But this is placed beyond doubt by the em-

atic announcement, v. 27, first, that his coming is to
coming of the Son of man, the eternal Word in
man body, that is naturally and necessarily visible, unl
ncealed by a miracle. His coming must, therefore,
rsonal and visible. No greater contradiction can be c
ved, than that *he* should come to this world, and yet t
the same time his complex person should remain
aven. It implies that his human body, which is mate
l finite, may at the same time be in a specific place, a
not be in it; and may at the same moment be in t
aces immensely distant from each other. And next, t
coming is to be public and visible, like a dazzling sh
lightning that darts from one side of the heavens to
ner, and flashes its splendors resistlessly on every e
ether directly gazing at it or not. No language co
clare more clearly and emphatically that the only adv
the Son of man for which the disciples were to look, i
rsonal, public, and official one, in the splendor and w
attendance of the God-man, who comes to take pos

mere providential coming. So far from it, it expressly shows on the one hand, that the advent for which the disciples were then to look, was a personal one; and on the other, that his advent, when it takes place, is not only to be personal, but public and conspicuous to all the human beings, on whom he comes to take vengeance, or to bestow salvation. To attempt to wrest this fact from the prophecy, and put an impersonal coming, which is a positive not-coming, in its place, is to reject the prediction, and thrust an arbitrary and senseless human vaticination in its room. It has no ground in the language; it has none in the nature of things; but is as contradictory to the person of Christ, as it is to his words.

Christ now proceeds in the fourth division of his discourse, in answer to the question of his disciples, to foreshow the signs of his coming, and its time relatively to the calamities he had predicted were to be inflicted on the Jewish people; and to depict it as a public and glorious coming in the clouds of heaven, according to the representations of it by the ancient prophets and the subsequent predictions by the apostles.

"But immediately after the affliction of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven (the sky), and the powers of the heavens shall be shaken," v. 29. This obscuration of the sun and moon and fall of stars, are represented by Luke as signs, and of Christ's coming. "And then shall be signs in the sun and moon and stars, and upon the earth distress of nations in perplexity, the sea and surf roaring, men's hearts fainting from fear and apprehension of the things that are coming on the world. For the powers of the heavens shall be shaken," chap. xxi. 25, 26. That the event of which these are to be signs, is the coming of the Son of man in the clouds, is shown by the prediction which follows, that the period of these signs is to be the period of his coming. "*Then*," at the epoch of these signs, "shall they see the Son of man coming in a cloud, with power and great glory," v. 27.

What then is the period of these signs? What is the relation of their time to the time of the Jewish afflictions which Christ had just foreshown? It is expressly defined as *subsequent* to those afflictions. The language of Matthew is: "But immediately *after* the affliction of those days"—

namely, the days of the invasion of Judea, the siege of Jerusalem, the flight of the disciples, and the distress that was to follow to the Jewish people,—immediately AFTER *those days* "—the sun shall be darkened." Mark also assigns it to the period that is to follow the calamities to the Jews, just before predicted. "But in the days *after* that affliction, the sun shall be darkened," chap. xiii. 24, 25. What calamities then are included in that affliction, and over what space are they to extend? They are expressly defined in the prophecy, as recorded by Luke, as comprehending *the captivity of the Jewish people among all nations, and to extend down to the close of the times of the Gentile domination*, as foreshown by Daniel: "Woe to those with child and that give suck in those days; For there shall be great distress in the land, and wrath on the people; And they shall fall by the edge of the sword and shall be led captive among all nations; and Jerusalem shall be trodden by the Gentiles, *until the times of the Gentiles shall be finished*," chap. xxi. 23, 24. The distress thus, *after the completion of which* those signs are to take place in the heavenly bodies, and on the earth, includes not only the calamities of the period of the Roman invasion and siege of the city, but all the calamities in which that war issued; namely, the sale of the surviving inhabitants into bondage, their dispersion among all nations, and their continuance in exile from their national land, till the close of the times of the Gentiles, at the destruction of the powers of the fourth empire, as foreshown, Dan. vii. 9, 10. No definition could be more explicit; no language could more unequivocally declare the absolute precedence of the whole period of the inflictions on the Jewish nation foreshown in the predictions pronounced immediately before. There is not a term in the passage that is vague or uncertain in respect to the chronological relation of these signs to the distress of the Jewish nation. There is nothing wanting in the definition to make it certain that that distress included all the calamitous issues of the Roman invasion and capture of the city—extending through the period of the dispersion of the people among the nations, till the time of the Gentile domination over Jerusalem, and over them, ends. This fact, accordingly, wholly precludes the notion held by so many commentators, that these signs were contempora-

neous with the siege of Jerusalem and were portents of its fall. That construction is not only without any ground whatever, but is in direct contradiction to the statements of the prophecy. It has not the plea in its favor of even a faint plausibility or possibility, but is an undisguised rejection of the meaning of the prophecy, and substitution in its place of a directly opposite sense, in order to evade the confutation Christ's language presents, of a pre-conceived theory respecting the time and nature of his coming.

This is confirmed also by the prediction that next follows, which exhibits these signs in the heavenly bodies, as of the same epoch as the sign of the Son of man in heaven, which is immediately to precede his coming in the clouds. "And *then* shall appear the sign of the Son of man in heaven; and *then* all the tribes of the earth shall mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory," v. 30. Mark omits the appearance of the sign, and the mention of the tribes of the earth. "And then shall they see the Son of man coming in the clouds with great power and glory," chap. xiii. 26. Luke also states simply, that "then shall they see the Son of man coming in a cloud with power and great glory," chap. xxi. 27. They thus concur in exhibiting the sign and the coming of the Son of man in the clouds, as of the same period as the signs in the sun, moon, and stars mentioned in the preceding verses; and as separated, therefore, from the siege and desolation of Jerusalem by the same space, as was to separate the signs in the sun, moon, and stars from that siege. As the signs in those orbs are not to take place until the times of the Gentiles and subjection of the Jewish people to their domination are finished; so the coming of the Son of man in the clouds, which is to be, τότε, of the same period as those signs, is not to take place till the times of the Gentiles and their treading Jerusalem, are finished. No artifices of philology can wrest this teaching from the passage; and it should have withheld commentators from the pretence that those signs in the heavenly orbs, and the coming of the Son of man, which is to take place at the same time, in fact preceded and were contemporaneous with the siege of Jerusalem, instead of following that siege and the dispersion of the Jewish people, in which it issued. The annals of inter-

pretation furnish no example, perhaps, of a more palpable misrepresentation of the sacred word, for the purpose of upholding a mistaken theory.

The coming here foreshown is the second personal coming of Christ, to establish his kingdom on the earth. The notion that it is an invisible impersonal coming at the destruction of Jerusalem, besides being wholly contradictory to the language, is precluded by the explicit designation of its period, as AFTER the Jewish tribulation, not contemporaneous with its commencement. It is expressly and unequivocally described as a personal and visible coming. Τότε, then, THE SON OF MAN—not an act of providence, not an act of will, not a fiction of the imagination—but THE SON OF MAN shall be seen by all the tribes of the earth, coming in the clouds of heaven with power and great glory. Can a grosser misrepresentation of this prediction be devised, than to maintain that the coming which it foreshows and declares is to be beheld by all the tribes of the earth, is nevertheless neither to be visible to men, nor a coming with clouds and glory, nor even a coming of the Son of man himself, nor finally any coming whatever, but only a mere act of will or providence, permitting the Roman army to march into Judea and overthrow the temple! It is surprising that the writers who have endeavored to fasten on it this arbitrary and preposterous construction, have not recoiled at the undisguised violation of the passage of which they were guilty. If it is to be a coming of the Son of man, it cannot be a *not* coming of him. If it is to be visible to all human beings, and with clouds and glory, it cannot be an invisible coming and without clouds and glory. The contradiction of their construction to the text is too glaring and portentous to escape any who are not blinded by preconceptions and prejudices.

It is plainly the second coming of Christ which is here foreshown, from the identity of the description with that which is given in other predictions of his second coming. Thus it is the same as that of the vision, Daniel beheld of it. "I saw in the night visions, and behold one like the Son of man came in the clouds of heaven, and there were given him dominion and glory and a kingdom, that all people, nations and languages should serve him." Dan. vii. 13, 14. John

also predicts: "Behold he cometh with clouds, and every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him," Rev. i. 7. These are unquestionably predictions of the same event. If they are not predictions of a personal coming of the Son of man, then none of the similar passages in the Scriptures are, and that great event, on which the church is required to keep its eye fixed, should be struck from its faith.

It is shown to be a real visible coming, by the effects it is to produce. All the tribes of the earth are to be overwhelmed with awe and terror at his presence, and are to wail because of him. Matt. xxiv. 30; Rev. i. 7. His appearance in the clouds is also exhibited, Rev. vi. 15–17, as filling the kings and their armies with consternation, and causing them to fly to the caves and rocks of the mountains, to hide themselves from his wrath. To deny that such a manifestation of the Son of man is to take place on the occasion to which these passages refer, is not merely to offer a point-blank contradiction to their representation, but is to exhibit the terror and dispair, with which men are then to be smitten, as the work of delusion. For what greater self-deception, what more delirious fanaticism can be imagined, than that all the tribes of the earth should persuade themselves that the Son of man is beheld by them coming in the clouds of heaven with power and great glory, to assign them their eternal rewards, when no such coming, nor any visible revelation of him whatever is seen by them, or takes place? But if their fears are to be the result of deception, can they reflect any honor on Christ? Is it not to impeach his wisdom and truth to suppose, that he avails himself of such means, as the most effective in his power, to strike his creatures with a sense of his glory;—that the profoundest impressions that are ever to be made on them of his presence, dominion and wrath, are to be the sheer work of delusion! Such is the usual issue of attempts like this, of commentators, to wrest his word to the support of their false theories. They begin by rejecting the plain unmistakeable meaning of his predictions, and substituting a fiction in their place; and then end in virtually impeaching his rectitude, and exhibiting him as accomplishing the most momentous effects of his government by deception and imposture. If their construction of this passage

rrect, then the answer of Christ to the adjuration of th
priest, "Thou hast spoken it. Moreover, I tell you
future time ye shall see the Son of man seated at th
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are the children of the kingdom, but the tares are th
lren of the wicked one. The harvest is the end of th
and the reapers are the angels. As therefore th

by the brightness of his coming," 2 Thess. ii. 8. These passages all point to the same period. The acts they foreshow are to be exerted by Christ in person, and the coming they predict, is a personal visible coming. This cannot be denied, without in effect denying that there is any prediction in the Scriptures of his coming to the earth a second time in person. These several predictions are the same in form, they are nearly the same in language, and they all present the same view of the coming they foreshow, as a coming of the Son of man himself, not of a representative or act:—a coming with a visible attendance of clouds and of glory, and with power, or with angels the agents of his power. If that in the prophecy under consideration can be shown to signify no such personal coming, but only a mere act or permission of providence, or a hallucinated conception of men, then, on the same grounds, each of the others may be subjected to the same construction, and no prophecy remains that Christ is ever to come to judge and redeem the world. Indeed, if the assumption, on which those who deny that the advent here foreshown, is the personal coming of Christ, is legitimate, it must be as applicable to the other parts of the prophecy, as to this, and it results that not one of the persons, objects, or events, mentioned in it, is that which the language properly denotes. They become mere representatives of some imaginary and indeterminable thing of a different nature, and the prophecy is converted into a jargon of empty and deluding spectres. The temple is no longer the temple, nor its overthrow its overthrow. False Christs are no longer false Christs, nor wars, famines, and earthquakes—wars, famines, and earthquakes. Persecution, martyrdom, apostasies, hatreds, and wickedness, are no longer such. The siege and desolation of Jerusalem, the distress of the Jewish people, their slaughter, captivity, and dispersion among the nations, no longer have any reality, any more than the coming of the Son of man in the clouds with power and great glory. The whole is a mere procession of vague shadows—an unmeaning and mocking pageant. Such is the issue to which the assumption of these writers leads. For what right have they to claim that the principle on which they empty this prediction of Christ's coming, of its natural and grammatical meaning, shall be applied

only to that, and such other parts of the discourse, as must be allegorized, in order to yield a sense that does not conflict with their preconceived theories of what Christ should have revealed?

This prediction is indisputably then a prediction of the personal coming of the Son of man in glory, to judge the nations, and establish his kingdom on the earth.

Christ now, in the last division of his discourse, assures his disciples of the certainty of these events, and gives a further answer to the question respecting the sign of his coming, and the end of the age, by a comparison of the signals he had already foreshown of his coming, with the prognostics which the budding of the figtree in the spring, furnishes of the approach of summer.

"But learn a similitude from the figtree. When now its branch becomes tender and puts forth leaves, ye know that summer is near. So also when ye see all these (events), ye may know that (this) is near, at the doors. Verily I say unto you, this generation shall not pass away, until all these (events) take place. The heaven and the earth shall pass away, but my words shall not pass away," vs. 32–35. As the budding of the figtree is an infallible signal of the approach of summer, so the occurrence of the events he had foreshown as to precede his coming in the clouds, would be a signal of the approach of that coming. That it is his coming of which those events are to be prognostics, is seen from the statement by Luke, that it is the kingdom of God which those occurrences are to indicate to be near. "So also ye, when ye see these events taking place, may know that the kingdom of God is near," chap. xxi. 31. What then are those events that were to be signs of Christ's coming, and yet were to come into existence, before the generation whom he addressed, passed away; while his coming itself was not to take place till a long period after?

The seeming incompatibilities of these predictions, have perplexed commentators greatly, and led many of them to deny that the advent here foreshown, is a personal one, and treat it as a mere figure or representative of the act of Providence by which the Romans were permitted or employed to destroy Jerusalem, and drive the nation into exile. To such expedient, however, violating the language, and

subverting the prophecy, is requisite. The predictions are wholly consistent with each other, and were literally verified, before the generation had passed away that was in life when they were spoken. The events referred to, were those Christ had predicted *that were to precede the time of his coming;* not those like the signs in the sun, moon, and stars, that were to be contemporary, or of the same period with it. This is seen from their being signals that it was near, as the buds of spring are signals of the approach of summer, not of its actual arrival. As a space of some length intervenes between the first unfolding of the buds and leaves in spring, and the arrival of summer, so a proportional space was to intervene between the occurrence of those preliminary events and the advent of Christ of which they were to be the prognostics and harbinger. What then were all those events, which were to come into being before that generation passed away, and were to be signals of the approach of his advent? They were the rise of false Christs, the persecution of his disciples, the occurrence of wars, earthquakes, famines, and pestilences, alienations and apostasies among his professed followers, the invasion of Judea by the Romans, the distress of the nation, the siege and desolation of Jerusalem, and the captivity and dispersion of the survivors of the people among all nations: *for these are the events, and all the great events,* that he had foreshown as to *precede* the time of his coming; and all these events actually took place during the life of that generation, and far the most significant of them to the Jewish people, namely, their captivity and dispersion in foreign lands, and the treading of their city by the Gentiles down to near the time of Christ's coming, were to be a continually present sign, that the remaining predictions of the prophecy were to have a like exact fulfilment. Events of all these classes, verifying this prediction, thus actually took place, ere that generation passed; and that verification was not only consistent with the fact, that some of those events, such as the captivity and dispersion of the Jews, the persecution of believers, and the prevalence of iniquity, continued through long periods after; but also with the long delay of Christ's coming. The prolongation of the Jewish dispersion, presents no inconsistency with the fact, that it commenced

within a few years of the time when the prophecy was spoken. Nor is there any contradiction to its commencement in that age, or its prolongation, in the fact that Christ has not yet come. For the prophecy foreshows that his coming is not to take place, till the period of the Jewish tribulation is ended; and that tribulation, it foreshows, is to be prolonged till the times of the Gentiles are finished. The prophecy itself thus contemplated the intervention of a long space between the commencement and the end of the Jewish dispersion. The coming of Christ, accordingly, was as near to the commencement of that dispersion, proportionally to the great events that were still to precede his advent, as summer is to the first buds of spring, proportionally to the events that intervene between those buds, and the arrival of that season.

Christ apprises them, however, that notwithstanding these signs the time of his coming was to be unknown to men. "Yet of that day and hour no man knows, nor the angels of heaven, but my Father only. But as the days of Noe, so also shall the coming of the Son of man be. For as in the days of Noe before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and they know not till the flood came and took them all away, so also shall the coming of the Son of man be. Then two shall be in the field; one shall be taken, and one shall be left. Two shall be grinding in the mill; one shall be taken, and one shall be left," vs. 36–40. That both, believers and unbelievers, were thus to be left in uncertainty of the exact period of his coming, implies that a considerable time was to pass between the fulfilments of the prophecy that were to take place before the generation passed, that was living when it was uttered, and his coming. And men were not only to be ignorant of the precise time when he was to come, but were to sink into utter thoughtlessness and indifference in respect to it, and devote themselves to the cares and pleasures of this life, as regardless of his approaching advent to judge them, as though no such event had been revealed to them, and was impending. And how has this prediction, in both its parts, been verified! Those who from time to time have attempted to fix the day his coming, have only shown their ignorance and pre-

sumption: while not only the world at large, but the church generally, has sunk into an almost total disbelief of his speedy advent, and regards it with aversion. It is very generally denied indeed, that the advent here foreshown, is a personal advent, and maintained that no coming of the Son of man is to take place, till a time arrives when the race is to be arrested in its multiplication, the work of redemption brought to a close, and the earth consigned to annihilation; and those who reject these portentous fictions, and believe and defend the teachings of this and the other prophecies respecting Christ's coming and kingdom, are often jeered as fanatics, and repelled with insults and scorn. A very slight knowledge, however, of the events, in which they hold that this prophecy had its accomplishment, would reveal to them their error, and silence their reproaches. No facts respecting the siege and capture of Jerusalem, in which they hold it had its fulfilment, are more notorious and indisputable, than that they did not occur suddenly and unexpectedly to the Jewish people. The Roman army entered Palestine about four years before the siege of the capital was begun, and in the meantime had conquered all the other chief cities and districts of the holy land. Jerusalem was the last to be assailed, and the approaches to it of the legions from the west, north, and east, were very gradual, and gave time to such of the inhabitants as wished, to withdraw and retreat to a place of safety. Whatever the time may be, therefore, when the event denominated Christ's coming is to take place, it is certain that it cannot have been that of the approach of the Roman army to Jerusalem, and its siege and capture; as these events did not occur unexpectedly, nor suddenly, to the Jewish people. They were forewarned, that it was to be attacked, and in continual expectation of it from the commencement of the war in A. D. 66, to its fall in A. D. 70.

But Christ cautions his disciples against this unbelief and worldliness, and teaches them that their uncertainty in respect to the time of his coming, instead of leading to forgetfulness and insensibility, should prompt them to perpetual watchfulness and prayer: "Watch, then, because ye know not at what hour your Lord comes," v. 42. And Mark adds: "Take heed, watch and pray; for you know not when

time is. As a man travelling, leaves his house, and es the servants authority and each one his work, and ects the doorkeeper to watch; so watch ye: for ye know when the Lord of the house comes, at evening, or at mid-ht, or at cock-crowing, or at morning; lest, coming un-ectedly, he find you asleep. And what I say unto you, y unto all; Watch." xiii. 33–37. The time of his com- was thus left uncertain, in order that his disciples might r keep it in their thoughts as the great event to which they re to look forward for the completion of their redemption, under the impression of it as an impending reality, and tch for and pray for a preparation for it. This was their y, whether their period in the present dispensation, dur- which Christ reigns on the throne of heaven, was at ning, at midnight, at cock-crowing, or at morning. They o lived in the first centuries after Christ's ascension, were watch for his return. They were to watch for it, who uld live in the midnight of the dark ages. They were to tch for it whose period should be the cock-crowing of the

exhibits the whole prophecy as unworthy of reliance. For if Christ exerted no providence over the world for the long series of years that intervened between his death and the overthrow of Jerusalem, how could he have accomplished these predictions? Who upheld the world in existence during that period? Who gave the power to the apostles by which they proclaimed the gospel to the Jews and Gentiles? Who called the church into existence, and sustained it under the fiery trials to which it was subjected? Who heard and answered its prayers amidst the labors and successes, the persecutions and defeats of that period? Their theory thus overthrows itself, by implying that Christ had withdrawn his providence from the world, and that therefore there could not be an accomplishment of the prophecy.

And, finally, Christ again shows the error of their notion in his closing words, in enjoining not only the generation whom he addressed to watch, but all who were to come after them, down to the time of his advent: "And what I say unto *you* [who are now in life] I say unto *all*, watch." As all are to watch until he comes, the coming for which they are to watch cannot have been the overthrow of Jerusalem, which took place centuries and ages before multitudes of them come into life. But as his coming is to be a personal coming as the Redeemer and Judge of the world, and as the time of his coming is unknown, though it is revealed that it was to be preceded by the dispersion of the Jewish people, and the end of the times of the Gentiles—so all, whatever were the age in which they were to live, were to look forward to it in earnest expectation and watch for its arrival. Those alone who thus continually look for it, have any just sense of its significance. Those who disbelieve, scorn, and forget it, will, when it arrives, be taken by surprise, and be swept to destruction by his avenging fires, as the ancient world was by the flood.

Such are the clear and momentous teachings of this prophecy. No part of the word of God is more simple, intelligible, and free from all reasonable doubt as to its meaning. There is not one of its terms or expressions, the grammatical sense of which is equivocal or uncertain; and all those on which the construction principally turns, such as false Christs, persecutions, wars, earthquakes, the encircling of

Jerusalem by armies, the distress of the Jewish people, their slaughter, captivity, and dispersion among the nations, the times of the Gentiles, the terms of time—such as then, before, when, after,—the signs in the sun, moon, and stars, the Son of man, his coming in the clouds of heaven, and the terms and comparisons that are employed to exemplify the signs of the approach and manner of his coming, have a clear and settled meaning. This is most emphatically the fact with the terms and expressions to which a totally foreign and false sense is attached by those who interpret the prophecy wholly of the Roman war and fall of Jerusalem; namely, the Son of man, his coming in the clouds of heaven, the definitions that are given of his coming as personal and visible, and the representation that the great events that were to precede and foretoken his coming, were to take place before the generation contemporary with him should pass away. There is no uncertainty in respect to the import of the name, the Son of man. It is the denominative of the Eternal Word in his union with man—the Redeemer. So *η παρουσία του υἱου του ἀνθρώπου*, "the coming of the Son of man," has a clear and fixed meaning, and is used in only one sense in the Scriptures; and that is, the personal coming of the Redeemer to judge the nations and establish his throne on the earth. So, also, his coming, and being seen coming in the clouds of heaven with power and great glory, have a single and perfectly settled meaning, namely, his coming, and being beheld by men coming in person, in that visible and glorious manner. The terms neither have, nor can by the laws of language have, in the form in which they are used, any other signification. In like manner, the terms employed to indicate the relation of precedence or subsequence, in time, of the great events predicted, have a clear and established meaning, and show on the one hand, with the utmost certainty, that the siege and desolation of Jerusalem, and the captivity and dispersion of the Jewish people were to *precede* the coming of the Son of man in the clouds of heaven; and, on the other, that his coming is not to take place till after the Jewish tribulation reaches its end, and the times of the Gentiles are finished. It is accordingly only by arbitrarily rejecting these meanings, and attaching, by allegorization, a foreign and false sense to the terms,

that commentators force on them the construction by which they substitute an act of providence, or the Roman army, in the place of the Son of man, and the march of that army into Judea for his coming in the clouds, and make the time of the coming the time of that invasion and the overthrow of Jerusalem, instead of a time that is to follow the captivity of the Jewish people and the domination of the Gentiles over their city. And it is only by assuming against the clear definitions of the text, that the great predicted events that were to take place before the generation living when the prophecy was spoken should pass away, *included the coming of the Son of man* in the clouds, instead of preceding it at an unknown distance, that they extort from that passage a seeming support of their false construction of his coming, as an event of the period of the Roman war.

The prophecy is thus demonstrably a prophecy of the events which its language, taken in its simple grammatical sense, denotes; First, foreshowing the dangers and sufferings to which Christ's disciples were to be subjected by false teachers and persecuting enemies, down to the end of the age; next, indicating, in answer to the apostle's questions, the signs that were immediately to precede the destruction of Jerusalem, and the great calamities that were then to be inflicted for a long period on the Jewish nation; then predicting the signs that at the end of that period, are to appear as his heralds in the heavens, and his visible coming in the clouds with power and glory; and finally, forewarning his disciples that his advent will be unexpected and full of terror to the tribes of the earth generally, and enjoining them to live continually in expectation of it, and to desire and watch for it as the great event in which their redemption is to reach its completion. And these warnings and commands he announces in the last words of the prophecy, are addressed to all. "And what I say unto you, I say to *all*,—Watch," and show that the duty is as incumbent on us as it was on those whom he directly addressed. Faith in his coming in the clouds, which he has here foreshown, an earnest expectation of it, and awed and prayerful watching for it, are enjoined by him on his followers of the present day, as expressly as they were on those to whom he spoke the prophecy. May his Spirit open the

eyes of his people to discern the reality and glory of the advent he has here revealed, and prompt them to look and watch for it with the faith and joy with which it should be contemplated.

Art. IV.—Dr. Park's Sermon on the Revelation of God in his Works.

BY THE REV. H. CARLETON.

Sermon at the Installation of Rev. Jacob M. Manning, Associate Pastor of the Old South Church, Boston. By Edwards A. Park, D.D., Abbot Professor in Andover Theological Seminary.

All persons who love the gospel, the church of Christ, and their fellow men, and whose chief delight is in the glory of God, will readily admit that the sermon before us demands a careful and impartial examination, both on account of the position of its author and the singular character of the production itself. Prof. Park occupies a position, which, it is not too much to say, is second to no other, in responsibility and honor, in this country, or perhaps in the world. The Professor of Theology in the Andover Theological Seminary can aspire to no higher place in the gift of the American Church.

The sermon was preached on an important occasion. The Old South Church is known in every town in the land, where there is a church composed of the descendants of the Puritans, or of the inheritors of their faith. The memorials of the church are enshrined in the most thrilling and sacred incidents in our civil and religious history. The very name "Old South," awakens emotions of joy in the heart of the Christian, and suppresses the levity of the thoughtless, and awes into silence the blasphemer, the godless, and profane.

Whatever interests this ancient church, interests all who ove the faith of the fathers of New England. The great nt of a church is the settlement of a pastor, whose duty res him to administer the ordinances of Christ's house;

—to preach the word;—to seek out and improve every favorable opportunity of communicating to sinful men the saving truths of the gospel of the Lord Jesus.

Ecclesiastical councils, though advisory only, have so much dignity that their decisions and acts are everywhere respected. They cannot impose a religious creed or symbols of religious faith upon a church; yet it would be difficult to set aside their acts when regularly called, or prevent a general acquiescence in what they, in a formal manner, should determine respecting subjects within their proper cognizance. The council convened by the Old South Church, to assist in the installation of Rev. Jacob M. Manning, March 11th, 1857, was unusually large, and composed of members of the greatest respectability. The proper selection of a preacher for the occasion was made. There was a peculiar fitness in the appointment of the Professor of Theology at Andover, to set forth truth suited to so important a transaction. From the successor of the venerable Dr. Woods a sermon might have been looked for which would have been replete with the sound faith of the fathers, enkindled a desire for a revival of their piety and devotion to the word of God, and which would make the churches of our Lord Jesus Christ glad with the assurance that Andover, the school of the prophets, is still true to Christian doctrine, which is held not in the form of sound words merely, but with an earnest cherishing of the Spirit thereof. Certainly the sermon preached on such an occasion should be read, should be pondered, and if befitting the occasion, be treasured up among our standard theology; but if it contains sentiments opposed to orthodoxy it should be subjected to faithful criticism. When two of our Lord's disciples craved the privilege of sitting "one on his right hand and the other on his left hand in his kingdom," he plainly taught them that those who should enjoy that high dignity must drink of his cup. This is well. It is well that the highest positions in the church should be surrounded with so many and fearful responsibilities that no person will covet them for the sake of luxuriating in a profusion of popular applause. It is due to the cause of Christian theology, to the church, to Dr. Park himself, to give his discourse a fair and impartial criticism.

In it we notice doctrines which, in our opinion, are opposed to the teaching of the sacred Scriptures, and which have in former times found no place in "New England Theology."

I. Dr. Park teaches that the things which God has made, reveal him and make known his will as fully as he is revealed in the Scriptures, not excepting the gospel of Christ.

We do not wish to be understood to say, that he affirms in a well defined and perspicuous proposition that whatever truth is revealed in the Bible, is made manifest by the things God has made. If we may be allowed a criticism upon the style of the sermon, we will say that it is wanting in perspicuity, and the dogmas it contains are partially concealed under an obscure form of expression after the manner of modern transcendentalism; but yet, we will endeavor to substantiate not only this, our first position, but all the other objections we shall advance.

Our author selected for his text, Psalm xix. 1–4: "The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard; their line is gone out through all the earth, and their words to the end of the world."

After a very brief introduction, he enters upon the discussion of his subject under three divisions, which we will transcribe in his own words: "And the first train of reflection started by our text is, that *all the divine works express the divine character.*"

"Our first train of reflection has been, that all of God's works express his excellence. In our second series of remark, let us consider *the methods in which the divine character is revealed by the divine operations.*"

"At first, we meditated on the fact, that our Maker reveals his attributes in all things which he has made. Secondly, we examined the methods in which the results of his power declare his glory. We proceed in the third place, *to consider some of the reasons why Jehovah unfolds his character in his works.*"

Two questions here present themselves, which should be considered.

1. What are the works which Dr. Park affirms, reveal the Divine character? And

2. To what extent do they reveal him?

In regard to the first question, it will be observed that he uses general terms including all the works of God. But it is obvious that it was his intention to teach that a particular class of divine works reveal his character. What he calls "*all the divine works*" in the first division, he calls in the second, "*divine operations*," and in the third, "all things which he has made." While, therefore, he affirms that God is revealed in all his works, those works alone are introduced in the discussion, which are denominated "things which are made." This phrase is, with reason, understood to be synonymous with works of creation. (See Rom. i. 20.)

This fact is further developed in the discussion. In the first division, the works of creation are alone introduced. At the close he says, "These laws are the words filling up what we style the volume of nature. They are imprinted on all the animal and the vegetable tribes. The heavens and the earth are but the leaves of one book open to all men. 'For,' saith an apostle, 'the invisible things of God from the creation of the world, being understood by the things that are made, are clearly seen: even his eternal power and godhead are legibly written out: so that the heathen, if they fail to perceive all that is needful for their safety, are without excuse.'"

In the discussion of his second topic, viz. "*the methods in which the divine character is revealed by divine operations*," our author says; "one of these methods is the use of signs which are fitted *in their very nature* to suggest the truth pertaining to God." His second subdivision is indicated by the following sentence: "Another method in which the works of Jehovah express his character, is the use of signs which have a *conventional* fitness to suggest ideas." Under this head he mentions the rainbow, the bread and wine used in the sacrament of the Lord's supper, and articulate speech.

It would seem to be inaccurate to say, that the works of God employed as mere arbitrary signs, reveal the character of God. Should it be said that articulate language is a mystery, manifesting the unsearchable wisdom and power of the

Creator, we could have no disposition to censure a proposition so manifestly true. But we do not quite understand how an arbitrary sign reveals God, or as such, teaches any truth. But we do understand that by arbitrary signs, to which a conventional significance is given, truth is communicated. But our author proposes to speak of the methods by which the works speak, and not by which an intelligent being communicates by the works, or things that are made. But we let this pass. We wish here to call attention to the fact, that the subject discussed in the sermon is, the revelation which the works of God make of his character, and not that he has revealed himself in a written word, or by "articulate speech." This point we believe sufficiently established, and it is presumed it would not be denied. And it is not the custom of Dr. Park to discuss subjects foreign from the leading design of the sermon—thus destroying its unity. It will further appear that by "divine works" he means the things which God has made, by the passages which we shall transcribe to substantiate our position respecting the extent to which he affirms, that the works of God reveal divine truth. We will only add here that by "divine works" he means mental as well as physical, mind with its attributes as well as matter.

We are now prepared to examine the statements contained in the sermon, respecting what truth is revealed by the things which God has made. We here refer the reader to the introduction which we transcribe.

"When we come into the temple of the Lord, especially when we come to set apart one of his ambassadors, we love, as it is often wise, to concentrate our thoughts upon the living preacher, as the man who declares the whole counsel of God. He does declare it; but not he alone."

The phrase, whole counsel of God, was evidently borrowed from the words of Paul, found in Acts xx. 27: "For I have not shunned to declare unto you all the counsel of God." By a reference to the context it appears that by all the counsel of God, the apostle refers in a special manner to the gospel of Christ. He said: "And now behold I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day that I am pure from the blood of all

men." The phrase, "all the counsel of God," therefore, includes the whole system of revealed truth, which the minister of the gospel should preach. Prof. Park affirms, that the ambassador of the Lord declares this; but not he alone; by which declaration he affirms, that the same is declared by some other means, or by some other teacher. In the sermon which follows, he discourses upon the revelation which is made by the things which God has made. Hence we are compelled to infer, that he intended to declare so distinctly and energetically, that he could not be misunderstood, that while the ambassador of the Lord declares the whole counsel of God, or the whole system of revealed truth contained in the sacred Scriptures; the things which God has made declare the same. We will not say, that the laws of language authorize this conclusion, but that they absolutely and irresistibly force it upon us. And this was no careless statement of our author, as we will now proceed to show by referring to passages, in which he affirms, that various facts taught in the Scriptures are taught also by the works of creation. We shall not here introduce the paraphrase of Rom. i. 20, already quoted, in which a very plain passage of Scripture is made ambiguous. We shall refer to declarations, the import of which cannot well be misunderstood.

According to Dr. Park, the things which God has made, make known the future blessedness of the righteous, and punishment of the wicked.

"Nor is the natural language, in which God reveals his attributes, limited to *external* symbols. We feel the *internal* signs of his character and plans. The approval of a good man's conscience has a meaning higher than a mere human phenomenon. It is an expression of the divine justice. It is a smile of God, alluring us to persevere in well-doing. It is prophecy from his lips, that the complacency, which is here a stimulus to virtue, shall be hereafter the central element of all moral reward. The remorse of conscience is also an alphabetic sign in the book of nature, that God is just. It is a word from him, predicting that the displacency, which is now a dissuasive from sin, shall in the eternal world be the main element of our moral penalty." See pages 17 and 18.

If this passage plainly affirms, that the future conditions of

righteous and the wicked are foreshown by the teaching
nature, the passages which we will now proceed to trac
be, affirm with an equal assurance, that the things whic
l has made reveal Christ and his atonement.

But the history of our entire race has been like the re
l of that growth of the cactus. The unsightly branche
he race have spread themselves out prophetic of som
ellence, that had not yet appeared, and after prophet
kings had longed to see the glory that was to come, bu
died without the sight,—at length the stem of Jess
ded, and the beauty of the whole earth bloomed out i
vale of Judea."—Pp. 47–48.

In the structure of all things related to the human so
detect a philosophy pointing us to some great propiti
that 'taketh away the sin of the world,'" p. 48.

The very stars are but asterisks, referring to some not
the atoning love which is the minister's great theme," p

More might be quoted of the same general import, bu
eems not to be needful. These passages affirm th
ist, his propitiation, his atoning love are revealed h

are made," or by natural reason ("lumine naturali"), might dimly or obscurely understand duties and relations belonging to the covenant of works; no knowledge, whatever, can be derived from these sources, respecting salvation through Christ Jesus. When the Westminster Catechism was published, it received a cordial welcome from New England Christians and divines as a most admirable compendium of Christian doctrine. To the question "what rule hath God given to direct us how we may glorify and enjoy him?" the whole New England church with one voice replied: "The word of God which is contained in the Scriptures of the Old and New Testament is the only rule to direct us how we may glorify and enjoy him." And this voice was echoed and reechoed from mountain to mountain, and ran along the valleys until Dr. Woods retired from the chair of Theology at Andover. But Prof. Park replies no; this is not the *only rule*, for the teaching of nature omits no doctrine contained in the sacred Scriptures.

II. The sermon teaches pantheism.

We do not affirm that Prof. Park is a pantheist, nor that he avows his belief in pantheism in a plain and didactic form. But we do affirm that pantheism forms the basis, or perhaps we should say the substance of his sermon. The doctrines of the discourse are involved in ambiguous phrases, and are partially concealed under a mass of words or wanton growth of the flowers of rhetoric. We will not undertake to say why it is so. It does not belong to us to decide whether the author shrank from a frank avowal of his doctrines, being restrained by a reverence for those truths which were taught him in his childhood; or whether he supposed a dark shadowing of his thoughts would be more convincing than a clear enunciation of them; or whether he wished to conceal his theology under an accumulation of impassioned phrases which would seem to indicate that his thoughts were too big to be limited to the signification of ordinary forms of speech, until the time should arrive for a more open avowal of them; or whether the reason is to be found in the fact, that error being itself an idol, a phantom, a nothing, cannot be expressed in the definite and appropriate language of truth. Though it should be a difficult task, yet by comparing one part with another, we may

ascertain the sentiments of our author, and evolve the philosophy or the sophism, which illumined, or darkened and confused his mind.

Wishing to discuss our proposition fairly, and do ample justice to Dr. Park, we shall give a copious extract, which may be regarded as a page of definitions:

"Not the heavens alone, but the whole earth is full of its Maker's glory. He said, 'Let 'the earth bring forth its plants,' and it did so. He said this in *willing* it. His act of choosing is virtually his act of speaking; and as a printed word is a permanent memorial of the speaker's thought, so the plants yielding seed are the perennial mementos of their author's mind. And God said, 'Let the earth bring forth its living creatures.' It was so; and these living creatures are the published words of him who spake, and it was done. There are forces in matter and in mind. These forces are preserved as they were originated, by the positive act of God; this act is his speech. He put forth a volition respecting the waters; *thus* 'he gave to the sea his decree;' his formative energy was a phrase which the Bible translated into our words: 'Hitherto shalt thou come and no further.' He willed; and *herein* 'He commanded, and it stood fast.' His mandates to material and mental substance are what we term the laws of nature. These laws are his imperative declarations. These laws are the words filling up what we style the volume of nature. They are imprinted on all the vegetable and animal tribes."

Things that are equal to the same thing are equal to one another; and in a series of synonymes, however far extended, the last and the first have the same significance, and each is a symbol or sign of the same thing. Let us now attend to the explication which our author gives to phrases which he quotes from the Bible, and also certain phrases of his own.

"His" [God's] "mandates to material and mental substance are what we term the laws of nature." Again he says: "These laws are his imperative declarations." By mandates to substance, and imperative declarations, he unquestionably intended to designate the same that is expressed in the Scripture phrases which he quotes,—"Let the

earth bring forth plants;" "Let the earth bring forth its living creatures;" "He gave the sea his decree;" "Hitherto shalt thou come and no further;" "He commanded and it stood fast." He refers to no other mandate or imperative declaration. These forms of speech, in his opinion, designate the same as the words "laws of nature," when used according to their ordinary meaning.

Again he says, referring to God's mandate to the earth, "he said this in willing it; His act of *choosing* is virtually his act of *speaking*." Hence it follows, that the mandate to material substance, "Let the earth bring forth plants," being the same as an act of will that the earth should bring forth plants, God's act of will is the same as a law of nature.

And yet again he says: "his formative energy was a phrase which the Bible translates into our words; Hitherto shalt thou come and no further." "Hitherto shalt thou come and no further" is an imperative declaration, and consequently God's "formative energy" is the same as a law of nature.

And again in a more positive manner, if possible, our author identifies the acts of God with the laws of nature. "There are forces in matter and in mind; these forces are preserved as they were originated by the positive act of God. This act is his speech. He put forth a volition respecting the waters; *thus:* He gave to the sea his decree." "He gave to the sea his decree," indicates an imperative declaration. This, according to our author, was his speech, which is the same as the "positive act, by which he originated and preserves the forces in matter and mind. This positive act being the same as the speech in an imperative declaration, which imperative declaration is the same as a law of nature, is what "we understand by a law of nature;" for things and words and phrases which are equal to the same things, words, or phrases, are equal to one another.

It appears, therefore, that Dr. Park makes God's "act of willing," God's "positive act," originating and preserving, God's "formative energy," identical with "what we understand by the laws of nature." God's act of willing, and his positive act, and his formative energy and the laws of nature being identically the same, they are of the same

nature; and it would follow that God and nature are the same, unless it should be assumed that the term "laws of nature" means no more than the force which God exerts upon nature, from without or *ab extra*, in respect to "material and mental substance."

The act of choosing is in the highest degree a personal act. The laws of nature must, therefore, be resolved into personal acts, or else we must affirm that there is no personal and intelligent Creator, but only an irrational spermatic nature, whose operations are by a figure of speech called acts of willing, acts of speaking mandates, imperative declarations, or formative energy.

But we have already suggested that it is possible to escape the conclusion that God and nature are one and the same, by affirming that the laws of nature are the power of God constantly put forth, producing various physical and mental phenomena. But Prof. Park does not affirm this; for he makes the laws of nature constitutional "in the vegetable and animal tribes." He affirms that they are "imprinted" upon them. He says, "in the constitutional workings of the soul, God manifests himself to it. Whatever the free will of his creatures does not, their maker does," p. 24. All, therefore, without the workings of the free will, is a work of God, and is constitutional. Among the things constitutional in man, he enumerates "normal hopes," "constitutional fears," "accurate judgments," "conscience," p. 24. Surely, he would not say that these personal attributes which are constitutional in man, are nothing more than an exertion of divine power upon mental substance *ab extra*. But these are a part of the "words filling up the volume of nature;" a part of the laws of nature; and besides our author uses the phrase "laws of nature" in its ordinarily received signification. Therefore, God's act of willing and the laws of nature being the same, and the laws of nature not being the power of God, producing various physical and mental phenomena from without, God and nature are the same. Thus our author teaches in the sermon before us; and this we call pantheism; for it makes all things God, and God all things.

he replied that our author meant to say, that
God to material and mental substance,
he laws of nature; for when he seemed

to affirm this fact, he proceeds, immediately, to give such an interpretation to his own words as makes them declare that the act of God which originates, is the same as a phrase which he regards as synonymous with "the laws of nature." He says, "there are forces in matter and mind; these forces are preserved as they were originated by the positive act of God." But he forthwith informs his hearers, that "this act is his speech." "He put forth a volition respecting the waters; thus he gave the sea his decree." Here we have the interpretation of the "positive act of God," with an illustration. The illustration involves an imperative declaration, which is affirmed to be a law of nature. Thus it appears that when he would speak well, his theory is ever present with him. He cannot let a well formed sentence alone, but must cover it with the fog of pantheism.

Let us, according to Dr. Park's theory, interpret a few verses contained in the history of creation. "And God said, let the earth bring forth grass." "And the earth brought forth grass." This act of speech being an act of will, is a "mandate to material substance," and consequently means, that a law of nature "willed" or "originated" a force in matter, or put forth a formative energy, and the product was grass.

"And God said, let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth, after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind, and God saw that it was good." The interpretation according to Prof. Park is, that "the laws of nature willed or put forth a formative energy, and produced or made the beast of the earth," &c.

We should have been inclined to the belief, that our author was not aware of the force or meaning of his own language, were it not that the whole sermon is built upon the definitions and positions found in page 13, which we have quoted at length. Indeed, his representation of Christ, and his relation to the human family, accords with this pantheistic theory. Let us carry along his account of the production of "grass," and "living creatures," to the creation of man. Here we have the same efficient agent, and

the history of man's creation is in nearly the same language. "And God said, let us make man :" "So God created man." If the God that created the grass, and the living creature, is nature, and the act of creating is the "formative energy," or law of nature—then the author of man's existence is the same. Starting upon this theory, that man is the product of nature according to the working of its "formative energy," the relation of Christ to the human race, as described in the sermon, is in perfect harmony with this hypothesis.

"We have heard what men say of the century-plant. 'Day unto day it uttereth speech, night unto night it showeth knowledge.' Year after year its awkward forms arouse the curiosity of man, and after a hundred years of patient waiting by fathers and children, and children's children, it suddenly fulfils the dark predictions concerning it, and develops the beauties which had lain hidden within its crooked stalk; and its brilliant colorings attest the power and the grace of him who maketh everything beautiful *in its season*. That flower is a living word, growing out of a divine skill. But the history of our entire race has been like the record of that growth of the cactus. The unsightly branches of the race have spread themselves out prophetic of some excellence that had not yet appeared, and after prophets and kings had longed to see the glory that was to come but died without the sight;—at length the stem of Jesse budded, and the beauty of the whole earth bloomed out in the vale of Judea." Here it is affirmed that Christ is the product of the human race, as the flower of the cactus is a product of the century-plant. And if plants, as our author affirms, were originated by a law of nature, man had the same origin, and by the law which brought the race into existence, it is preserved, and this race develops a perfect man in the person of Christ.

Dr. Park's theory of nature seems to have been a modification of Aristotle's cosmogony. He differs from his master in that he identifies the supreme God with plastic nature, whereas Aristotle taught that the supreme God ruled over nature. He also seems to identify nature with matter, while Aristotle distinguished between nature and matter. One would be inclined to suspect that Dr. Park has studied

the writings of some of the miserable commentators of Aristotle, rather than his own productions. We will, however, suggest that his views may be more consistent than the theory of the Stagirite; for it would seem to be according to natural reason, and revelation, that "he that built all things, is God," and that no other God is revealed to man.

.III Our author's views of true blessedness correspond neither with the "earnest" enjoyed in this life, nor with what the Scriptures reveal respecting the full and eternal glory which will be bestowed on the faithful in Christ in the world to come.

He says: "The approval of a good man's conscience has a meaning higher than that of a mere human phenomenon. It is an expression of divine justice. It is a smile of God, alluring us to persevere in well-doing. It is a prophecy from his lips, that the complacency, which is here a stimulus to virtue, shall be hereafter the central element of all moral reward," p. 18. It should be noticed, that "complacency" in the last sentence, is the same as "approval of a good man's conscience" in the first. Accordingly we are to understand, that approval of conscience will be "the central element in all moral reward." By central element we must understand that which assimilates every other element to itself, or that which gives interest to whatever may be made a circumstance or accident of existence.

This doctrine of our author is given in the following passage, more at length, if not more clearly. It is transcribed, because every man is entitled to a fair representation of his sentiments. "He loves virtue; his constitutional desire is to manifest his love. Why should he restrain this desire? But if he express it, his nature prompts him to express it by act. And the act, by which he will make known his love of virtue,—known thoroughly by being felt deeply,—is the exciting of the moral sensibility of virtuous agents in favor of their own rectitude. Their complacency of conscience, and many of its preliminary and consequent joys, will be their reward. The reward is worked out according to the laws of their constitution," pp. 29–30. There can be no mistake in respect to the import of this passage. The righteous will be rewarded with the approval of conscience, "complacency of conscience." This will constitute the cen-

tral element of future blessedness. The disciples of Christ will be filled with eternal joy and consolation by reflecting upon their own good deeds. Their song of rejoicing will be, that they have merited by their good works the approbation of the "author of their moral faculties." Hence our author exclaims: "What can be a richer recompense for us than to feel, that the author of our moral faculties is ever, without one moment's interim, cherishing an immeasurable joy in us, and expressing that joy, not by mere arbitrary signs, but by the complacency flowing from our own moral judgment, and therefore stable and sure, because the judgment is ever sustained, and the complacency is ever quickened, by the energizing Spirit," p. 30.

These views, we affirm, agree neither with Christian experience, nor with what the Scriptures teach respecting future blessedness.

It will be conceded, that the recorded experience of President Edwards furnishes as correct a type of the religious exercises, as can be found in any human composition. And further more it will be granted, that as the same Spirit worketh in all through the same word, what is generally true of the history of the new life in one Christian, is true of the new life in all, though there are specific diversities illustrating the manifold grace of God. Hence if one Christian finds his chief joy in God, in the contemplation of his glories as revealed in Christ, the same fact will be true of all the disciples of the Lord Jesus. But if the central element of the Christian's joy is approbation of the conscience, the same will be found as the generic element of blessedness in the whole household of God.

From the recorded exercises of President Edwards we transcribe the following:

"Once as I rode out into the woods for my health Anno 1737: and having lit from my Horse in a retired Place, as my manner commonly has been, to walk for divine contemplation and Prayer: I had a view, that for me was extraordinary, of the glory of the Son of God, as mediator between God and man; and his wonderful, great, full, pure and sweet Grace and Love, and meek and gentle condescension. This Grace that appeared to me so calm and sweet, appeared great above the Heavens. The person of Christ appeared

infallibly excellent, with an excellency, great enough to swallow up all Thought and conception, which continued, as near as I can judge, about an Hour; which kept me the bigger Part of the Time in a Flood of Tears and weeping aloud. I felt withal an Ardency of Soul to be what I know not otherwise how to express, than to be emptied and annihilated, to lie in the Dust, and to be full of Christ alone; to love him with a holy and pure Love; to trust in him; to live upon him; to serve and follow him, and to be totally wrapt up in the Fulness of Christ; and to be perfectly sanctified and made pure with a divine and heavenly purity."

Such were his views of God in Christ; and such was his blessedness, while he beheld the divine glory.

But did he not have some complacency in himself, some joy from the approbation of his conscience, some self-congratulation on account of his own good works? We shall see.

"My wickedness, as I am in myself, has long appeared to me perfectly ineffable, and infinitely swallowing up all Thought and Imagination, like an infinite Deluge or infinite Mountain over my head. I know not how to express better what my sins appear to me to be than by heaping infinite upon infinite, and multiplying infinite by infinite."

The religious experience of Dr. Edward Payson was substantially the same.

"I find no satisfaction in looking at anything I have done, I want to leave this behind,—it is nothing,—and fly to Christ to be clothed in his righteousness."

"God is literally now my all in all. While he is present with me, no event can, in the least, diminish my happiness; and were the whole world at my feet, trying to minister to my comfort, they could not add one drop to the cup."

These examples of Christian experience exhibit two facts which will be present in every true Christian heart, viz. supreme delight and satisfaction in a knowledge of God in Christ; and a desire to be wholly transformed into his image or likeness. We do not mean, that all Christians will have as full knowledge of God, and of their own sins, as Mr. Edwards had. But the recorded history of the children of God in all ages of the world, proves that the new life in Christ has these lower elements: delight in God, and desire to be like him. These have a unity in divine love. But in the

place of complacency in self or joy from approval of conscience on account of good works, the Christian sees nothing in self but what causes shame and sorrow. And the seeming contradiction of the existence of ineffable satisfaction, together with shame and self-abasement, is explained by the fact, that from humility and self-condemnation as a standpoint, the glory of Christ, both the joy and life of the Christian, is conspicuous.

The sacred Scriptures abound in instruction, teaching us the character of a true heart. The Psalmist says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." And Christ says, "Blessed are they that hunger and thirst after righteousness." Moses prayed, "Shew me thy glory." The apostle Paul says, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Again, the Psalmist exclaims, "As for me, I shall behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." Our Saviour says in language which cannot be well misunderstood, "And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent." And as the completion of the blessedness of his disciples he prays, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me." These views of the blessedness of the righteous are not merely different from those given in the sermon of Dr. Park, but contrary. The one makes God every thing, the other glories in self. The one magnifies the grace of God, the other glories in the merit of our own righteousness. One sees everything in Christ, the other finds salvation in man. One admits a Christ dying for sinners, making an atonement for their sins while he was made a curse for them; the other admits a Christ only as a teacher and guide to lead men in the way of righteousness. One sings, Worthy is the Lamb that was slain; the other thy is Self. One goes not beyond the covenant of ven then makes more of self-complacency as an light than the glory of God; the other finds joy Saviour of men who deserve eternal punish-

IV. Our author's views respecting "punitive justice" or punishment due to sin, find no support in the history of wicked men, nor in the sacred Scriptures.

He says, "The remorse of conscience is also an alphabetic sign in the book of nature, that God is just. It is a word from him, predicting that the displacency which is now a dissuasive from sin, shall in the eternal world be the main element of our moral penalty," p. 18. Again he says, "Arbitrary words, perhaps, cannot be made to unfold his exact meaning; he must awaken the moral sensibility of sinners against themselves; incite them to condemn their own wrong. This remorse, and many of its preliminary and consequent pains, are their punishment. The punishment is worked out according to the laws of their constitution. But these laws are the device of God. They express what he feels. The upbraidings of conscience are the declarations of his punitive justice," p. 31.

The history of wicked actions in this world proves that in proportion to the violence and constancy of sinful lusts or passions, the power of conscience is overcome and the moral judgments are weakened or perverted, or to appearance destroyed. How much remorse of conscience does the adulterer feel while violating the law of God and man? And when he has so long indulged his vile passions that the infernal fire burns within him without intermission, what are his moral judgments worth? Or what power has his conscience either to restrain or alarm him? Are the moral judgments and the remorse of conscience of the robber, the swindler, the murderer, proportionably clear, accurate, commiserating, to the extent of debasement in their crimes? The appearance of these men indicates that the contrary of all this is true. Their uniform testimony, so far as it is worth anything, opposes it. Their bold blasphemies and scoffs at religion evince that their conscience is seared; that in their conceptions of God, and even in all the conceptions of which they are capable, they put light for darkness, and darkness for light; and that they call evil good and good evil. But this question is not dependent for a solution on the comparatively obscure light of history. The Bible teaches that in proportion as men sin, in the same proportion their

moral judgments are perverted, and their conscience powerless even to cause trouble.

The Psalmist says of the wicked: "For *there are* no bands in their death; but their strength is firm. They are not in trouble as other men; neither *are* they plagued like *other* men. Therefore pride compasseth them about as a chain; violence covereth them as a garment . . . They are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens, their tongue walketh through the earth. And they say, How doth God know, and is their knowledge with the Most High?" Again it is said of the wicked, "There is no fear of God before their eyes." The Scriptures teach positively that in consequence of sin, wicked men are delivered over to the dominion of vile affections, to blindness, to delusion, to belief even in a lie. "Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts to dishonor their own bodies between themselves; Who changed the truth of God into a lie, and worshipped the creature more than the Creator who is blessed for ever; Amen. For this cause God gave them up to vile affections . . . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient."

"And for this cause God shall send them strong delusions that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." And why is this? The reason is given in the verses preceding. "*Even Him* whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, because they received not the love of the truth, that they might be saved." "But if our gospel be hid, it is hid to them that are lost. In whom the God of this world hath

blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

We will refer to one passage more, often quoted by our Saviour and his apostles, illustrating the blinding effects of sin, and announcing God's just judgment in giving wicked men over to error, moral stupidity, and indifference respecting their character as sinners, and exposure to the just judgments of God: "And he said, Go and tell this people; Hear ye indeed, but understand not; and see ye indeed, but perceive not: make the heart of this people fat, and make their ears heavy and shut their eyes; lest they see with their eyes and hear with their ears and understand with their heart, and convert and be healed."

Will Dr. Park tell us what the moral judgments and the admonitions of conscience of those are, who in consequence of their great wickedness pollute themselves in the most abominable sins without shame, and image to themselves a God like to their own abominable lusts; or who deny even the existence of God; or who cast off the pure truth of revelation and embrace loathsome errors, by which they justify their own guilt and condemn the innocent and the holy? What is the moral judgment or remorse of conscience of one who believes there is no God; or who believes in a God who delights in lust; or of one who riots continually in sins of which it is a shame even to speak? If "the fear of the Lord is the beginning of wisdom," if it be the "beginning of knowledge," we ask what correct moral judgments do those have who "have no fear of God before their eyes," because by their wanton lewdness they have persuaded themselves that there is no God, or if there be a God he is like themselves?

But it may be said that though it be thus with the wicked in this world, it will be far different in the world to come. Then throw away analogical reasoning, and examine the subject by the light of revelation. Abandon the teaching of natural phenomena, and listen to the teachings of the Divine Spirit, speaking in human language. If others should still urge this objection, Professor Park cannot: for he argues that present remorse is both the sign and measure or substance of the moral penalty in the eternal

world, p. 18, as quoted above. But the Bible reveals no such punishment as is taught by the Theological Professor at Andover; on the contrary, it indicates that in the world to come the wicked will be filled with cursing and bitterness; that they will gnash their teeth—a manifest token of anger and rage, but not of remorse and self-condemnation. And we would ask what evidence have we from which we can determine that lost men will have any more remorse of conscience than the devils, or those wicked men in this world who are delivered over to believe a lie? Will not the wicked hate God in the world to come? Will they not say in their deceived and deluded hearts, "I know thee that thou art a hard master, reaping where thou hast not sown, and gathering where thou hast not strowed?" Such anger and such views of the divine justice exclude remorse of conscience. No arguments drawn from the constitution of the mind or from natural reason or the teaching of the works of God; no revelations in the word of God prove that, in the world to come, where the heart will be completely given up to the rage of the vilest and most blasphemous passions and animosities, the moral judgments and the reproofs of conscience will be any more correct or forcible than in this world. On the contrary, the language of our Saviour seems to indicate that those who will be lost will have no conception of their own cruel and deceitful character. "Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?"

We apprehend that our author believes in eternal punishment, yet he does not inform us where in the volume of nature this fact is taught; and furthermore, his theory, which seems to make nature the physician that removes from men the disease of sin;—the ultimate end of the pain which the sinner endures,—taken in connexion with some of his representations of the love of God even to sinners in perdition, might be interpreted into a denial of the doctrine.

He says, "all things work together, and speak together for the good of men." In this general proposition, affirming the healthful influence of "constitutional workings of the soul," a phrase taken from the Bible, is incorporated, which, in the specific application which the apostle makes of it to them that love God, to them "who are the called according to his purpose," affirms the absolute certainty of the final salvation of the children of God. We do not say that this fact proves that our author affirms the same of men in general. But inasmuch as he makes no allusion to the state of mind and the operation of the Divine Spirit, on which the apostle predicates the influence of all things to good, but attributes this healthful influence of "all things" to their own essential power over men without reference to any particular fitness to be thus benefited in one man rather than another, the natural inference would be that what the apostle affirms of some he affirms of all.

Furthermore, he will have it, that in the structure of all things related to the human soul we detect a philosophy, pointing us to some great propitiation that "taketh away the sin of the world." Again he says, "The unsightly branches of the race have spread themselves out prophetic of some excellence that had not yet appeared." In harmony with what is here affirmed, he makes Christ sustain the same relation to the human family, that the flower does to the leaves and stalk of the plant that bears it. If the relation of Christ be so, if there is evidence in every man, even in his sins, that a propitiation will be or has been made, even as the healthy growth of the leaves of a plant warrants the expectation of its own flower, it would seem to follow, that if one member of the human family is saved, all will be saved.

If pain is the last resort to deter us from that one evil, the "exceeding sinfulness of sin," then might it not be argued that the pains of hell are inflicted for this very intent, and if for this intent, the object of Him who inflicts pain will be accomplished? But this conclusion will seem to be more just, when the object of pain as given by Dr. Park is associated with his views respecting the feelings of God towards those who suffer in the world to come. He says, "but to remain through eternity, and without a single

nent's relief, fastening our vision upon one and the e
nipotent Being, who searcheth us, and his eyes are
n us; who preserves us, and we cannot flee from
sence; who loves us even to the end, and therefore
s our sinful abuse of ourselves and expresses his abh
ce in no passive way, but by causing us to despise
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tempt, and of his infinite displeasure—this, this is
rminable monotony of the pain of a rational being fr
om his Judge conceals nothing," p. 32, 33. There is
arent ambiguity in this passage to one not initiated
mysteries of the style of the author; such as "*thro*
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necessary consequence of the positions assumed in the discourse under review. It is unquestionably true that a man may hold to theoretical opinions while he would reject with disgust conclusions which might be legitimately derived from them. The true disciple of Christ yields a willing assent to the plain declarations of the divine word, in opposition to his supposed philosophy or metaphysical creed. It might be presumed that a theological professor would indulge in no philosophical speculations contrary to what he conceives to be the plain import of the Bible, being secured against self-deception by an earnest attention to the duties of his profession. But the history of learned men in the church proves clearly that no place secures sinful men against delusion and error. This being true, we should consider it unjust to impute to a man a belief in conclusions which might be legitimate from his discourses, unless he has directly given his adhesion to them.

1. It is a legitimate inference from the sermon that Christ Jesus was man, and only man.

We do not say that Professor Park in his discourse, either directly or indirectly denies the divinity of Christ. So much of divinity as the sermon teaches exists in the human race is allowed to exist in Christ, but no more. He is represented as having been contained in the race as the flower was contained in the century plant before it made its appearance. He says, "The unsightly branches of the race have spread themselves out prophetic of some excellence that had not yet appeared." This is said in contrast with the development of the flower of the cactus, that "develops the beauties which had been hidden within its crooked stalk." As the crooked stalk therefore is to the flower of the cactus, so are the unsightly branches of the human race to Christ Jesus. And in allusion to Christ our author says, "That was the rose of Sharon. That was the blossoming of the true vine, whereof we are the branches." Christ says that he himself is the true vine, but our author makes him only the blossom on the vine, and all other men, or members of the human family, are branches. What then is the vine but the race itself, the generic man comprehending all the individuals.

Again he says, "In the structure of all things related to

the human soul we detect a philosophy, pointing us to some great Propitiation 'that taketh away the sin of the world.'" Should it be said that this is only a poetic description of the analogies which may be traced between the growth of plants and attributes of the human soul, and the relation of Christ to the human race; we reply, such an interpretation of our author does not bring out the import of his language or the sentiments which we think he intended to declare. He finds in the branches of the race of Christ a prophecy, similar to the promise of a flower in the stalk of the cactus. In things that are simply analogous, the existence of one, in no sense whatever, foreshadows or gives promise of the present or future existence of the other. The fact that the seed of the husbandman falls, some by the wayside, some in stony ground, and some among thorns, and some on good ground, indicates or gives assurance in no possible manner that the preaching of Christ crucified will be followed by results which are aptly represented by the different conditions of various parts of the scattered grain. When the existence of one fact foretokens the future existence of another fact, there must be a proper and obvious connexion between the two, or we must have learned to expect one where the other exists by observing a uniform sequence, or we must be taught by one who knows facts concealed from us. As there has been but one Christ Jesus, the existence of men before his advent could not foretoken him, unless he were a necessary product of the race, as the flower and the ripe grain are the product of the stalk that bears them. This our author seems to have intended to teach in the most energetic manner.

But if Christ is the natural product of the race, he could have no attribute which he did not derive from it; nothing that is not human. Whether it be true or not, as philosophers assert, that nothing more perfect can be produced from that which is less perfect as by an efficient cause, we have such a conviction of its truth that we in our minds affirm it. Hence, if Christ was a child of the human race contained in it, waiting the proper time and growth of the race for his manifestation, it would be difficult to resist the conviction, that he was man and only man. We should

not call this dogma Unitarian, for many Unitarians have far more exalted opinions of Christ. It would, we apprehend, meet a favorable reception among the pantheists of the Theodore Parker school. We will say, however, that we entertain no doubt that Prof. Park, in his theological lectures, teaches the true divinity of Christ; and yet the sermon before us would lead us to fear that he would introduce more of his theories derived from the supposed teaching of nature, than of passages from the sacred Scriptures while discussing this Christian doctrine.

2. According to the doctrines of the sermon under review we should infer that Dr. Park believes and teaches that God removes from men suffering, and gives them eternal life contrary to, and in violation of the demands of justice.

While our author's views of the atonement are not very clearly stated, as if he were more solicitous to declare what he does not, than what he does believe; it is evident that he discards utterly the doctrine that Christ did in any sense satisfy Divine justice for the elect, or for those who are saved, or that he in any sense endured the penalty due to sin. It is apprehended that he would admit the truth of this statement, for he employs the following emphatic language when speaking on these topics.

"It is replied that he suffered, if not an eternal, yet *some* punishment? *He bore the pain which was equivalent in meaning to a punishment.* His death spoke out all which our penalty would have denoted. He who never felt one pang of remorse, one jar of discordant feeling, but was sustained by an unfaltering complacency in his own love to his Father, and his Father's love to him,—for even when forsaken, he knew that his Father delighted in him as of old, he, the very impersonation of innocence and peace of conscience, was incapacitated to receive the pain which is called damnation; he could no more be morally punished, than could the lamb which was a type of him; but he could, and he did make an atonement, as the lamb on the altar prefigured an atonement, which was a *substitute* for penal infliction," p. 36, 37.

We imagine that this passage was written with a special design to contradict the views of Dr. Dwight, found in a

sermon of his on the atonement. We argue this not only because the sentiments, and even the language of one, is opposed to the sentiments and language of the other; but we find in other parts of Dr. Park's sermon sentiments and even peculiar forms of expression which indicate that the sermon of Dr. Dwight was fresh in his mind, when his sermon was written.

Dr. Dwight says, "In his exclamation on the cross, he said, *my God, my God, why hast thou forsaken me?* As this was his only complaint, it must, I think, be believed to refer to his principal suffering. But the evil, here complained of, *is being forsaken of God.* In the language of the Psalmist; *God hid his face from him;* that is, if I mistake not, *withdrew from him, wholly, those manifestations of supreme complacency in his character and conduct which he had always before made.* As this was in itself a most distressing testimony of the divine anger against sin; so it is naturally imagined, and, I think, when we are informed, that *it pleased Jehovah to bruise him,* directly declared, in the Scriptures, that this manifestation was accompanied by other disclosures of the anger of God against sin, and against him as the substitute for sinners." Much more of the same import is contained in the sermon. See Dwight's Theology, vol. ii. p. 214. It will not be necessary to place the two passages in parallel columns. Their antagonism is sufficiently manifest, and by it Dr. Park's hostility to the doctrine that Christ in any degree suffered or endured the punishment due to sin, or that he did in any manner satisfy Divine justice, is made certain. Another passage in the sermon is equally explicit. "When transgressors are saved, the *atonement,* instead of their punishment, appeals to the universe, and *so* appeals as to prove the rectitude of the lawgiver, and of the law, while the penalty which is still due is not inflicted." If the penalty is still due, then Christ did not take it away, when he was made "a curse for us" (Gal. iii. 13); when he bore our sins in his own body on the tree, 1 Peter ii. 24. This we suppose Prof. Park intended to assert. But these passages imply more than this. It is in our apprehension a legitimate inference from them, that in saving man, God disregarded the claims of justice. If Christ did not satisfy

justice, and if the penalty of the law is still due, then the claims of justice are disregarded in the salvation of men. But our author speaks of a "*substitute* for penal infliction;" and says that the atonement "appeals to the universe, and so appeals as to prove the rectitude of the lawgiver and of the law." This will answer for declamation. But it does not appear to us so clear that either the rectitude of the lawgiver or of the law is proved by a substitute which does not remove the penalty due to sin, and by which sinners are saved, though justice demands that the penalty of the law be inflicted upon them. If by universe is meant only created beings, his remark implies that they might be convinced of the propriety of saving sinners, while truth and justice are not. Certainly, in the opinion of Dr. Park, justice is not satisfied.

We will now refer to another passage in the sermon, from which the inference seems to be legitimate, that God in his government does not regard justice. "As he chooses to disclose his attributes in the punishment of the wicked, when this punishment is needful for the common welfare, so he chooses to dispense with punishment when he can disclose the same attributes, and impress the same truths, and promote the same well-being, in some equivalent way," p. 35. That is, God punishes that he may promote the common welfare, and dispenses with punishment for the same reason, and not because justice demands it. It may be replied, that the general welfare is involved in regarding justice. Justice is not dependent on the general welfare, and though all men should be lost, its claims must be satisfied in a righteous government. To say that punishment is inflicted when it is needful for the common welfare, and that it is dispensed with for the same reason, appears very much like saying that we may do evil that good may come. It makes justice a variable thing, instead of an eternal principle in the relation between intelligent and moral beings.

3. It appears to be a legitimate inference from the sermon that, when men are saved, either the natural constitution of the mind is changed, or else in heaven they, at the same time, endure "the interminable monotony of pain," and enjoy ineffable blessedness.

In respect to the suffering imposed by "the punitive justice of the Most High," the following significant language is used. "Arbitrary words, perhaps, cannot be made to unfold his exact meaning; he must awaken the moral sensibility of sinners against themselves; incite them to condemn their own wrong. This remorse, and many of its preliminary and consequent pains, are their punishment; the punishment is worked out according to the laws of their constitution. But these laws are the device of God, they express what he feels, the upbraidings of conscience are the declarations of his punitive justice," p. 34. According to this passage the punishment due to sin is inflicted by the working of the laws of the constitution of rational beings, and it is by the device of God, that these laws perform this office. Our author will have it, that God cherishes the same love for sinners "unto the end," and that our compunction is his power, and our punishment.

Let us now compare this statement with his views of the efficacy of the atonement. We have seen that he holds that by the atonement, God saves men, though the penalty of sin is still due to sin. Sin deserves eternal punishment; this punishment wrought out by the working of the laws of the constitution, is remorse of conscience; the penalty is still due even when men are saved. That is, while men are saved, remorse, the upbraidings of conscience, according to the working of the laws of our constitution, which is both the declaration of God's punitive justice, and the pain inflicted by it, are deserved. Is it said that peace is given through the pardoning mercy of God? But the punishment is constitutional, and is rather increased than diminished by a consciousness of the kindness, and love of God. How then can exemption from pain be enjoyed, unless consciousness of sin be taken away, or the constitution of the mind be so changed, that this consciousness shall not be attended with the pain of remorse. Unless some change of this kind be wrought in the natural attributes of the mind, so long as sin deserving eternal pain is remembered, suffering will be endured.

We do not deny that he who made man can take from him moral sense, so that he will not distinguish between right and wrong, between the holy and profane; but then

he would not be man. We do however affirm, that it involves a contradiction to say that remorse, the penalty due to sin, is worked out according to the laws of our constitution, but that remorse may be due for sins committed, but not worked out, even while the laws of our constitution are unchanged. How is this difficulty to be met? Will it be said that by regeneration the natural faculties are taken away, or are changed, or restrained in respect to their natural and inherent activity? Or will it be affirmed that the bliss of heaven is intermingled with "the interminable monotony of pain?"

Perhaps it may be answered that by the sufferings of Christ, it has become manifest that God hates sin; therefore those who believe this fact do not trouble themselves any more about their sins, since created beings cannot say that God delights in wickedness. This solution of the difficulty would be attended with considerable embarrassment. It would imply that sin is not an evil in itself, and that the conscience is not troubled with it beyond what created beings say about it. But we trust that no one will advocate a notion so absurd.

We had intended to make some remarks upon the style of our author. But style, in general, may be considered a matter of taste, and as taste follows fashion considerably, it may be prudent to admit the propriety of a style which conforms to the general characteristics of the age. In this respect the sermon is not faulty, for it coincides as much with the demands of the age, as the dress of the fashionable does to the latest fashions imported from France. However, we will make a few suggestions.

We do not like a style which indicates that the author is very much dissatisfied with a simple and perspicuous enunciation of the truth, lest it should appear tame or insipid. We do not like a style in which a hyperbole is introduced in almost every sentence. We do not like a style in which words or phrases are introduced for the sake of sound alone. In a word we do not like, in a sermon, a sophomorical style.

We will give a sentence which we do not like.

"Now, as on the day of his crucifixion, the rocks are rent, and the graves are opened by Him who speaketh as

r man spake; breaking the hard heart, raising
l will, and rending the veil of forms and ceremon
the top to the bottom," p. 38.

e do not see rocks rent and the graves opened, as
day of Christ's crucifixion. But perhaps this w
figuratively, referring to the breaking the hard hea
ng the dead will. Then the graves are not n
ed, and the rocks are not now rent *as* they were at
ifixion of Christ. Were it not that it is genera
rstood that Prof. Park still holds to the power of c
y choice in the will, we should suppose that in
t he is disposed to build the faith he once destroy
with his known opinion respecting the power of c
choice, what meaning can we possibly give to
se, "raising the dead will."

ere is in our apprehension a more serious fault in
on, which relates more to method than style. T
ions assumed are given in a dogmatical form. It
ned that God's mandates to material and mental s
e are what we understand by the laws of nature—t

Art. V.—Dr. Donaldson's Orthodoxy of Unbelief.

Christian Orthodoxy: Reconciled with the Conclusions of Modern Biblical Learning. A Theological Essay, with critical and controversial Supplements, by John William Donaldson, D.D., late Fellow of Trinity College, Cambridge. Williams and Norgate: London, 1857.

A generation or two ago, it was customary with those who denied the inspiration of the Bible, and rejected its teachings, to disclaim the Christian name, and avow themselves to be deists or infidels. To maintain that mere deism, the narrowest and most unphilosophical rationalism, the denial of all material and spiritual existences, the deification of man and the universe, or other similar infidel and atheistic systems,—are the doctrines, or in harmony with the doctrines of the sacred word, and entitle those who hold them to assume the Christian name, and denounce believers in the inspiration and doctrines of the Bible as its enemies and corrupters, would have been deemed by the sceptics of the last century dishonorable. So bold a violation of truth would have shocked their moral sensibilities, and would have damaged their cause by making them the objects of distrust and contempt. A great change, however, has taken place. The most open and rampant disbelievers of the inspiration of the word of God, and its doctrines, now profess to be disciples of Christ, hold the office of teachers in the church, and claim the sanction of the volume which they reject, for the false systems which they aim to substitute in its place. The leading rationalists, pantheists, and atheists of the continent of Europe, who for the last sixty years have endeavored to propagate their peculiar views, have borne the Christian name, and held stations in the universities or church, that required them to give their public assent to the Protestant or Catholic creed. It was the necessity indeed doubtless of thus keeping up a Christian profession in order to their enjoying the offices, on which they were dependent in a degree for their access to the public, and their livelihood, that led to this most discreditable course. A like policy is pursued also in Great Britain and this country,

where most of the leading deniers of the inspiration of the sacred Scriptures, and teachers of speculative systems that are at war with their doctrines, profess to be Christians, and occupy the sacred office.

Dr. Donaldson is of this class; and his aim in his essays is, to justify this procedure, by maintaining, that neither belief in the inspiration of the Bible, nor in its principal doctrines, is necessary in order to "Christian Orthodoxy." And he is not content with simply stating his unbelief, and endeavoring to sustain it by arguments, but vaunts that he has the sanction of the whole learned world in his peculiar views, assails the doctrines which he rejects as the figments of ignorance and fanaticism, and attempts to overwhelm those who entertain them with reproaches and obloquy. We do not refer to his work, because we think it likely, from any genius or learning it displays, to accomplish its object. It will abridge its influence and defeat itself in a measure, we presume, by the audacity of its false pretences, the extravagance of its errors, and its rudeness and insolence. But we notice it, because he indicates more clearly than most are willing to avow, a leading motive that prompts to the violent assaults that are now so frequent on the inspiration of the sacred word; because he furnishes an occasion for answering some objections to its inspiration not urged so directly by others; and finally, because he demonstrates the error of his claim to the character of a "Christian Orthodoxy" by advancing a theological system that is a total negation of Christianity.

The spirit in which he treats the subject may be seen from the following passages:—

"A little consideration will convince us that all the difficulties by which the defence of Christianity has been impeded, have arisen from the maintenance by our teachers and advocates of two specific opinions; (1) that every statement in the Scriptures is inspired and infallibly true; and (2) that Christianity has made itself responsible, not only for the truth of Judaism, to which we attribute an authority scarcely less divine than that of Christianity itself, but also for a belief in good and bad angels, which is clearly traceable to a human origin. *Learning and science* repudiate these dogmas: there is *no leading man* in any sect who will attempt to defend them on scientific principles, and

the pleas by which they are generally supported are so irrational that we can hardly resist the occasional suspicion that they are brought forward with a secret conviction of their worthlessness, and with the dishonest intention of deluding the ignorant and superstitious into a belief that they may strengthen the authority of the priestly conscience keeper.

"What can be more destructive than such a conservatism as this? What can be more unwise than to say that all Christianity depends upon dogmas, theories, or assumptions, call them what you will, for which no man can be found to put forward an honest argument? . . . . If it can be shown that these dogmas are quite unconnected with the truths of revelation, and quite untenable on theological grounds, what shall we say of those whose faith is dependent on their maintenance? Do they deserve to be called the advocates of Christianity? Are they even worthy of being termed the friends of religious faith?"—Pp. 123, 124.

"The hypothesis of an infallible literature, which has assumed the form of the most degrading idolatry that ever enslaved the reasonable soul of man, has in our days reached the critical period in its development. Devised by the religion *ab extra*, as a substitute and counterpoise to its other resources, the dogma of an infallible church, Bibliolatry is now rejected by all intelligent and well informed men, and is maintained, with various modifications, by those only who prove, by the recklessness of their arguments, and by their personal violence, that they are the advocates of a desperate cause."—P. 153.

"With all the facts before us, we must be blind to the signs of the times, if we cannot see that we have arrived at a critical period, when it is imperatively demanded of all who claim to be lovers of intellectual and religious freedom—nay, of all who call themselves educated men and Protestants—that they should by one combined effort terminate, for ever, the tyranny of that loud-voiced ignorance which has staked the existence of revelation on the hypothesis of an infallible literature. We have seen that this assumption is utterly opposed to the facts of the case. We know that it is supported, not by honest arguments, but by the most contemptible falsehoods, combined with the most malignant persecution, of those who assert either the contrary proposition, or the right and duty of examining its truth. If the proposition were true, it would be condemned sufficiently by the spirit which it has evoked, and the immorality which it has occasioned. But it is so palpably false, that candid men, even

when they come to the inquiry with an antecedent prejudice, and an earnest wish to find it true, are invariably led to an opposite conclusion. What Voltaire and D'Alembert exhorted one another to do with reference to that mother of superstition and immorality, the dogma of an infallible church, all educated men who are anxious for the development of religion and Christian ethics, must endeavor to effect, in regard to the other groundwork of the religion *ab extra*, the assumption of an infallible literature. For this cumbrous idol to which human truth and human love are every day offered up in sacrifice, there is only one duty to be performed—to crush this pernicious fallacy, or misrepresentation of the facts, and consign it to everlasting oblivion. And this can only be effected by a sudden and unanimous effort on the part of those who have the wisdom to see the truth, and the manliness to assert it."—Pp. 186, 187.

These lofty pretensions to an infallibility, which he denies to the word of God; this insolent and ferocious denunciation and abuse of those who dissent from his unscriptural notions, reign through a large part of his volume, and are the instruments on which he relies for the accomplishment of his object. The share that is employed in a direct and scholarly discussion of the subjects he affects to treat, is very small. His tactics are those of confident assumption and assertion, vociferous boasts of the unanswerableness of his proofs, and arrogant and scurrilous denunciations of those whose faith he rejects. There are no original views in his work, with the exception of extravagances that are discreditable to his judgment; there are no fresh and searching discussions of principles or evidences. His essays and appendices are mainly only a statement and affirmation of opinions, in place of a demonstration of them. He gives no reason at length for a large share of the positions which he advances, but taking it as demonstrated that the conjectures, hypotheses, and assumptions of those German rationalists are true, who deny the inspiration of the sacred volume and reject the authenticity of many of its books, he contents himself with asserting the conclusions which they maintain as facts that are ascertained and established by science. Thus he represents it as a point so fully demonstrated by unanswerable proof, that the Pentateuch, instead of having been written by

Moses, with the exception of Deuteronomy and a part of Exodus, is a compilation of a date subsequent to the Babylonian exile, that no scholar will now venture to question it. He asserts with equal assurance that the priesthood and sacrificial rites, instituted at Sinai and detailed in Leviticus, were unauthorized fabrications of a later age. The later prophecies of Isaiah he treats in like manner, as the work of a pseudo-seer; and Daniel as a forgery of some unknown hand in the second century before Christ—and so throughout. He throws no fresh light on the subject he treats; he offers nothing that yields additional support to his speculations. His volume is accordingly without importance, in a critical and argumentative relation. It reveals, however, very clearly a ground, which it is well should be understood, of the denial of the inspiration of the sacred word, that though common, we doubt not, to many others, is not always so freely disclosed.

I. The reasons usually assigned for rejecting the inspiration of the Scriptures are, either that such a transfusion of thoughts and language into the minds of men as it would involve, is impossible; or else that there are such inconsistencies and errors in their statements, as show that they cannot have proceeded from God. Dr. Donaldson, however, while he alludes to those objections, indicates very freely that the main reason of his denying the inspiration of the sacred records is, the nature of the revelations which they profess to contain, or the doctrines respecting God and man, angels, and the work of redemption, which they teach. He does not, like many of the rationalistic theologians of Germany, Great Britain, and this country, attempt to make out, that properly interpreted, they do not teach the doctrines which he rejects; but he boldly arraigns them at the bar of his judgment, and pronounces many of their statements and representations false, and therefore uninspired, because they contravene his notions formed by independent speculation, of God, man, and the work of salvation. This is seen very clearly in the passages we have already quoted. The chief point which he asserts and endeavors to establish in them is, the "*fallibility*" of the sacred "literature." If he can only divest the Scriptures of their character and authority as a revelation from God; if

can reduce them to the rank of mere human record
urrences, opinions, and dogmas, he can then accept
ct their teachings, like those of any other human wo
ording to his preconceived views on the subjects
ch they treat. And he indicates this in other passa
the following :—

That there are inconsistencies *in the opinions and ex*
s of the apostles respecting angels and devils is only
, and they had, no doubt, very little idea of the use w
ld be made of their *concessions to the prevalent phraseol*
they did not pretend to infallibility ; and if they could
the manner in which they are invested with superhu
ibutes, they would exclaim to their modern worshipper
did to the poor mistaken heathens of Lystra, 'Sirs, wh
these things? We are men of like passions with you,'
39.

He here assumes that their "phraseology," taken in
ct grammatical sense, does not express the truth.

because of the nature of the propositions or doctrines which, taken in its proper meaning, it expresses; and represents, that inaccurate phraseology was used by Christ, in accommodation to the false "preconceptions of his hearers." He denies the inspiration and truth of the narratives to which he refers, therefore, because of the doctrines, which interpreted by the usual laws of language, they express. And so in many other passages. And here lies the real ground, we doubt not, of Dr. D.'s violent hostility to the doctrine of the inspiration of the Scriptures. It is because of the revelations which they make, and the truths they proclaim respecting God, man, the universe, and the work of redemption, that he rejects them; and not because of any real or supposed errors or inconsistencies in their record of discourses or of facts. Nor is it peculiar to him, but is common to the assailants generally of the divine origin and authority of the Bible. Their desire to get rid of its inspiration, is the result of their wish to get rid of the Jehovah from whom it proceeds, the government which it represents him as exercising over man, and the purposes he reveals in it respecting the retributions of a future life; and this fact it is important to understand; as it shows that their hostility to the Bible is not to be overcome or softened by any demonstration, however perfect, that those objections to its inspiration are invalid, that are founded on diversities in its narratives, errors in numbers, or other similar grounds. As their aversion to it springs from the doctrines which it teaches, it will not reconcile them to those doctrines, to prove that the form in which they are presented is unexceptionable; that they are suitably enshrined in the casket in which they are conveyed to us.

To reject, however, the verbal inspiration of the Bible, does not free them from the obligation to receive its doctrines, if, like Dr. Donaldson, they still maintain, that it is the vehicle of a revelation from God. The object of denying its inspiration is, to establish it as a fact, that there is not any certainty that that which, taken in its grammatical sense, it expresses, is true, and a revelation from God. But if there is no certainty that that which its language expresses is a revelation from God, then there cannot be any certainty that it contains a revelation from him; inasmuch as there is

no medium in it, except its language, through which a revelation can be made. This consideration Dr. Donaldson unfortunately overlooked. He supposes that the *contents* of a book may be an inspired revelation, not only without any inspiration of the language in which it is expressed, but notwithstanding that language is incorrect and erroneous: that is, expresses thoughts and asserts facts that are different from those which it reveals. Thus he says:—

"Now any one who inquires into the signification with which this epithet (inspired) is applied to the Scriptures, must see at once that it refers to the subject matter, and not to the mode of composition. We might speak of a writer as influenced by the Spirit of God, just as we read that holy men of God spoke as they were moved by the holy Ghost. But a *writing* cannot be so described, except with reference to its *contents*. To say in any intelligible sense of the term, that the Scripture is inspired, is the same as saying that it is the word of God; *not that it is* in a material and carnal manner *a collection of words, syllables, or letters of divine origin*; but that it *includes or contains the substance of the true revelation of God's will; that it is a properly authenticated record of his holy communication; that it is a memorial, wherein his declarations respecting himself are explained and preserved.* The separate books, of which it is composed, and even the older works from which they were translated, abridged, or compiled, were written by men, and betray the human ingredients of error; they contain much that is not connected with the revelation of God's will, and not a little that is alien from the Spirit of his religion. But *if in the midst of all these fallible materials,* THE DIVINE TRUTH *runs through the pages,* as the limpid stream winds its way through tangled bushes, swampy meadows, verdant groves, blooming orchards, flourishing corn-fields, and desert heaths, until it mingles with the boundless ocean, we may truly say, the Holy Scriptures are θεόπνευστοι,—that is inspired or divinely animated."—Pp. 172, 173.

He thus, in effect, takes back the very doctrine which it
's his object to establish, that the language of the Scriptures
t a reliable vehicle of a revelation from God. For
e is no other vehicle of it,—if their language is not
dium of a revelation—no revelation can be contained
. If their language is "incorrect and erroneous,"
yed in expressing "human ingredients of error,"

then, as it cannot be the medium of conveying any other thoughts or facts than as language it expresses, it cannot be the means of a truthful revelation. The revelation made through it must necessarily be marked by all the defects and errors which belong to the ideas which it expresses; and the ideas it expresses, must inevitably be marked with all the inaccuracies and errors that belong to the terms and forms of expression in which they are conveyed. It is thus wholly mistaken and absurd to imagine that the ideas expressed in the Scriptures, can be any more reliable and accurate than the language is in which they are embodied. If the signs of the thoughts and facts are inaccurate and deceptive, what can be more certain than that the thoughts and facts which they signify must be equally so? Dr. Donaldson's zealous attempt to divest the language of the Bible of its truth and authority, is thus nothing else than an endeavor, in an equal measure, to divest the thoughts which they signify of their truth and authority. How is he to determine what the supposed revelation is, if it is not settled by the language in which it is conveyed, and does not consist of that identical series of thoughts and facts which that language, according to its established usage, expresses? The question whether the language of the Bible is a true representation and exponent of the revelations which it is meant to convey, is thus nothing else than the question, whether any true and determinable revelation is made in it or not. There is no consistent medium between denying that we have a true and determinable revelation in the Scriptures, and admitting that it is identically that which its language, taken in its grammatical sense, expresses; and thence that its language is an appropriate vehicle of that revelation. Had Dr. Donaldson, instead of occupying himself in noisy vaunts of the superior learning and science of himself and his party, looked carefully into the principles on which he proceeds in his theories, he might have seen reasons for a humbler estimate of himself, and escaped the discredit of thus undermining the lofty fabric which he regards himself as having placed on an immovable foundation.

II. He attempts to set aside the argument for the inspiration of the Scriptures from their own statements, on the

pretext that the testimony of the writers themselves to their inspiration is no proper proof of it; and that to allege it as evidence, is to argue in a circle, by first assuming that they speak the truth because they were inspired; and then inferring that they were inspired, because they affirm it. He holds, therefore, that their testimony neither is nor can be any rational ground for regarding them as having spoken and written by the inspiration of the Spirit, pp. 153, 315, 316.

But this is wholly mistaken and absurd. It implies that God could not make the prophets and apostles, through whom he made revelations, the instruments or means of any credible and satisfactory testimony to the fact that the revelations they received were communicated by him, and were spoken and written by the inspiration of his Spirit. If, as Dr. D. asserts, they are not competent and reliable witnesses, how could he make them the medium of a credible and convincing testimony as to the origin of their messages? But the notion that he could not make them the medium of a fit and authoritative testimony to the fact that they drew their messages from him—not from any other source—and spoke and wrote them by the promptings of his Spirit, is groundless, and bespeaks a total inconsideration of what must be the natural and necessary forms and conditions of a revelation from God, as moral governor, to men as the subjects of his rule. As a revelation is an authoritative communication from God to men as their ruler, demanding their faith and obedience, it must, in order reasonably to command that faith and submission, be accompanied by clear and indubitable proofs that it came from him, and is precisely what the prophet, through whom it is made, represents it. That is indispensable to God's rights and authority. How is it to be known that it is he that speaks through the prophet, if there is no declaration to that effect? How are men to be placed under obligation to receive it as from him, if no proofs are given that he is its author? Were not God to give direct and clear proofs that it is from him, he would not act in his own proper character; he would neglect to protect his rights and authority; he would leave men in uncertainty but that it was only to reject it as a human fabrication, instead of

receiving it as a divine message. But such a procedure is unsuitable to his perfections and station. His rectitude, his wisdom, and his goodness require that he should cause it to appear that he is the author of the revelations which he makes, and that they are precisely what those, through whom he makes them, declare them to be. That a human ruler is necessitated by the proprieties of his office and the ends at which he aims, to make it known that the laws which he enacts emanate from him, every one sees. Not to do it, would be to divest his laws of authority, and to cease to act as a legislator, by the assertion and enforcement of his rights. How much more does it become the Ruler of the universe to appear as the author of his authoritative communications to men, and show by ample evidence that they are what his messengers declare them to be?

In like manner, when men, whether rulers or in private stations, send legates or agents to make communications to others and transact business on their behalf, the rights of those by whom they are sent, and the ends aimed at in sending them, render it necessary that those agents should announce themselves in the special character which they are commissioned to fill, and present the proposals they have to make and the messages they have to deliver, as received from those on whose behalf they act. Not to appear in the precise sphere they are appointed to fill; not to announce the authority on which they are commissioned to act; instead of that, to assume another office, or to act simply in their own name,—were treachery, both to their employers, and to those whom they address. How much more essential is it to the rights of God, that the ambassadors whom he sends to men should appear in the precise relations to him, in which he calls them to act, and present the messages with which they are charged as derived directly from him?

What form, then, should a message from God bear, and with what attestations should it be accompanied, that it may be clear that it proceeds from him, and is what his messenger declares it to be?

1. It must have the form of a direct communication from him, and be presented by the prophet as such.

2. It should be accompanied by decisive tokens, such as

s or miracles, that it proceeds from him, or that th
het who speaks or writes it, is his messenger, an
ks what he imparts and commands.

The affirmation of the prophet through whom it
e that it is received from God, and spoken and writte
er the inspiration of his Spirit, is a natural and pecu
y appropriate proof of its divine origin. Such a
iption of it to God, and such an attestation that it
:en and written by inspiration of the Spirit, is eminentl
to God; as it is a verification of its character from th
est human testimony, and precludes in the most dec
manner the pretext by others that it is the mere wor
nan, and is imputed to God only from delusion o
ocrisy.

The testimony of inspired messengers not only to th
iration of the revelations made through them, but t
messages also of the other prophets and of the sacre
ings generally.

ese are natural, appropriate, and convincing token
a communication is from God: they are what might b

delivering it, to be his mere messenger, and to testify that it is in matter and form the inspiration of his Spirit. For without such a testimony from the messenger, neither God's relations to the message, nor the office of the prophet as his instrument, could be truly seen. The pretence accordingly, that the testimony of the sacred writers to their inspiration is no proof of its truth, is equivalent to the pretext, that the testimony of persons in relation to God and man, which makes it certain from its necessity to his rights, and their well-being, that he will cause them to speak the truth, is still no satisfactory proof of the truth of that which they affirm! It is to offer therefore a direct contradiction both to his infinite perfections, and our reason. There is not, in fact, any other in the whole circle of conditions men ever occupy, in which their testimony may so justly be held to be the testimony of God, as that of a prophet who, in delivering a message received from Jehovah, solemnly attests it as a revelation from him, and declares it to be spoken and written by the inspiration of his Spirit. To object, as Dr. Donaldson does, that the sacred writers may have been deceived in the persuasion that they were inspired, is irrational and self-contradictious; as it implies that there was nothing in the transfusion of thought into their minds by the Spirit, by which they could certainly know that it came from God, instead of being the work of their own minds. But that is to impeach both God and them. For it in effect represents that God made his revelations to the prophets in such a way, that there was no certain evidence that they came from him. But that is to contradict the fact; for all the revelations he has made, were attended by the most clear and emphatic signals of his presence and agency; such as those to Adam and Noah, to Abraham and Moses, to the Israelites at Sinai, to Isaiah, Jeremiah, Ezekiel, and all the ancient prophets; to the apostles during Christ's ministry; in his intercourse with them betwixt his resurrection and his final ascension; in the visions Peter, Paul, and John, beheld; and in all the miraculous operations of the Spirit. It is also to impeach the wisdom of God. For it implies that he took no effective measures to render it certain to the prophets and apostles that he was the author of the revelations made to them, and thence that he left them,

and those whom they addressed, without any certainty that they were under obligation to receive those supposed revelations as from him, or that they have any true and authoritative knowledge of his will.

But that again is to impeach their veracity in testifying that the messages they delivered and recorded, were from God. It is to divest Dr. Donaldson also of all the certainty he professes to feel, that revelations are *contained* in the sacred volume. If there is nothing in the nature of inspiration by which those who were the subjects of it could infallibly know that they were inspired; if there were no criteria by which the prophets could certainly know whether that which they uttered and wrote was inbreathed into them by God or not, how is Dr. Donaldson to know, with the assurance he professes to feel, that the Bible "includes or contains the substance of the true revelation of God's will;" that the decalogue, Deuteronomy, or anything in the gospels or epistles, is indubitably a communication from him? He cannot. His objection as effectually subverts his own faith that the substance of a revelation is contained in the Scriptures, as it does theirs whom he so zealously assails. He thus shows again that he is unaware of the import of his own principles, as well as profoundly ignorant of the perfections and ways of the Infinite Being, whose word he so haughtily rejects, and is so eager to divest of its authority.

Dr. Donaldson maintains also that the apostle's declaration (2 Tim. iii. 16), that "Every Scripture is inspired of God, and is profitable for doctrine, for reproof, and for instruction in righteousness," is no proof that the whole of the sacred writings, to which the apostle refers, were inspired. He holds, indeed, that θεόπνευστος, inspired of God, is an epithet descriptive of the subject of the proposition, not a part of the predicate. If it were so, however, it would not sustain his representation. Πᾶσα γραφὴ is used undoubtedly in the sense of τα ἱερὰ γράμματα, the sacred writings of the preceding verse; and denotes every Scripture of the Old Testament, which are the sacred writings of the Hebrews. If then θεόπνευστος—inspired of God—were an epithet descriptive of "every Scripture," and the meaning of the proposition were, as Dr. D. asserts, "Every Scripture *being inspired*,

or that *is inspired*, is also profitable for doctrine;" as the whole of the Old Testament would be included under the term "every Scripture," and would thence be exhibited by the epithet θεόπνευστος, as inspired of God, the universal inspiration of the Old Testament would be as fully affirmed, as though θεόπνευστος was the predicate instead of the nominative of the proposition. Θεόπνευστος is as absolutely a characteristic of πᾶσα γραφὴ in the one case, as it is in the other. But θεόπνευστος, instead of belonging to the nominative, is undoubtedly of the predicate of the proposition. There is no other construction that is consistent with the language or the laws of thought. In the proposition πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, κ. τ. λ., ἐστιν is to be supplied; and it must be inserted so as to place θεόπνευστος in the predicate; or the expression will not be grammatically correct, and will not admit of a translation that is in harmony with our laws of thought. Thus, if θεόπνευστος is joined as a mere epithet to the nominative "every Scripture," and ἐστιν is joined to καὶ, then the rendering must be as Dr. D. expresses it—"Every Scripture inspired of God is *also* profitable. For to translate it, "Every Scripture inspired of God *and* is profitable," rendering καὶ by and, makes the proposition imperfect. To render καὶ, however, by *also*, as is done by Dr. D., is not to translate it, but to substitute for it a word that is of a wholly dissimilar meaning, and that makes nonsense of the proposition. For *also* is not the equivalent of *and*, but signifies *likewise*, *in like manner*, *in the same way*. But to say, every Scripture inspired of God is in like manner profitable, is inaccurate and solecistical, inasmuch as it affirms a resemblance in kind or manner between inspiration and profitableness, where no resemblance whatever exists. For the inspiration of Scripture was the inbreathing by God of the thoughts which it expresses, into the mind of the prophet who committed it to writing; but its profitableness or usefulness for teaching, rebuking, and correcting, instead of an act of God,—is a quality or adaptedness that belongs to those thoughts in relation to the persons to whom they are communicated by the prophet. To affirm, therefore, that one of those predicates belongs to it in *the same manner* as the other, is to utter what, from the nature of the predicates, cannot be true. There is

no resemblance whatever between the inspiration of Scripture, considered as the act of the Spirit, and the adaptedness of that Scripture to instruction. Καὶ, accordingly, is not used as a sign of resemblance; it never has such a signification; but is employed as a mere copulative. It must be rendered, accordingly, by *and;* and thence demonstrably —as it joins ὠφέλιμος to θεόπνευστος—the latter as well as ὠφέλιμος belongs to the predicate of the proposition. For to render the expression: every Scripture inspired of God, *and* is profitable, is to make the sentence imperfect and ungrammatical. And that imperfection can only be removed, by translating it: every Scripture is inspired of God, *and* is profitable for doctrine; which gives every term its natural meaning, and renders the thought and the expression of it perfect. Dr. Donaldson's attempt to evade the testimony of this passage to the inspiration of the whole of the writings of the Old Testament, is thus unsuccessful. His utter failure in minute and accurate knowledge, when an exegetical question is to be tried, forms a ludicrous contrast to the airy and vociferous boasts he is perpetually uttering of his superior critical learning and "science."

Dr. Donaldson objects to the use of the terms "mechanical" and "dynamical," as descriptive of those theories of inspiration which, as he represents, Mr. Lee, of Dublin, employs them to designate. Mr. Lee gives no definition of the sense in which he uses them. If, however, as Dr. D. intimates, he employs the term dynamical as descriptive of the theory which he maintains, it is, we take it, in an unusual and inaccurate sense. The term "mechanical" is used by writers who reject the verbal inspiration of the Scriptures, to denote that theory, which, as they affirm, exhibits the sacred penmen as receiving and recording the revelations made to them as mere passive instruments. As, however, no such conception of inspiration is entertained by those who regard the words of the Scriptures, as well as the thoughts which they express, as transfused into the minds of the sacred writers by the Holy Spirit, the term is wholly inappropriate, and misrepresents the theory of verbal inspiration, which it professes to characterize. The term "dynamical" is employed by Coleridge, Morell, and other writers, to denote the theory drawn by them from German

neologists, which represents inspiration as consisting—not in the transfusion of thought and language into the minds of the sacred writers, but in a mere stimulation of their faculties or communication to them of extraordinary energy, by which they were enabled by virtue of their own powers to discover the truths and facts which they proclaimed and recorded as revealed to them by God. It was a gift of power to *gain* knowledge, instead of a gift of knowledge itself; and the prophets, accordingly, were the discoverers or inventors by "immediate intuition," instead of the recipients of the truths and facts which they uttered and recorded as revelations from God. And if this is, as we suppose, its appropriate sense, it cannot be used by Mr. Lee as descriptive of the wholly dissimilar theory which he entertains.

Dr. Donaldson prides himself on having discovered what has escaped all other scholars, that the principalities and authorities which Christ despoiled and triumphed over by his death, Col. ii. 15, were nothing else than evil passions of his own human nature; and that the atonement which he accomplished by his sacrifice, instead of an expiation of the sins of mankind, was only a reconciliation of himself to the Father by the subjection of his fleshly nature to the law; and this senseless and impious caricature of Christ and his work he affects to sustain by philology. As ἀπεκδύομαι means literally, to put off, strip off, or lay aside, as one divests himself or another of a garment, or a piece of armor, as a helmet, or breastplate, Dr. D. affirms that inasmuch as it is used in the middle voice, in the expression, ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παῤῥησίᾳ θριαμβεύσας αὐτοὺς ἐν αὐτῷ; its meaning is, that Christ stripped off *from himself* the fleshly appetites and passions of our lower nature. "Our Lord's conflict in our behalf," he asserts, "was carried on within the bounds of his own double nature; he found the powerful enemies which he subdued for us in the human weakness which he condescended to assume:" "He was the exemplar of all creation," that is a specimen of all its natures, evil as well as good, "for that all things heavenly and earthly, visible and invisible, including among the latter the principalities and powers of *permitted or possible evil*, ἀρχαί, ἐξουσίαι, were created potentially *in him*." And these principalities and powers, he explains as being "all the

functions and faculties of our lower nature," p. 14. And thence, the conquest of these principalities and powers was only the conquest of potential or possible evil that existed in his own lower human "functions and faculties." It may seem scarcely worth while to refute this monstrous complication of pretentious ignorance and senseless blasphemy. This view of the nature and work of Christ, however, is not peculiar to Dr. Donaldson. It is drawn by him essentially from the German idealists and pantheists whom he takes as his guides, and is the form substantially in which speculatists of those classes set aside the Jehovah and Christ of the Scriptures, and the work of redemption, and substitute an ideal God, an ideal Christ, and a false Christianity in their place.

In the first place, ἀρχαί and ἐξουσίαι are never used in the New Testament as names of the lower powers, or evil passions of our sensuous nature. The ascription of that sense to them is wholly unauthorized and arbitrary. Ἀρχή, which literally denotes the beginning, and in a secondary sense the first in order or rank, is used in the plural ἀρχαί to denote beings who are first, or superior in rank in respect to others, and who exercise authority and dominion. And hence it is translated principalities, the abstract for the concrete, meaning intelligent beings who possess and exercise authority and dominion over others. Ἐξουσία, literally denotes power, authority; and thence, in the plural, by metonymy, beings who possess and exercise power and authority over others. Like ἀρχαί accordingly ἐξουσίαι denotes intelligent beings who exercise dominion over other agents of the same or an inferior order. Such is the sense of the terms, Luke xii. 2, where, in the expression, "When they bring you unto synagogues, and magistrates, and powers," τὰς ἀρχὰς καὶ τὰς ἐξουσίας, stand for the *human* magistrates and rulers before whom the disciples were to be arraigned. In Eph. iii. 10, however, where the apostle declares that the proclamation of the gospel to the Gentiles was in order that the manifold wisdom of God might now, through the church, be made known to the principalities and authorities *in the heavenly worlds*, ἀρχαί and ἐξουσίαι are used as the denominative, instead of human, of angelic orders of intelligences, who exercise dominion over their own or other ranks of

beings. This is seen from the sphere of their existence and agency:—namely, the heavenly realms or worlds. The lower powers, the fleshly affections of our nature, have no existence there. Such is the use, also, of ἀρχαί and δυνάμεις, Rom. viii. 38, and of ἀρχαί and ἐξουσίαι, Col. i. 10–16; Eph. i. 21, vi. 12; and in the passage under consideration. The powers whom Christ despoiled, therefore, instead of functions and faculties of his own nature, were orders of intelligent beings, exterior to himself, who were endeavoring to intercept him in the redemption of man, which he was accomplishing.

In the next place, if the terms principalities and powers were supposed to be used to denote the faculties and passions of our lower nature, the verb ἀπεκδύομαι could not with propriety be applied to them in its literal sense of stripping or putting off; as those faculties and passions are not external attachments or outgrowths of our nature, but are internal and constitutional elements of it. To speak of their being stripped off, therefore, from our nature, like an integument from the body, to denote their being subjected to the law of God, is to contradict their nature, and is absurd. There is no analogy between rending the skin, for example, from the body, and the subordination of the bodily passions and appetites to the divine law.

In the third place; it was the principalities and authorities, not Christ, that were the objects of the action expressed by ἀπεκδυσάμενος. Τας αρχὰς καὶ τας ἐξουσίας, are in the accusative, not in the ablative; and are the objects of the action of the participle. It was the intelligent beings denominated principalities and powers, therefore, who were subjected to that which the participle denotes, not Christ.

Dr. Donaldson, however, exhibits Christ as in the most absolute sense, the subject of that action; for that, according to him, which it removed, was a part of Christ's human nature. A very little knowledge either of physiology or grammar should have saved him from this uncritical blunder.

In the fourth place: But the nominative of ἀπεκδυσάμενος, it is held by Eadie, Conybeare, Alford, and several other commentators, is not Christ, but God. This is denied indeed by Dr. D., but is not disproved, and cannot be so as to remove all doubt. It cuts off, therefore, his construction. It were blas-

phemy to represent God the Father as having had the lower elements of our nature in his being, and as having put them off from himself.

In the fifth place, on the supposition, however, that Christ is the nominative of ἀπεκδυσάμενος; still as the objects of the action were intelligent beings, and as they are not of such a nature that they could be literally stripped, like human beings invested with armor, the participle is obviously used in the secondary sense of despoiling or divesting of power, by defeating the principalities and powers, and bringing them into subjection to himself. This sense of the verb is entirely legitimate and natural. It is proper also to the middle voice, and is shown to be the meaning with which it is here used, by the fact that other acts towards the principalities and authorities followed, that were properly consequent on their defeat and subjugation. For "despoiling the principalities and powers," it is added, "*he openly exposed them to shame, triumphing over them* by himself," or by "his cross." Such acts would be preposterous and impossible towards "the functions and faculties" of one's own nature. They are appropriate only towards external enemies who are vanquished.

Such is the issue of Dr. D.'s boasted discovery in philology, by which he aims to convert Christ's victory over the powers of darkness that were arrayed against him when on the cross, into a mere conquest over "permitted or possible evils" of his own human nature! It is not only without the slightest ground in the text, and against its grammatical sense, but contradicts in the grossest manner the nature, both of Christ, and of the principalities and powers of whom it treats. It is not to be wondered at that one who is capable of such horrible misrepresentations and detractions of the Son of God, should exhibit an extreme destitution of truthful sentiments on all other subjects; treating the sacred writings with utter irreverence and scorn, when they contravene his favorite views; and manifesting a hostility to the Most High himself, his laws, and his worshippers. It is the genius of Dr. D.'s religion. Any other course in so haughty and fiery a being as he is, would be unnatural.

The false theology into which Dr. Donaldson's speculations have led him, may be taken as exemplifying the

issue to which those who reject the inspiration of the sacred Scriptures naturally tend. In rejecting the Bible as a revelation from God, he rejects the being who made that revelation, and the method of redemption which it unfolds; and forms to himself a Deity of a widely different character, and a different creed and worship. His theology and his piety are as utterly unlike those of the Bible, as they are those of Mahomet. His system is a mere narrow and absurd rationalism; and that is the form which the speculations of those naturally assume, who reject the inspiration and teachings of the Bible. They take the German sceptics and neologians, or their disciples in Great Britain and this country, as their guides, and follow them into the renunciation of all religion, or the rejection of all the essential facts and doctrines of the Christian system. This tendency has already revealed itself largely in Great Britain, and unmistakable indications of it appear here on every hand. The movement is naturally in that direction; their way leading thither, and "going down to the chambers of death."

Art. VI.—A Designation and Exposition of the Figures of Isaiah. Chapter XLII.

In the preceding chapter God had foreshown that his chosen people, the Israelites, were to be preserved by him from destruction while under the dominion of their enemies, and at length, amidst the most impressive signals of his presence and power, led back in triumph to their native land. He now depicts, first, the character and course of the Messiah at his first advent, through whom they are thus to be redeemed. He was not to enter on his work with clamor, like a human warrior, and attempt to accomplish the ends at which he aimed by violence; but while attended with the most ample signals of the divine favor, was to be unostentatious, compassionate, and forbearing, vs. 1–4. Next Jehovah solemnly proclaims, that though he appears in that meek and humble form, he is the personage whom he has sent as the Messiah, and that he shall infallibly attain

the ends of his office both to the Israelites and the Gentiles, vs. 5–9. Thirdly, he then apostrophizes the earth and its inhabitants, and calls on them to chant adoration and praise to Jehovah, and give him the glory of the redemption of the world, which Christ is thus to achieve, vs. 10–12. Fourthly, it is next foreshown, that the time will at length come, at the Messiah's second advent, when he will change his course, and instead of mildness and forbearance will display his vengeance, and accomplish the redemption of his people amidst terrible inflictions of his wrath on his enemies, vs. 13–17. And finally he foreshows, that nevertheless the Israelites will continue to that great hour to misunderstand his procedure, and grope in darkness and unbelief, vs. 18–25.

1. Apostrophe. "Behold my servant whom I uphold; my chosen one in whom my soul delights! I have put my Spirit upon him. He shall bring forth judgment to the Gentiles," v. 1. The personage denominated "my servant" is the Messiah, clearly from the approval with which God regards him, and the work he is to accomplish. The delight of the Father in him is that perfect complacency which he expressed when at his baptism and transfiguration he proclaimed from the overshadowing cloud: "This is my beloved Son in whom I am well pleased." Matt. iii. 17; xvii. 5. The Spirit that was to be bestowed upon him, was the Holy Spirit, that at his baptism descended like a dove and lighted on him. Matt. iii. 16; Luke iii. 22. The judgment he is to bring forth to the Gentiles, is the judgment by which he will assert and verify his rights over them as Jehovah-man, the King of kings, and Lord of lords, and bring them to subjection to his sceptre. And the light he is to be to the Gentiles, is the light of salvation. Acts xiii. 47; xxvi. 23. These are distinctions of relationship to God and office, that belong to no other being. This passage is accordingly alleged in the New Testament as a prophecy of Christ. Matt. xii. 18; Luke ii. 32; Acts xiii. 47; xxvi. 23. And it is he alone, whom the term servant here denotes. Dr. J. A. Alexander, indeed, and several others, regard it as standing for "*the Messiah and his people as a complex person*, and as the Messenger or representative of God among the nations." But they are undoubtedly mistaken. 1. There is no ground in the passage for that hypothesis.

2. It is shown to be an error by the apostrophe. "Behold" is addressed to the people of Israel, not to the Gentiles. And the Israelites were summoned by it to contemplate the servant of Jehovah. The servant of Jehovah, therefore, is not an ideal complex person made up of the Messiah and the Israelites. Such an apostrophe to such a complex body would be a summons to behold themselves—which would be solecistical and against the law of the figure. 3. The character and office ascribed to the Messiah belong to him alone: he is perfect, he is the Redeemer and judge of the world. No such character nor office are predicable of the Israelites, or his people. The sphere they fill, and the influence they exert, are wholly unlike his. 4. Christ and the church are nowhere exhibited in the Scriptures as a complex person. The church is represented as an organization, called his body, and he is denominated its head; but the figure is only used to indicate *its subordination to him;* not that they together constitute one ideal complex *person.* That would be not only to confuse the ideal with the real, but to confound the relations of Christ and his people to each other, and make those whom he redeems sharers in his rights, offices,and work as Redeemer; which is self-contradictory and absurd. And finally, Dr. Alexander virtually relinquishes his hypothesis by admitting that this verse in fact refers exclusively to the Messiah; and that the term servant, v. 19, must be interpreted exclusively of his people; and because that which is affirmed v. 1, is true only of Christ, and that which is affirmed v. 19, is true only of the Israelites. That each is denominated by God "my servant" is no reason for regarding them as a complex person. It only exhibits each as standing in the relation of subordination and subservience to him. Each actually occupies that station. Christ voluntarily assumed it. He took upon himself the form of a servant, and was made in the likeness of men; and being found in form like a man, he humbled himself and became obedient unto death, even the death of the cross. The Israelites were expressly called to be his servants, and professed to be such. As, therefore, they both sustain that relation, the designation of each by the term servant is no more reason for regarding them as a complex person, than the fact that Christ and each of the Israelites has a human

rm, and each is exhibited as a human being, is a reason or regarding them as a complex person. The delineation here given of Christ is as peculiar, and distinguishes him as widely from all mere human beings, as that which is drawn in other passages, as chap. ix. 6, 7, and xi. 1–10. With the latter, indeed, it presents a striking parallel.

2, 3. Hypocatastases. "He will not cry, he will not lift up, nor will he cause his voice to be heard in the street: A bruised reed he will not break, and a smoking wick he will not quench: He will bring forth judgment in truth. He shall not become weak, nor be broken, till he shall set judgment in the earth; and the isles shall wait for his law," vs. 2–4. This prediction relates to his first advent; and was verified in his private life at Nazareth, and especially in his public ministry. That he was not to cry nor lift up his voice in the street, signifies that he was not directly to proclaim himself as the Messiah, and demand an immediate acknowledgment of himself as such; as is customary with earthly princes who seek to gain the throne of a kingdom; but instead, he was to act as a teacher—proclaiming the divine will; making known the truth; rejecting and denouncing the false doctrines of other teachers; and leaving the people to form their judgment of him from his doctrines and works, and receive or reject him as they chose. And such was the course he pursued in his ministry. Instead of making it his first and main object to declare himself to be the Messiah, and demand instant submission to himself as such, he confined himself to the office of a teacher, and appealing to his doctrines and his miracles as the proper exponents of his character and mission, left the people to form their opinion of him from them, Matt. xii. 14–50. This was wholly unlike the course the Jews expected. A bruised reed is a green reed or stalk, that has been injured by a blow or wrench, but not to such a degree as to cause it to fall or die: smoking flax, or a dim wick, is a flaxen wick that from lack of oil is smoking and flickering on the point of extinction. His not breaking the bruised reed, nor quenching the dim wick, are put by substitution for analogous acts of forbearance towards men who are crushed with calamities, and ready to expire from want. Instead of destroying that which seems to be hopeless, it was to be the

special object—the implication is—of his patience and care. He was to come to relieve the suffering and save the lost. What earthly potentate ever acted such a part? What prince, ever, on first presenting himself to his subjects, made it his chief aim to save the wretched and helpless? Yet this prediction had a signal verification in Christ's ministry. Among those whom in his sermon on the Mount he pronounced blessed, the first and chief were the poor in spirit, the mourners, the meek, and those who suffer persecution for righteousness' sake; and the subjects generally of his miraculous power, were the most wretched and hopeless of men,—demoniacs, lunatics, paralytics, the leprous, the blind, the deaf, the dumb, the dying. None of his mighty acts were exerted in honoring the great, exalting the ambitious, or enriching the wealthy.

Bringing forth judgment, in truth, was equally characteristic of his ministry. Judgment is legal right, justice, the divine prerogative and will. To bring it forth, was to explain and assert it. The great aim of his teachings, accordingly, was, to unfold the divine law, and show its relations to the false beliefs and evil lives of the rulers and people; to proclaim the approach of the kingdom of heaven, indicate its nature, announce himself as its king, and call the nation to repentance and faith. And truth was the instrument which he employed to bring them to receive him, not force. He was not to fail in this work. He was not to become exhausted, like a wick that burns dim from lack of oil, and is on the point of extinction; nor was he to be crushed like a bruised reed, *until* he had "set judgment in the earth;" that is, had shown forth the divine rights and purposes, and made himself known as the Messiah. The limitation, *until*, implies, however, that he was then to be crushed and expire. It is accordingly foreshown, chap. liii. 3–10, that he should, at the close of his ministry, be "smitten of God, and afflicted; and should be wounded for our offences, and *bruised* for our iniquities." His setting forth judgment in the earth denotes therefore, undoubtedly, his assertion and manifestation in his ministry of God's law in its true character, his rights, and his purposes in respect to the work of redemption, and the demonstration, by his teachings and miracles, that he was the Messiah who

was to accomplish that work, and reign in the kingdom which he proclaimed.

4. Metonymy. In the expression, "And the isles shall wait for his law," isles are put for their inhabitants. By the isles are especially meant, the isles of the west, and the lands that border the western sea, where the gospel was proclaimed soon after its promulgation in Judea, and where it has had its chief seat through all the ages that have followed. That they were to wait for his law, indicates that he was to institute a new dispensation, and establish a rule over those who received him as the Messiah.

5. Apostrophe. Jehovah now directly addresses the Messiah, promises to sustain him, and describes the office he is to fill, and the work he is to accomplish. "Thus saith the mighty (God) Jehovah, creating the heavens and stretching them out, spreading the earth, and that which grows out of it, giving breath to the people on it, and spirit to those walking in it; I Jehovah have called thee in righteousness," vs. 5, 6. That Jehovah had called him in righteousness, indicates that his appointment to the office of Messiah intimately concerned the justice and truth of God, and his rights over men; and that it is both perfectly consistent with, and asserts and displays them. Jehovah had a right to constitute the Messiah the Redeemer of mankind, and in the form which he chose, by the assumption of their nature, and obedience and death as their head in their place. He had a right also, in respect to his empire at large, to exalt him to the throne of heaven, and invest him with the sway he there exerts, to bring his holy subjects of other ranks to the knowledge and acknowledgment of him as God-man, and the rightful Redeemer of men. He had a right also to constitute him the head of the kingdom he is to establish in the earth, and invest him with the power and prerogatives he is to exercise here. All these great and sovereign acts verify and sustain the claims which man has violated, and show forth in unclouded lustre the truth and glory of the divine prerogatives and righteousness.

6, 7. Hypocatastases. "And I will lay hold of thee, and will keep thee, and will give thee for a covenant of the people; a light to the Gentiles," v. 6. Laying hold of him, and keeping, that is guarding and preserving him, are put

as substitutes for acts by which he was to be sustained in his official work, and indicate that he was to enjoy the perfect concurrence and support of the Father.

7. Metonymy in the use of "for a covenant of the people," for the Redeemer promised in the covenant with Abraham and his seed.

8. Metaphor, in denominating the Messiah a light to the Gentiles, to denote the office he fills, in communicating to them the saving knowledge of God. It was foreshown in the promise to Abraham, that in his seed all the families of the earth should be blessed; and the prophecy parallel to this, chap. xlix. 6, is quoted by Paul, Acts xiii. 47, as verified in the preaching by him and others to the Gentiles, of the glad tidings of salvation through Christ. "I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." It refers, accordingly, not merely to his ministry, but to the administration he established and is exercising, by which, through the preaching of the gospel, salvation is bestowed on Gentiles as well as Jews.

9, 10, 11. Hypocatastases, in the substitution of opening blind eyes, bringing bondmen out of prison, and persons in dungeons out of the prison-house, for deliverance from the analogous evils of mental darkness, and obnoxiousness to the penalties of sin against God. "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house," v. 7. The prophecy parallel to this, Isaiah lxi. 42, Christ applied to himself. "The Spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are oppressed; to preach the acceptable year of the Lord." Luke iv. 18. Deliverance from those corporeal and political evils is there used to represent deliverance from the analogous spiritual evils of sin, despair, blindness, and bondage to cruel men. To refer it, as some have done, to the restoration of the Israelites from captivity to the Babylonians, is to disregard the application Christ himself makes of it, and wholly misrepresent its meaning. How could Christ come to deliver from captivity to the

Babylonians, when the Babylonian power had ceased to exist, and the captives been restored to their national land more than four centuries before his advent?

"I am Jehovah, that is my name; and my glory will I not give to another, and my praise to graven images," v. 8. This indicates that there was to be a conspiracy against Jehovah, and an ascription by the apostates of his glory to others, and of his praise to graven images. But he proceeds to predict that it will be defeated.

12. Metaphor, in the use of spring forth, for happen. "Behold the former things have come to pass, and new things I declare; before they spring forth I tell you of them," v. 9. This indicates that he is to foreshow some new measures to be taken by the Messiah to advance his kingdom, or some new events that are to mark his reign; and in anticipation of his conquest of his enemies, the prophet summons the nations to give the glory to Jehovah.

13. Apostrophe, to those who cross the sea, and to the isles. —"Sing unto Jehovah a new song, his praise from the end of the earth, ye that go down to the sea and its fulness; isles and their inhabitants," v. 10.

14, 15, 16. Metonymies of desert, cities, and camps, for their population.—"Let the desert and its towns lift up (their voice); the encampments that Kedar inhabits. Let the dwellers in the rock sing; let them shout from the top of the mountains: let them give glory unto Jehovah, and declare his praise in the islands," vs. 10–12. The islands were at the west; the desert at the east and south; and the chief mountains, Lebanon and Taurus, at the north. This is a summons, therefore, to all mankind to give glory to Jehovah; and the reason is given in the prediction which follows, that he is about to arise and execute vengeance on his enemies, and give deliverance to his people.

17, 18, 19. Comparisons.—"Jehovah will go forth like a strong one; like a man of war will he rouse his zeal; he will cry, yea he will shout; he will make himself strong against his enemies. I have long been still, (resolving) I will hold my peace; I will restrain myself: (But now) like a travailing woman, I will cry out, I will pant and gasp at once," vs. 13, 14. The speaker here is Jehovah the Messiah; and it indicates a total change in his procedure. In-

stead of the forbearance he exhibited at his first advent, he is now to come forth in wrath to vindicate his glory against his enemies: and the representation in the comparison, that a crisis has come in his reign, that is like that of a woman in childbirth, implies that his empire itself is threatened by his foes—that its preservation and the vindication of his rights demand that he should interpose and strike the conspirators against him to destruction. It is a measure that cannot be omitted without injury to his kingdom and his name; to spare those who are plotting against him and his people, would be to yield them a victory, and suffer his name to be dishonored. Like a travailing woman, who cries out and pants and gasps for deliverance; all the attributes and affections of his infinite nature now demand that he should free himself from his enemies. Righteousness, truth, wisdom, love, his glory, the well-being of his kingdom, impel him to dash them to destruction. What an impressive delineation of the crisis! To what a pitch will the rage of his enemies have advanced! How daring and impious their schemes, that longer forbearance would tarnish his glory and endanger his empire! The epoch of this vengeance is undoubtedly that of his second advent, when the apostate powers are to gather together to the great battle against him, and he is to reveal himself from heaven, with all his mighty angels, in flaming fire, and take vengeance on them; casting those denoted by the wild beast and false prophet into the lake of fire and brimstone, and slaying with the sword of his mouth their armies. 2 Thess. i. 7. 8; Rev. xix. 11–21. A prediction follows, accordingly, of changes in the physical world, which it is foreshown in many prophecies are to be wrought at that time. "I will lay waste mountains and hills, and will dry up all their herbage; and I will turn streams to islands, and will dry up pools," v. 15. Earthquakes, volcanic eruptions, and great revolutions in the face of nature, it is everywhere foreshown, are to take place at his coming. Isaiah ii. 10–21; xxiv., xxv., xxxiv., xli. 17, 10; lxvi. 15, 16. Zech. xiv. 3–9; Luke xxi. 25, 26. That that is the epoch to which the prophecy refers, is confirmed by the prediction that follows, that it is to be the period of deliverance to his people.

20, 21, 22, 23. Hypocatastases in the use of leading the

blind in ways and paths, and turning darkness to light, and the crooked to straightness, as representatives of analogous changes which Jehovah is to work in the minds of the Israelites. "And I will make the blind walk in a way they knew not: I will cause them to tread in paths they have not known. I will turn darkness to light before them; and the crooked to straightness. These are things I have done for them (already), and I have not forsaken them," v. 16. These physical effects, which are used to signify the changes that are to be wrought in the minds of the Israelites who are then to be saved, indicate a total revolution in their views and dispositions. The method of redemption, which they had never before seen, will then be unveiled to them: the darkness in which they had rejected their Messiah, and attempted to save themselves by their own strength, will be swept from their minds. Christ will be revealed to them in his glory, and that which had appeared false in his method of salvation, will be seen to be true, and that which seemed obscure will be clothed in light. This instant change in their apprehensions and affections is foreshown in other prophecies. God is then to "pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplications: and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for a first born," Zech. xii. 10. He is then to make a new covenant with them, and to "put his law in their inward parts, and write it on their hearts," Jer. xxxi. 31–34. "For when the Redeemer comes to Zion, he is to turn away ungodliness from Jacob," Isaiah lix. 20, 21; Rom. xi. 26. On the other hand, the worshippers of images are to be confounded and overwhelmed.

24. Hypocatastasis in the use of turning back, a movement of the body, to represent an analogous defeat and confusion of the mind. "They shall be turned back, they shall be utterly ashamed that trust in the graven image, that say to the molten image, Ye are our gods," v. 17. The
–, the deity, and the dominion of Christ, will be flashed
ir eyes with such a dazzling power, and verified by
nflictions of his wrath, that they will see with resistless
n the nothingness of their gods, and the folly and

guilt of their having adored and trusted them instead of him. This instant perception of the senselessness of their idols, it is foretold in other prophecies, is to result from Christ's advent. "In that day they shall cast their idols of silver and their idols of gold which they made for themselves to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of Jehovah, and for the glory of his majesty, when he ariseth to shake terribly the earth," Isaiah ii. 20, 21; xxx. 21, 22.

All the events that are to signalize that epoch, thus indicate that it is to be the time of Christ's second coming, when his enemies are to muster in their greatest strength against him, and are to threaten the confutation of his promises, and the extinction of his kingdom on the earth; and his truth and glory are to require that he should come in person and destroy them, and give redemption to the world.

The prophet now proceeds to foreshow that the Israelites themselves will remain in blindness and misconception up to that hour.

25. Apostrophe to the Israelites. "Ye deaf hear, and ye blind look, that ye may see! Who is blind but my servant, and deaf as my messenger whom I sent? Who is blind like the friend, and blind like the servant of Jehovah?" vs. 18, 19. The apostrophe and the interrogatories show that the parties addressed here are not the worshippers of idols to whom the previous verse refers, but are Israelites. They are not accused of idolatry, but of blindness and misapprehension, which are the peculiar characteristics of the Jews. They are professedly the servants of God, and his messengers. They have his oracles in their hands, and instead of misconceiving them, should beyond all others have a just understanding, especially of the great purposes they reveal respecting their own redemption.

26, 27, 28, 29, 30. Metaphors in the use of blind and deaf. It is the blindness and deafness of the mind which these terms are employed to indicate.

31, 32, 33. Comparison in the question, Who is blind like the messenger, the friend, and the servant of Jehovah? Their blindness and deafness spring from the heart; not

n a destitution of the means of knowledge. They
like Gentiles, a large share of whom have not the w
ehovah in their hands, and have heard nothing of
l tidings of the gospel. But they have his word, and
iliar with the letter of its teachings. "Thou hast
ıy things, and wilt not observe: he is with open e
he heareth not," v. 20. The veil will remain u
r heart, till it is removed by the light of Christ's vi
sence. Their deliverance and redemption will, th
, be the work of God's sovereign grace, conferred aga
r obstinate perverseness and rebellion.

Jehovah is willing (to redeem them in the manner
nises) for his righteousness sake. He will magnify
and make it honorable," v. 21. This shows that it
ovah the Messiah who is the speaker in this and the p
ing verses, 13–20. It is he who, at his first adv
gnified the law, and made it honorable by obeying
bearing its penalty; and it is on the ground of
ı righteousness, that at his second coming he will g
ation to his chosen people Israel. And this confi

ing, restore," v. 22. A most impressive picture of their hopeless subjection to grasping and merciless enemies. Like persons who have fallen into the hands of robbers, and been despoiled of all their property and drawn into pits dug to entrap them, and shut up in dens from which they are unable to escape, the Israelites are, at the epoch to which this prophecy refers, to be held in the grasp of remorseless plunderers and conquerors. This is foreshown also, Ezekiel xxxviii. 9–13.

39. Apostrophe. "Who among you will give ear to this? Who will hearken and hear for the time to come? Who has given Jacob for a prey, and Israel to spoilers? Has not Jehovah against whom we have sinned; and they would not walk in his ways, and did not hearken to his law?" v. 23, 24. Their unteachableness and incorrigibleness will be shown by their continuing blind and deaf, notwithstanding the judgments with which God will thus visit them for their sins.

40. Hypocatastasis, in substituting walking in Jehovah's ways, for obeying his commandments.

41. Metaphor, in the use of pour, for inflict: "And he poured upon them the fury of his wrath, and the strength of war;" v. 25.

42, 43. Hypocatastases. "And it set him on fire round about, and he understood it not; and it burned him, yet he laid it not to heart," v. 25. These forms of infliction are employed as representatives of the analogous evils with which they were smitten by their enemies, that were to them like devouring fires. The prophet reminds the Israelites of his day whom he here addressed, of the terrible judgments with which they had already been visited for their sins, and of their blindness and incorrigibleness under them, to show them that they had already exhibited, in many instances, the same hopeless darkness and perverseness of mind, as he had foreshown they are to display at the last great crisis of their history when the Redeemer is to come in his glory, and deliver them for ever from their enemies and from their sins, and raise them to the holiness and blessedness of a redeemed people. The prophecy thus presents a vivid picture of Christ's work at his first advent, as a teacher rather than a king, a forbearing Saviour instead of an avenging judge:

of the opposite aims with which he is to come
nd time; when he is to strike the conspirators ugai
hrone to destruction, and give redemption by his o
reign arm, to Israel and the Gentiles who are thereal
e the willing subjects of his rule.

Art. VII.—Notes on Scripture.

ev. xvi. 16. "And *he* gathered *them* (και συνήγαγεν αυτ
a place (εἰς τὸν τόπον τὸν καλούμενον) called in the Heb
gue Armageddon."

his verse is variously rendered. The common Engl
ion is exact, except that it does not properly render
le. "And he gathered them into *the* place calle

But to whom does the word *he* refer? To the s
el (12th verse), or to the dragon or to the unc
its (12th verse)? Are we to refer the word *them* (a

(συνήγαγεν) in the singular, as it is in the common English version, "And he gathered them," &c.

The common interpretation of the passage makes Armageddon the place into which the unclean spirits gather the kings of the earth and of the whole world, and consequently the place of the battle of the great day, spoken of in verse 14th. But Bengel remarks on this verse, "We cannot think that the verb singular (συνήγαγεν) in this place, is put for the plural, because the neuter noun πνευματα (spirits) precedes it by so large an interval (vs. 13, 14), and in the 14th verse the verb joined with this noun, is in the plural (εισι γαρ πνευματα; *for they are* the spirits, &c.). Who then collected the kings? "The sixth angel—" he means the sixth angel collected the kings of the East. "In this chapter the word angel is frequently understood. This verse is connected *sine incommodo saltu*, with the 12th verse." He refers to Fr. Junius and E. Schmidt, in support of this interpretation. Shall we then with Bengel read this verse thus: "And he" the sixth angel "gathered them," the kings of the East "into the place, called in Hebrew Armageddon." Or shall we render the verb (συνήγαγεν) in the plural, and read it thus: "And they" the three unclean spirits "gathered them," the kings of the earth and the whole world, "into the place called, &c., Armageddon?" Or shall we adopt De Sacy's idea, which treats the verb as singular in sense, but supplies as the nominative the word dragon from the 13th verse?

If we adopt Bengel's view, the office or function of the sixth angel is two-fold:—first, to prepare the way for the kings of the East, and secondly to gather them to the place specially designated by the name Armageddon. But while the angel is performing this service, another work is carried on by a very different agency. "And I saw" another wonder occurring at the same time, namely, "three unclean spirits from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet . . . . . to proceed forth (εκπορεύεσθαι) to the kings of the earth and of the whole world—"unclean they are, for they are the spirits of demons)—to gather them" also, to a place not designated by the apostle "to the battle of that great day of God Almighty."

ıccording to this interpretation, John is describing t
inct operations carried on during the period of this v
of them by the angel and two by the spirits. The a
pares the way of the kings of the East, by drying
at river Euphrates. This done, he gathers these king
East whoever they may be), to the place called Ar
ldon. The unclean spirits during the same interva
quite simultaneously), by their malign influence
ıg wonders (σημεῖα), first incite the kings of the e
of the whole world to deadly warfare, and then ga
m for the battle of the great day, but to what place,
s not say.

The 15th verse is certainly parenthetical, and the 1
l 14th verses also, are so considered by Bengel.

f we adopt Bengel's interpretation, we may perhaps
ly account for the peculiar structure of the passage (
by supposing that it was the apostle's design to denot
first place, merely the initiatory act of each of th
erse agencies. The angel pours his vial, and immedi

with the *three* beings from whom the spirits proceeded. He suggests, therefore, that the verb must be referred either "ad maleficum eorum συμβουλιον, vel ad eorum principem, draconem seu Satanam, vel ad sextum illum angelum qui, (v. 12) arefacto Euphrate, idololotrarum hostibus viam ad cladem eis inferendam patefecerat, quique idem et hic intervenisse erat credendus et curasse, ut infestæ illæ legiones quæ ab idololatris convocabantur, in talem locum coirent qui de exitu belli infaustissima omina ferret." According to this author αυτους refers to the kings of the earth and of the whole world, though it may be the angel gathers them to Armageddon. In this he differs from Bengel.

PHILO.

ART. VIII.—LITERARY AND CRITICAL NOTICES.

1.—THE KNOWLEDGE OF GOD OBJECTIVELY CONSIDERED: Being the first part of Theology considered as a Science of Positive Truth, both Inductive and Deductive. By Robert J. Breckenridge, Professor of Theology in the Seminary at Danville, Kentucky. *Non sine Luce.* New York: R. Carter & Brothers. 1857.

THEOLOGY treats of the being and perfections of God, his relations to the universe as creator, upholder, and ruler; his special relations to men, and theirs to him, and the administration he exercises and designs to exercise over them through their endless existence. It is usual with those who attempt to treat this subject systematically, to commence with the proofs of the existence of God as they are seen in his works, the agency he exerts over them, and his moral government. Next to unfold his natural and moral attributes, the peculiar mode of his being, and his relations to all other existences and rights in respect to them. Thirdly, his special relations to men, and administration over them, beginning with the creation and headship of Adam, his trial and fall, the gracious rule that was then instituted, the form it assumed at Christ's coming, his person, offices, and work, the nature of the redemption he accomplishes, the power by which it is applied, and the aims with which he reigns, and is for ever to reign over our world. And this seems the most

ural and logical order for the treatment of these themes.
he order of their relations to each other, and in a l
gree of their presentation in the Bible. They may, how
treated in a different series and with great effect; and
rincipal peculiarity of Dr. Breckenridge's work, that he
ses them in another order and relation. According to
e of this volume, and intimations in the preface, he prop
present theology in two divisions, or under two asp
ectively and subjectively. The first part is given in
ume. The other is to occupy a second; while we inf
d is to be devoted to the defence of the system from ob
and misrepresentation. The propriety, however, of th
ns, and the practicability of such a division, will be felt
ny to be questionable. There is some uncertainty, ind
at the meaning is with which he uses them. If by objec
ology is meant that part of theology the themes of wh
external to ourselves, that is, lie out of our nature
erience, the division is not natural, nor practicable; inas
hat is intimately and indissolubly blended with the other
theology which relates to our nature and experience. I

truths of the system have such an amplitude of evidence from consciousness, experience, and observation, their consistency with reason, their suitableness to the perfections of God, and his testimony, that they are susceptible of scientific demonstration. The special aim of the work accordingly is, to state and establish in these aspects, the great doctrines of man's ruin, of Christ's person, offices, and work, the self-existence, tri-personality, and perfection of God, and the manifestations he has made and makes of himself in his works of creation, providence, and moral administration; and it is marked in the views it presents, and the clearness with which it unfolds, and the strength with which it sustains them, with a very rare degree of excellence. No modern work with which we have met, displays a keener discrimination, a more felicitous grasp of principles, or a wider and loftier range of intelligence.

Thus, he begins in the first book, with the character and condition of man as they are known to consciousness and observation, and depicts his utter sinfulness, misery, and hopelessness of any self-remedy. He then points to the fact, that this is precisely the character and state which the Scriptures ascribe to our race, and from which it is that they reveal a method of deliverance; and thus verifies the great fact of man's ruin on which the work of redemption proceeds. He then briefly unfolds the principles and method of redemption, and shows that the disposition from which it springs, the manner in which it is effected, and the results which it contemplates, are such as are suited to the necessities of men and the perfections of God. These two great departments of truth, embracing the subjective and the objective in their most emphatic forms, thus confirm and demonstrate each other. In order, on the one hand, to the possibility of such a redemption as Christ accomplishes, the character and condition of man must be such as it is known by all human consciousness and observation to be: and on the other, in order to the restoration of man from sin and ruin, such a redemption must be wrought for him as Christ accomplishes.

In the second book, he treats of the person, offices, and work of Christ, and shows that they are precisely such as meet on the one side the exigencies of the divine rights, and on the other the necessities of men. None but a being uniting the Eternal Word and man in his complex person, would be adequate to fill the office of a mediator towards God, or to accomplish the work of that office towards mankind. Such a being, alone, could yield the obedience and make the expiation that are necessary to

ify the justice of God; and such a being alone is adequ
pply his expiation and deliver men from the thraldom of s
reign over them through eternal years.

.e passes, in the third book, to the being of God, his self-ex
, unity of essence, trinity of persons, and infinite perf
s; and shows that such a threefold personality, and su
ibutes, are essential to the possibility of a work of redem
, and give it its peculiar form and character.

1 the fourth book he treats of the different sources of t
wledge of God, his works, his providence, his laws, his gra
shows that in all these spheres he appears as the same i
and all perfect being.

1 the fifth, he treats of the primeval state of man, Go
enant with him, and his fall and ruin, and shows that t
racter and condition which the Scriptures ascribe to him, a
ibit as the ground of the work of redemption, are precis
e which in the first book he had deduced from the c
usness, observation, and acknowledgments of men. Th
ch God affirms in his word of the state into which man
n, is precisely that which the eye sees, the heart feels, c
nce confesses, and the voice of all individuals and all a
claim of his character and condition.

will not meet acceptance from those who concur in his system generally. The doctrine that the Holy Spirit is the vicar of Christ on earth during his reign on the throne of heaven, will prove, we presume, of that number.

He indicates very clearly in several passages his belief, that Christ is to come in person and reign on the earth during the millennium, and restore the race from the ruin with which it is smitten. We trust he will unfold his views at large on that subject in his future volumes. There is no part of theology that has a higher claim to a fresh and thorough investigation; and none we believe that will command a more earnest attention from the church.

2. The Acts of the Apostles Explained: by Joseph Addison Alexander. In two volumes. New York: C. Scribner. 1857.

These volumes are a very welcome accession to our theological literature. The Acts of the apostles are scarcely inferior in a critical and theological relation, to any other part of the New Testament. They record the mode and the special conditions in which the gospel was first presented to men. They detail the peculiar means that were employed to awaken and impress those to whom its messages were addressed. They indicate the forms in which the Spirit displayed his presence and power, and the nature of the miraculous gifts which he conferred. They show what the office was which the apostles and others professed to fill as the ministers of Christ, whence they represented themselves as having derived the doctrines which they taught, what the estimate was in which they held the Scriptures of the Old Testament, and what views they had of Christ, of his work, the salvation he bestows, and the great scheme of ruling and redeeming the race which he is to pursue. And finally, they show on the one hand, what the distinctive dispositions were with which believers were inspired, towards God, towards one another, and towards men generally; and on the other, what the malign affections were with which they were regarded by the adverse Jewish and Gentile parties, and the violent measures employed to obstruct and destroy them. The history extending thirty years from Christ's ascension, presents one of the most comprehensive and graphic pictures, both of the principles and measures of the divine government under the present dispensation, and of the hearts of men renewed and unrenewed under the gospel, that is given us by the pen of inspi-

ration. There is scarce a great question suggested in the gospels in regard to what was then future, that has not in some measure a solution in the Acts of the apostles. There is scarce a doctrine in the epistles respecting the person and work of Christ, the nature of redemption, the dispositions of the natural and the renewed mind, the aims of the present administration, the destiny of the church and the race, that is not found also in this history of the first proclamation of the word embodied in living forms, and in attitudes and relations that contribute to set its character in a vivid light. A proper exposition of this part of the New Testament history is of great moment, therefore, to the just understanding of the scheme of administration of which it is an example; and is an important aid to the true interpretation of the other parts of the New Testament.

Dr. Alexander brings to the task very high qualifications in general erudition, philological knowledge, taste, and experience; and his work will rank among the best of modern commentaries in adaptation to the use both of those in the sacred profession and of other readers.

The Introduction presents an excellent analysis of the history. The received English version is taken as the text; but a main object of the exposition is to give the exact signification of the terms, phrases, and expressions of the original, and put the reader in possession of the means of discerning its import, whether he study the Greek or the common version. For this no writer of the day surpasses Dr. Alexander in amplitude of knowledge, clear discrimination, and skill in unfolding and verifying the meaning which he assigns to terms. The Commentary is sufficiently copious without verging into prolixity. Every philological and historical question is adequately treated; the usage of terms is exemplified by abundant references to other instances of their occurrence; and the truths generally that are taught and the events that are recorded are raised into a clear light, and exhibited in an eminent measure in their true attitude. Readers of all classes will find it a most valuable assistant to the knowledge of the great events which marked the promulgation of the gospel, and the forms in which its facts and doctrines were presented by those who first taught them, and taught them as they were inspired by the Holy Ghost.

3.—Expository Thoughts on the Gospels: For Family and Private Use; St. Matthew, with the text complete. By the Rev. J. C. Ryle, B.A. Christ's Church, Oxford, Rector of Helmingham, Suffolk. New York: R. Carter & Brothers. 1858.

The author does not aim to give a critical commentary of the text, but rather to point out the leading truths which it teaches, and unfold and enforce them. In order to this, the chapters are divided into sections. The Expository thoughts arranged under a few heads, are clear, brief, and pointed, and glow with an earnestness that interests and impresses the reader.

4.—Expositions on the Creed, the Lord's Prayer, and the Ten Commandments. By Robert Leighton, D.D., Archbishop of Glasgow. New York: R. Carter & Brothers. 1858.

These Expositions have held a high place in the Theological Literature of Great Britain for more than two hundred years, and instructed and cheered many thousands of God's people. They are eminently evangelical and practical, and clothed in a style peculiarly simple and neat, abounding with tasteful and pointed idioms, and set off often with fresh and glowing figures. They are excellent companions for the fireside and closet.

5.—Light from the Cross—Sermons on the Passion of our Lord: Translated from the German of Dr. A. Tholuck, University Preacher, and Professor of Theology in the University of Halle. Philadelphia: W. S. & A. Martien. 1858.

These Discourses consist of two series,—one, on the manifestations that were made of the hearts of those who were brought into intimate relations to Christ in his life and ministry; and one on his agony, trial, and crucifixion: and they are marked by a freshness and truth of thought and warmth of sensibility that are very delightful. That the enemies of Christ were left to display their unbelief, unrighteousness, and malice towards him in their most awful forms, and that men generally are to be left to that course till his second coming, is a fact of deep significance, and deserves greater consideration than it usually re-

ceives; and the more fully the events of his life and death are comprehended, the profounder will the conviction be that he is indeed the Son of God, that he died for the redemption of men, and that the measures of his mediation display at every step a wisdom and a righteousness that are as spotless and consummate as his love.

6. A Translation and Commentary of the Book of Psalms. For the use of the Ministry and Laity of the Christian Church. By Augustus Tholuck, D.D. Ph.D. Translated from the German, by the Rev. James Isidor Mombart. Philadelphia: W. S. & A. Martien. 1858.

The volume opens with an interesting recital from Dr. Tholuck of events which led him to renounce certain rationalistic views respecting the Scriptures, which he entertained in the early part of his life. Then follows an introduction on the structure, design, and use of the Psalms in the temple service, their authors, their doctrines, their predictions of the Messiah, and their adoption and use by the Christian church. The translation varies little from the authorized version. The commentary is brief, and aims to point out the leading thoughts and sentiments of the Psalmists, and enable the reader to see the attitudes in which the great themes of which they speak were contemplated by them.

7. Biblical Commentary on the New Testament. By Dr. Herman Olshausen, Professor of Theology in the University of Erlangen. Translated from the German for Clark's Foreign and Theological Library. First American, revised after the latest German Edition. By A. C. Kendrick, D.D., Professor of Greek in the University of Rochester. Vol. IV. New York: Sheldon, Blakeman & Co. 1857.

The preceding volume closed with Romans vii. This contains the remainder of that Epistle, the first and second Corinthians, and Galatians. It displays the same characteristics as the volumes,—large philological learning, familiarity with all points, a candid reverential and believing spirit, and al, comprehensive, and lofty views on the main themes; a false notions, however, especially in respect to stiny of the impenitent. The translator has per-

formed his task with fidelity and skill, and renders an important service to the reader in the occasional notes in which he clears up what is obscure, or corrects what he deems erroneous in the Commentary.

8. The Quarterly Journal of Prophecy: London.

In the July Number of this Quarterly, which has just reached us, we find ourselves charged with having given an *imprimatur* to the article on Dr. Chalmers in the North British, of Nov., 1856. An imprimatur is a licence and sanction. The charge is, therefore, that we have given a sanction and licence to that article; and especially, the Editor indicates, to "the low views of inspiration" which it "exhibits." We are not a little surprised at a representation so gratuitous and unjust. Not a syllable is there in our notice of that article to sustain it, or give it a color of apology. We expressed no opinion whatever respecting either the writer's notions of inspiration or Dr. Chalmers's theological views. The only judgment we gave related to the writer's estimate of Dr. Chalmers. We made, indeed, but two statements. The first related to the writer's views of Dr. Chalmers. "His estimate of him," we said, "as a thinker and writer, is in the main, we believe, just." Here is no reference to the subject of inspiration, or any other theme in theology. The question to what rank in intelligence Dr. Chalmers belonged, is not identical, we take it, with the question, whether a certain theory of inspiration is correct or not. Our other statement related to the theological views of the writer of the article, and was designed to indicate to our readers the class to which he belongs. "Though just in his judgment," we said, in regard to Dr. C.'s peculiarities of mind and rank as a speculatist, he "dissents, it should be mentioned, from many of his religious views, and thinks his theology," by which the writer meant, in a large measure, his method of theologizing, "is likely, in a considerable degree, to sink into speedy oblivion." This is a statement, the reader will see, of the theological views and opinions of *the writer of that article:* not an expression of our judgment in respect to them: and there we paused. We said nothing whatever of the estimate in which we hold his doctrines.

But Dr. Bonar appears to have been aware that he had no ground for regarding us as sanctioning the views of the article on inspiration; for he proceeds to arraign us, not for giving it

an imprimatur, but for not protesting against it; and charges us in effect with "trifling" with the subject. We regret to meet anything from the pen of Dr. B. marked by such a lack of discretion and candor. A little consideration might have suggested to him that we had adequate reasons for abstaining from any expression of opinion respecting the theology of the article. We take leave to inform him that it was of express deliberation that we confined ourselves to the simple statement of the fact that the author of the Review dissented from many of Dr. Chalmers's religious views, and disapproved of his method of theologizing. And our main object in it was to avoid the injustice into which Dr. Bonar has fallen, of carelessly arraigning parties as sanctioning the Review, who have not given it their concurrence. The article did not purport to be the expression simply of an individual's opinion. It appeared in the North British, the organ in a measure of the Free Church, and was naturally regarded as having not only the *imprimatur* of the editor, but of a share at least of the leading managers of that Quarterly, and as expressing, therefore, the theological opinions, at the smallest, of a considerable party in Scotland. No other judgment could be formed of it at the time when our notice was written. It was not then known here who its author was, nor what the sentiments were with which it was regarded in Scotland and England. Appearing thus, as expressing the opinion of a considerable body of persons, who, as it represents, had, since the death of Dr. Chalmers, passed from the ranks of the orthodox to the party to which the reviewer belongs; it would have been requisite, had we undertaken to pronounce a judgment on its theology, to have contemplated it in that relation, and assumed that such defections from the faith had taken place in the Scottish churches. But of that, we felt that we had no adequate evidence; and to take it for granted and proceed to denounce the contributors to the North British, or express astonishment that the leading men in Scotland, the Brewsters, the Buchanans, the Cuninghams, the Guthries, and others, had not prevented its publication would be altogether unwarrantable. We deemed it the part of prudence, therefore, to abstain from any other observations on the theology of the article than simply to indicate its antagonism to the views entertained by Dr. Chalmers; and wait till we should have further information of the facts, before attempting to criticise it—and the event has shown the propriety of the course.

If Dr. B. has any curiosity to know what our views are of

the inspiration of the Scriptures, we refer him to the articles on the subject in the present and preceding volumes of the Journal.

9. The British Periodicals. Republished by L. Scott & Co.

The Quarterlies of the season present their usual variety of interesting themes.

The best article of the Westminster, is on the Four Empires, Russia, France, England, and the United States; each of which is extending its sway over the feebler races that are contiguous to it, and seems likely to go on enlarging its dominions for a considerable time to come;—Russia in Middle and Eastern Asia; France, in the North of Africa; England, in Southern Africa, Middle Asia, and the Islands of the Southern Ocean; and the United States in the territories south of their present line. The political destiny of the world seems to lie in the hands, in a great measure, of these four empires. No other is in a condition to extend its dominion, and carry civilization and religion into regions where they are yet little known. Of these, Great Britain and the United States now exert, and are likely to exert, far the greatest and most propitious influence; as they carry, where they extend their power, a measure of freedom, education, the useful arts, commerce, and above all, the light of true religion. They are doubtless, also, to have a chief agency in opening the way for the communication of the gospel to those portions of the heathen world that do not fall immediately under their sway.

An article in the London on Communication with India, represents the project of a railroad from the Mediterranean to the Euphrates, and a line of boats on that river to the Persian gulf, as not likely to be realized;—from the great length of the route, the disadvantages of the climate, the savage character of the inhabitants, the vast cost, and the certainty that the region itself would furnish nothing for transportation on the road or river either in the shape of travellers, produce, or manufactures.

The London, Edinburgh, and North British have articles on the revolt in India that are of interest. The defeat of the conspiracy seems likely to issue to the disadvantage of Mahomedanism and Brahminism, as well as of the parties who sought to extricate themselves from their conquerors. The general voice in Great Britain now demands the open recognition of Christianity by the government in India, and the full protection of

its missionaries and their converts; and indications appear that on the restoration of peace, far greater and more efficient efforts will be made to communicate the gospel to the vast population of that empire.

Besides this theme, the London has highly attractive articles on Cornwall, the School at Rugby, Stephenson the Inventor of Railway Locomotives, and other topics, and the Edinburgh on the Napiers, the Mediterranean, the Chief Justices of England, Michael Angelo, and several other subjects.

Of the North British, under its new editorship, two numbers have appeared, with a fair array of topics. No allusions are made to the article of November, 1856, which led to the transfer of the work to new hands, nor is any attempt anywhere made to controvert the representations of that article that great changes have taken place within a few years in the views held in Scotland on important doctrines of theology. An article in the August number on Inspiration indicates that the present managers of the work maintain the views generally held by the church on that subject. It is a mere statement of the doctrine, however, not a critical discussion of it, and is not adapted to convince those who already doubt, or to oppose a barrier to the spread of scepticism.

An article in the November number on recent works on the relations of geology to the history of the creation in Genesis, contains statements respecting the estimation in which some of Hugh Miller's friends hold his last work, and the effects that are resulting from it, that are significant. We shall refer to them in our next number.

ERRATA.

For *Bethamy*, p. 376, 12th line from top, read *Bethany*.

For *lower*, p. 465, 2d line from bottom, read *two*.

For *of Christ a prophecy*, p. 474, 10th line from top, read a *prophecy of Christ*.

THE

THEOLOGICAL AND LITERARY JOURNAL.

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ART. I.—THE INSPIRATION OF THE SCRIPTURES: OBJECTIONS TO IT REFUTED.

THE other class of objections to the inspiration of the Scriptures is founded on their contents. It is alleged that they contain contradictions to scientific truth, errors in the statement of facts, and discrepancies in the narrative of occurrences, and the exhibition of each other's thoughts and words: and that those errors and diversities are proofs that they cannot have been written by inspiration.

These alleged errors and disagreements, however, it should be noticed, are not errors or differences of theological doctrine. They relate exclusively to the phenomena of the natural world, the narrative of occurrences, or the quotation of each other's thoughts and expressions. There is no pretence that the teachings of the sacred writers are not consistent with each other respecting the being, attributes, and character of God, the great principles of his government, and the nature and method of redemption. These charges, nevertheless, are groundless. There are no contradictions in the Bible to scientific truth. There are no errors of statement, or diversities of representation, that form any proof, or present any probability, that the books in

which they now exist, or are supposed to exist, were not originally free from them, and written by inspiration.

1. The pretext that there are contradictions in the Bible to facts or truths of science, is wholly groundless. Of such alleged contradictions, the representation by the sacred writers that the sun rises and sets, and goes down and hastes to the place where he rose, is one of the most conspicuous. As those supposed movements of the sun are not real, but only phenomenal, and are produced by the revolution of the earth on its axis, it is affirmed that the representation is in contradiction to the facts and truths of astronomy. But this is altogether mistaken. It is a fact, to the senses, that the sun does rise and set. Those phenomena are real, not imaginary or supposititious. The ascription of them, therefore, to the sun, expresses a reality to the senses. The question, what produces them? a real motion of the sun, or a motion of the earth? does not affect their reality, but proceeds on it as a fact. The representation accordingly given of them in the Bible, and the language in which it expresses them, are common to mankind. All, whether learned or unlearned, astronomers or ignorant of astronomy, see that the sun apparently has those motions, and all use that or equivalent language in describing those appearances. And it is the only language in which they can be described. If the phenomena are represented as they appear, they must be exhibited as movements of the sun, not the earth. The objector, to sustain his allegation, should prove that there are no such phenomena to the senses as the rising and setting of the sun; not that the cause of those phenomena is not what the phenomena themselves seem to indicate. As it is, he confounds the phenomena with their cause, and falls, in his objection, into the very error which he ascribes to the Bible, of denying and contradicting a truth of science. But the objection is not only groundless and misconceives the facts;—if admitted to be legitimate, it is as fatal to the science of astronomy as it could be to the inspiration of the Bible. For the whole of modern astronomy is founded on what are called images in the mirror of the telescope. Yet that language is descriptive of phenomena that, like the apparent motions of the sun, exist only to the senses, and that are produced by a process wholly different from that which the

language represents. For no images, in fact, ever exist in a mirror. They are only appearances. That word simply denotes the effect produced in the eye of beholders, and by an instrumentality entirely different from a real image in the mirror. If, therefore, the representations of the Bible, in respect to the phenomena of the sun, are contradictory to the facts of astronomy, then the representations of astronomers repecting the phenomena of the sun and other heavenly orbs in the telescope, on which the science is founded, are equally contradictory to the facts of those phenomena; and the science accordingly that is built on them is overthrown.

Another contradiction to the facts of natural science exists, it is held, in the representation of the Bible that the earth, with its vegetables, animals, and man, were created about six thousand years ago, and in the space of six natural days. This, it is affirmed, is confuted by the discoveries and demonstrations of modern geology. Like the other, however, it is wholly mistaken. Modern geology has not discovered any facts or laws of matter that prove that the earth has existed through any longer period than the Scriptures represent. All that it has discovered is, that great changes have taken place in the earth's surface since its creation, and the creation of its vegetables and animals. But that those changes have not been wrought within six thousand years; that they were not accomplished between the fall of the first pair and the flood, or within a few centuries after, geologists have not proved, nor can they. Their alleged proof is founded entirely on an unauthorized postulate respecting the causes that produced the modifications of the earth's surface. They assume, independently of investigation, and irrespective of evidence, that those causes were extremely feeble, and wrought their effects at the slowest conceivable rate; and then from that assumption infer that vast periods must have been consumed in the formation of the strata, the elevation of the mountains, the denudation of the plains and valleys, and the accomplishment of the other changes of which the exterior of the globe has been the subject. But that those vast effects were the work of such feeble and slow-acting causes there is no proof. Geologists have not demonstrated it, nor can they, nor render it probable. It is confuted, indeed, by

ıcts themselves for which it professes to account, whicl
festly, from their vastness, could never have been pr
l by slight and slow-acting agents. Let it be admitte
the agents by which the strata were formed, the mou
thrown up from the depths of the earth, and the hill
s, and valleys moulded to their present shapes, we
erful in proportion to the magnitude of those effect
ıcted with a rapidity proportional to their greatnes
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ıassed.

ese objections, thus, instead of emanating from scienc
ounded on wholly mistaken notions of the facts whi
respect.

The charge is equally groundless, that there are co
ctions in the narratives of the Bible, and discrepanci
representations, that prove that it cannot have be
en by inspiration.

the first place, a part of the alleged errors and contr

absolute proof that Stephen confounded Abraham's purchase, as is affirmed, with that of Jacob. For in order to demonstrate that he fell into such an error, it must be shown—not merely presumed—that Abraham did not actually purchase a sepulchre at Sychem of the sons of Hamor. The mere fact that there is no record of it in Genesis is no positive proof that he did not make such a purchase. The propositions are not contradictory. There is nothing in the supposition that Abraham bought that identical field, inconsistent with the fact that it was subsequently purchased by Jacob, either because it had been resold by Abraham, or had reverted for some other cause to its former owners, or because some important addition had been made, by cultivation, to its value. The objection rests, therefore, on an assumption that cannot be verified. It must be proved by direct and positive evidence, that Abraham did not purchase that field, before, on the supposition that the text of the Acts is now what it originally was, it can be assumed as a fact, that Stephen fell into an error in ascribing to him that purchase.

It will perhaps, however, be thought very unlikely that Abraham bought the same field that was afterwards purchased by Jacob. But the question is not one of likelihoods, but of testimony. It is not whether, irrespective of the word of the sacred writers, it is probable or not that Abraham and Jacob successively bought at Sychem the same field of the same family; but having on the one side, a statement by the author of Genesis that Jacob bought the field, and by the author of Joshua that the bones of Joseph were buried in it; and on the other, Stephen's statement in Luke's narrative, that the field in which Joseph and the other sons of Jacob were buried had been bought by Abraham;—the question is, whether the objector has in these words just grounds for pronouncing Stephen's representation an error; and he most certainly has not. The statements are not contradictory. It was as much within the sphere of practicability that Abraham should have bought the field, as it was that Jacob should. As far, therefore, as the testimony of the sacred writers is concerned, on the supposition that Luke's text is unaltered, there is as much ground to regard Stephen's representation as correct,

as there is to hold that that of the authors of Genesis and Joshua is. The objector, accordingly, must prove from other sources, that Abraham never purchased the field, before he can, with the least color of truth, assume that Stephen erred in stating that he purchased it.

The narratives by the evangelists of the healing of the blind at Jericho are in like manner declared to be irreconcilably discordant. But the charge cannot be verified. The events related by the several writers are as consistent with each other as they would be had they taken place in different localities. Matthew states that two blind men were healed; Mark and Luke mention only one. But that Mark and Luke mention but one, does not prove that only one was healed. They may have been healed separately, though within a few minutes or hours of each other. The incidents were such as must naturally have happened, on the supposition that the blind men were at a distance from each other, and were passed by Christ and the crowd attending him, successively; such as their asking what the movement of the people meant; their being told that Jesus, the Nazarene, was passing; their addressing him as the Son of David, as he was at the time generally regarded by the people; their entreaty that he would heal them; and Christ's stopping in order that they might be brought to him. Each of these acts was not only natural, on the supposition that the blind men were stationed at different points on the road, and were healed separately, but was a necessary prerequisite to the miracle. How could the blind men have known that Jesus was there, if they had not inquired why the people were passing in a crowd? How could they have known that he could heal them, if they had not before heard, or were not then told, that he was the Messiah, and wrought miracles, giving sight to the blind, hearing to the deaf, and speech to the dumb? How could they have made known their wish to receive sight, and their faith in his power to give it, if they had not cried out to him, and asked him to have mercy on them? And how could Christ have wrought the miracle, so that it should be seen that it was his work, and was wrought in answer to their faith, had he not stopped, and caused them to be brought to his presence? This is exactly the train of

incidents that would naturally have occurred had they been healed separately. As the events were thus the same, Matthew's statement, that Christ healed the two on having gone out of Jericho, is perfectly consistent with the supposition that they were healed in succession, and at different points on the road. He does not say specifically that they were healed together. He only states that the two were healed, on Christ's having gone out of Jericho, and with the same preliminary acts on the part of the blind men, the crowd, and the Saviour. And if they occupied different places on the road, and received their sight separately, then it may naturally have happened that Mark and Luke mention only the healing of one, while Matthew mentions two. Matthew, being an apostle, was doubtless present, and witnessed both miracles, and noticed the similarity of the acts and events that preceded them: Mark and Luke were not apostles, nor attendants of Christ. They therefore must have drawn their information from others, and may have derived it from persons who only witnessed the healing of Bartimæus.

It is thought, however, to be a still more serious discrepancy, that while Matthew and Mark represent the miracle as wrought on Christ's having gone out of Jericho, Luke states that it took place on his approaching it. These statements are held to be directly contradictory; but it is on the assumption that Christ's going out of the city, when the miracle was wrought, was his final departure to Bethany and Jerusalem. Of that, however, there is no proof. And let it be supposed that the healing took place on an excursion to some village, or point of interest in the vicinity, from which he immediately returned, and the two narratives are reconcilable; as one of the blind men may have been passed on going out, and the other on returning, perhaps by a different road. That Christ spent several days at Jericho and the neighborhood is indicated by the narrative. He remained one day at the house of Zaccheus; and he probably passed the Sabbath there; as it was on the first day of the week that he reached Bethany. He may have arrived at Jericho, therefore, four or five days before he finally left it, and had ample opportunity for such an excursion. That he had been to the city before the

miracle which Luke records, seems probable, moreover, from the crowds that accompanied him. Whence were those crowds drawn, unless from the city? There is no intimation that a multitude followed him from Perea. Instead, it is stated by Matthew, that on his way he took the disciples apart and apprised them that, on reaching Jerusalem, he was to be betrayed to the priests and scribes, and condemned and put to death. It seems probable, therefore, that at his first arrival at Jericho, he was unattended except by his disciples and immediate friends. The throng that followed him then on his working the miracle narrated by Luke must have been gathered after his arrival, and belonged to the city, and thence must have gone out of the city with him to some neighboring place, on returning from which it was that the blind man was healed. That the crowds that went with him from the city, when the miracles recorded by Matthew and Mark were wrought, proceeded but a short distance, and returned, is also apparent, from the fact that there is no intimation that a throng attended him on his journey from Jericho to Bethany. Instead, the crowd that met him at that place, it is said, came in consequence of their hearing that he was there, and therefore after his arrival, John xii. 9. That he healed the two blind men, on having gone out of the city as related by Matthew, is accordingly perfectly consistent with the supposition that one of them was he whose healing Luke relates, and represents as wrought on Christ's approaching the city. If they were healed during the same excursion out of Jericho, though one was on his proceeding from the city, and the other on his returning, the two narratives are in harmony with each other.

The statements of Matthew and Peter in regard to the potter's field are arraigned also as contradictory. But they are not. Matthew ascribes the purchase of the field to the priests. "Then Judas who betrayed him, seeing that he was condemned, repented, and returned the thirty pieces of silver to the high priests and elders, saying: I have sinned, having betrayed innocent blood. And they replied, What is that to us? Look thou to it. And he, having thrown down the silver in the temple, withdrew, and going forth, hanged himself. And the chief priests taking the silver, said: It is not

lawful to put it into the treasury, inasmuch as it is the price of blood; And taking counsel, they bought with them (the pieces) the field of the potter, for burying strangers. Therefore that field is called, field of blood, unto this day," chap. xxvii. 3–9. Peter's language is, "So thent his (man) procured for himself a place with the reward of the unrighteousness (of betraying Christ), and falling headlong he burst in the midst, and all his bowels gushed out; and it became known to all who dwell at Jerusalem; so that that place is called in their dialect, Aceldama, that is, place of blood," Acts i. 18, 19. Here the place that is called place of blood is the place, it is expressly represented, where Judas fell and died; and it is the same place manifestly from the name, which, according to Matthew, was called field of blood, because of the money with which it was purchased. And as it was bought for the burial of strangers, and Judas himself was a stranger from Galilee, it was doubtless purchased for a burial-place for him, as well as for others: and not improbably because the state of his body when found presented a motive for his burial there. The meaning, therefore, of Peter's statement, that he procured or acquired for himself a place called place of blood, with the wages of his treachery, is simply, that he acquired that place for his burial through the money he received for his wickedness; not that he himself made the bargain by which it was purchased. These representations are thus entirely consistent with each other. That which Peter affirms is, first, that Judas became possessed of the place where he died, called place of blood, as his burial-place; and, next, that he became possessed of it, as such, by means of the money he had received of the priests. He does not state through whose act it was that the silver was appropriated to the purchase of the place, or the place devoted to the burial of strangers, and among them of himself. And that in addition to this which Matthew relates respecting its purchase, is, that Judas returned the money to the priests, and that they purchased with it the field, and appropriated it to the burial of strangers. The two representations thus present no contradiction, but are consistent with, and confirm each other.

Objections of the like nature are made to the narratives

of the evangelists respecting the angels that were seen at the sepulchre on the morning of Christ's resurrection: but they are groundless. Matthew mentions one angel only. Mark also mentions only one. Luke represents that two were seen, and John states that two were seen together; and these narratives are perfectly consistent. Thus the angel whose appearance Matthew relates, was the angel who rolled away the stone from the sepulchre and sat on it. He, when beheld by the women, was exterior to the sepulchre, and does not appear to have entered it. He simply directed them to approach and see where the Lord lay. The angel whom Mark mentions was within the sepulchre, and became visible as the women entered it. He had not been seen by them before, plainly from their terror, and was therefore a different angel from the one whom they had just before seen seated on the stone, at the entrance of the tomb. And these two angels are the two mentioned by Luke, manifestly from the sameness of their address. Luke does not indicate, indeed, that one was seen without, at the entrance of the sepulchre, and the other within. He simply states, that two men stood by or near them; that is, presented themselves to them. It is perfectly consistent with his statement, therefore, if they presented themselves separately and successively, and one without and one within the tomb. The two angels whose appearance is related by John were seen within the sepulchre, and were seen by Mary Magdalen alone, not by the other women who had seen those mentioned by Matthew, Mark, and Luke. Their appearance was accordingly a different one from those mentioned by the other evangelists, and took place, the narrative indicates, after those.

In like manner, a number of other alleged contradictions may be shown to be not really such.

Some of the quotations from the Old Testament, by the writers of the New, are held to be irreconcilable with the supposition that those who quoted them were inspired. Two objections are made to them. First, that some of them are incorrectly cited. Secondly, that some of them are cited in a sense or relation in which they were not used by the original writers; and those deviations from the original meaning and intention of the passages, it is held, are incon-

sistent with truth, and, therefore, cannot be the work of the Holy Spirit. These allegations, however, cannot be verified.

The number of citations that are held to be inexact is very small, and the deviations from the original are chiefly either abbreviations, or statements of the sense of passages, instead of a quotation of their language. There is not a single instance in which anything is alleged that is contradictory to the original, or that is anything else than an equivalent of its thoughts. The variations, accordingly, are perfectly consistent with truth.

Thus, in Ps. lxxviii. 24, the manna which fell from heaven is by a metaphor called corn—either because of its granular form, or its being designed like grain for food. In John vi. 31, accordingly, Christ, in citing the passage, substitutes bread for corn, which is the name given both to corn and to manna, in the form it assumed when prepared to be eaten. The two terms thus denote identically the same thing.

In the citation, John viii. 17, a rule of evidence presented in the original, is given, instead of the language in which it is expressed. The original, Deut. xix. 15, is, "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." This was the law in respect to testimony in the determination of causes. Christ's citation of it is, "Now it is written in your law, that the testimony of two men is true;" which is clearly a correct statement of the provision of the law, that in a matter in debate, the testimony of two men was to be considered as determining the truth. It is as legitimate, accordingly, as it would have been had he given the exact equivalent of the several words of the original text.

In the citation, Acts xiii. 22, two passages are combined, and in place of one of the terms a description that is equivalent to it is given. The original is, "A man after his own heart," 1 Sam. xiii. 14; and "I have found David my servant," Ps. lxxxix. 21. The language in Acts is, "He said, testifying, I have found David, the son of Jesse, a man after my own heart, who will do all my will." Here the addition, "the son of Jesse," is merely designed to define the person David, and makes no variation in the sense; and "who shall do all my will," is a mere equivalent for "my servant," the meaning of which is, he who does my will.

sense of the citation is, therefore, identically the s
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Of the passages which are held to be used in a sense or relation that was not contemplated by the original writers, one of the most conspicuous is, Hosea xi. 1. It was uttered by the prophet in reference to the people of Israel. "When Israel was a child, then I loved him, and called my son out of Egypt." The last expression is alleged by Matthew as verified in the life of Jesus. "When Joseph arose, he took the young child and his mother by night and departed into Egypt; and was there until the death of Herod; so that that was accomplished which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son," Matt. ii. 14, 15. As the original is historical simply, not predictive, it is maintained that it is employed by Matthew in a relation which was not contemplated by Hosea; and that such a use of it forbids the supposition that it was cited by inspiration. Undoubtedly the original is not predictive, and was not regarded by Hosea as having reference to Christ; but that is no proof that it was not cited by inspiration of the Spirit as exemplified in him. It is not cited as a prediction, but to show the parallel between Christ's flight to Egypt and return to the land of Canaan, and that of the people of Israel. Jacob and his family were led to Egypt that they might be saved from destruction by famine. Christ, almost immediately after his birth, was carried there, that he might escape death from the hand of Herod. The Israelites were led out of Egypt into Canaan that they might form a kingdom over which the Redeemer should reign. The Redeemer himself was called back from Egypt to Canaan that he might at length (having accomplished the work of expiation) assume the sceptre of Israel and of the world, and reign over them for ever. What an amazing parallel! How unlike the expectations of the Israelites, who thought that the Messiah would immediately conquer all his and their enemies, and establish himself on the throne of David! How full of instruction and impression was this early persecution of Christ! What a proof it formed that the world he came to save was indeed in revolt, and needed such a Saviour to accomplish its redemption! It was in this relation, doubtless, that the evangelist contemplated the parallel; and it was to call up these great and impressive truths in the minds of his readers that he

was prompted to point it out. And this use of the passage is perfectly legitimate and natural, and has a suitableness and wisdom that are worthy of the Divine Spirit. Instead, therefore, of indicating a misapprehension by the evangelist, it is a proof of his inspiration.

It is held by some that Psalm xvi., which is cited as predicting Christ's resurrection, cannot have been contemplated by the writer as relating to him, but to himself only, or righteous men generally. That impression, however, is shown to be wholly mistaken by the quotation of parts of the Psalm by Peter and Paul, as relating to Christ, and proof from the consideration that it had not been fulfilled in respect to David, that he was not the personage to whom it refers. And it is confuted by the fact that the Psalm is throughout and exclusively applicable to the Messiah. It is a plea for support in the great conflict in which he was to make expiation for the world; a recognition of God the Father as appointing his lot as Messiah; and a recitation of pledges God had given him of a final triumph.

Thus, the first expression is a prayer. "Preserve me, O God, for I have trusted in thee." The second is a plea on the ground of a decree or promise. "Thou (God) hast said to Jehovah (the Messiah), Thou art the Lord." This is parallel to Ps. ii. 6, 7. "Yet have I set my king upon my holy hill of Zion." Messiah then speaks: "I will declare the decree. Jehovah hath said to me, Thou art my Son. This day have I begotten thee," Ps. cx. 1. also; "Jehovah said to my Lord: Sit thou at my right hand until I make thine enemies thy footstool." It is Jehovah the Messiah, therefore, who is here declared to be the Lord.

The Psalm proceeds: "Thou art the Lord. My good (pleasure, gracious purpose) is not without thee to the saints who are on the earth, and the glorious in whom is all my delight." That is, Thou God hast said to me, Jehovah, thou art the Lord, and it is through thee that my grace is to be shown both to the saints now on the earth, and to those who are already exalted to glory, in whom is all my delight.

The Messiah then speaks in respect to those who refuse m as their Redeemer, and rely on another. "Many shall their sorrows who have purchased another (redeemer). I

will not pour their drink-offering of blood, and will not take their names (the names of their false gods or redeemers) upon my lips;" thus indicating that the expiation he was to accomplish, was not to be by the blood of beasts. This is parallel to Ps. xl. 6: "Sacrifice and offering thou didst not desire: mine ears hast thou opened; burnt-offering and sin-offering thou hast not required."

"Jehovah appoints my allotted portion and my cup: thou wilt enlarge my lot. The lines are fallen to me in pleasant places; yea, my heritage is goodly." That is, Jehovah has appointed my incarnation, the events of my ministry and my death, and He will assign the kingdom I am to receive, and the hosts whom I am to save; and they are a goodly heritage; appropriate to his perfections, and suitable to me and my work. This is parallel in a measure to Ps. ii. 8: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession;" and Ps. cx. 2–7:—

"I will bless Jehovah who hath counselled me: also by night my reins excited me. I have set Jehovah before me always. Because he is at my right-hand I shall not be moved. Therefore has my heart rejoiced and my glory exults. My flesh also shall dwell in security. For thou wilt not leave my soul to hades, neither wilt thou suffer thy Holy One to see corruption. Thou wilt make known to me the way of life; in thy presence is fulness of joy; at thy right hand are pleasures forevermore."

The Psalm is thus altogether Messianic. It is uttered by the Messiah throughout, and relates exclusively to the decrees, purposes, and promises of the Father, in respect to his work as the Redeemer of the world by his incarnation and sacrifice; and it is true alone of Christ. There is no other being whom God the Father has addressed as Jehovah and declared to be the Lord. There is no other to whom he has said, It is through thee alone that my grace is exercised towards the saints on the earth and those already made perfect in heaven. There is no other than Christ who could announce that all they must perish who seek another redemption than his, and that he was not to accomplish his expiation by sacrifices like theirs. There is no other being who could contemplate such a humiliation as that to which

he was subjected, such a hatred and rejection by men, and such a death for the sins of the world, with submission as the appointment of the Father, and look forward with such assurance and joy to a triumph over death and the grave. There is no other who could plead a purpose and promise of the Father, that his flesh should rest securely even when in the grasp of death: that his soul should not be left in hades, nor his body suffered to see corruption, but that the path should be opened for his return to life, and exaltation to glory and blessedness at God's right hand. The citation of it, therefore, by the apostles was legitimate, and presented it in the sense and the relation in which it was originally penned under the inspiration of the Holy Spirit.

There is still another class of passages which, as the text now exists, involve errors, it is held, of names especially, and numbers, that cannot be accounted for on any other supposition than that the writers were mistaken. These are decisive proofs, therefore, it is maintained, that they did not write by inspiration. But this conclusion is unauthorized, and would, in reference to any other writers, be deemed narrow-minded in the extreme, and absurd. For it proceeds on the assumption that the text of those passages remains in the form in which it was originally penned, unaltered by the carelessness or unskilfulness of transcribers. But that assumption is unwarranted. It can neither be verified, nor invested with likelihood. Instead, the fact that transcribers have fallen into a great number of errors more singular than these, shows it to be possible and probable that these originated with them; while on the other hand, the consideration that they are such as copyists might easily have fallen into, but that it is wholly incredible, from their obviousness, that the original writers, even if uninspired, could have committed them, makes it clear that they are the work of copyists. It is held indeed, by some critics, that the text, as it now exists, according to the best means of determining it from manuscripts and early translations, is to be taken as the original text; and

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scription by uninspired, and often incompetent men. But this is uncritical and absurd. These errors are to be accounted for by some supposition; and that supposition is to be adopted which presents the most adequate and probable explanation of them. But there are only two suppositions that can be made of their origin; one that refers them to the copyists of the text; the other that ascribes them to the original writers. Now as it is a fact, that the carelessness and unskilfulness of copyists have given rise to a vast number of deviations from the original text, and that these are of a kind that they might very naturally make, it is perfectly legitimate to conclude that they originated with them. It does not involve the assumption of anything that lies out of the sphere of fact. It does not impute to them a carelessness or incompetence that is inconsistent with their general accuracy. It is founded on the known fact that they were inaccurate transcribers, and fell into many errors; sometimes probably from inadequate attention, and sometimes from the obscurity resulting from the injuries from use and time of the manuscripts which they copied. And it furnishes an adequate explanation of these errors. On the other hand, the supposition that they were the work of the original writers is unsupported by a single positive proof or probability, and is altogether unlikely. It is improbable from their habitual accuracy. Not a solitary error is found in their narratives, except of this class. It is contradictory to the intelligence that generally characterizes their statements. Their narratives everywhere else exhibit exact knowledge and perfect truthfulness. These errors are so palpable and so contradictious to the general knowledge and belief of those to whom the passages in which they appear were addressed, as to render it incredible that the sacred writers should have fallen into them, and allowed them to pass uncorrected. And finally, it is incompatible with the fact that they habitually wrote under the inspiration of the Holy Spirit. It is infinitely incredible that he should have allowed those whom he was inspiring to fall into errors of fact; and so palpable, as to indicate that they were not under his influence. For it would be in effect to give his sanction to their mistakes, and thereby expose his own truth to doubt. It is therefore unjustifiable to assume it. The

supposition, accordingly, that these errors are the work exclusively of transcribers, is the only eligible one; and it furnishes an adequate solution of their existence.

Thus, in respect to Acts vii. 16, on the supposition that there is an error in the statement that Abraham bought the field in which Joseph and his brothers were buried, it is perfectly credible that it was the work of a transcriber; as he might have remembered that it is related in Genesis that Abraham bought a place of burial in Canaan, and might not have recollected the record that Jacob had purchased one, and might therefore have substituted Abraham for Jacob, under the impression that the latter had been introduced into the text by mistake. As this might naturally have happened, and it indicates a motive for the change that would easily prevail with many minds, it is a legitimate and ample solution of the alleged error. No other supposition has any title compared with it, to acceptance.

In like manner the sixth, instead of the third hour, John xix. 14, by which the condemnation of Christ is represented as taking place three hours after he had been fixed to the cross, Mark xv. 25, and at the time when the darkness commenced, Matt. xxvii. 45, Mark xv. 33, Luke xxiii. 44, is doubtless the work of careless transcription: first, because the hour of crucifixion must have been so indubitable and well known, as to make it incredible that John should have differed essentially in his judgment of it from Matthew and those from whom Mark and Luke derived their information respecting it. Next, it is not credible that the crucifixion took place so late as the sixth hour, that is noon; as that, inasmuch as six hours passed before Christ expired, would have precluded his removal from the cross before sunset. Thirdly, it is not credible that Matthew, and those on whose testimony Mark and Luke proceeded, could have misjudged in respect to the commencement and duration of the darkness, which they state began at noon, and continued until three in the afternoon. Fourthly, as John agrees with the other evangelists in regard to the time of Christ's seizure in Gethsemane the evening before his crucifixion, in respect to the time, daylight, when he was led from Caiaphas to Pilate, John xviii. 28, Matt. xxvii. 1, Mark xv. 1, and in respect to the hour of his removal from the cross, John xix.

31, 38–41, Matt. xxvii. 57, Mark xv. 42, Luke xxiii. 50–56, and as his narrative of the events of the night and of the trial before Pilate coincides essentially with that of the other evangelists, he must undoubtedly have agreed with them also in respect to the time of Christ's condemnation and crucifixion. Fifthly, that *sixth* was introduced into the text by a transcriber in place of *third* is made probable, moreover, from the similarity of the letters that were used to denote the two ordinals. A slight indistinctness might have led to a mistake of the one for the other. And finally, that "the third" was the original reading, is confirmed by the fact, that it is the reading of a number of manuscripts and other authorities. These considerations thus render this not only a probable, but the only legitimate explanation of the present reading.

It was by an error in transcription also, doubtless, that Jeremiah was introduced into Matthew xxvii. 9, in place of Zechariah, and David instead of hades, Rev. iii. 7, and that changes were made in numbers in several passages of the Old Testament.

There is thus a natural and adequate solution of all the various statements in the Bible, which have been alleged as disproving the inspiration of the sacred writers. The number arraigned is very small. The most important of them are wholly unobnoxious to the objections urged against them, and the rest admit of explanations that are natural and probable, consistently with the intelligence and accuracy of the original writers, and thence with their inspiration.

The word of God is thus, as it might be expected of a revelation from him, invulnerable. All that genius, learning, and hatred could accomplish, has been done to fix on it the brand of errors and imperfections, that forbid the supposition that it proceeded from him, but without effect. Among the objections with which it is assailed by its enemies, there is not one that can be maintained; there is not one that does not admit of an answer that is at once entitled to the acquiescence of all candid minds, and forms a full vindication of the truthfulness and accuracy of the original penmen.

ART. II.—NOTES ON SCRIPTURE; ACTS, CHAPTERS II. AND III.

ACTS, chap. ii.—The glorification of the crucified body of the Lord Jesus was an event fraught with the profoundest instruction to angels, as well as to men (Eph. i. 20, 21, iii. 10; Col. i. 18; Heb. i. 6; 1 Pet. i. 12). It was his installation at the right hand of power (Acts ii. 33). The sending down of the Holy Spirit was dependent on this event (John vii. 39), which, as we conceive, occurred simultaneously with his glorification. Then he was completely and for ever enlarged from the restraints he subjected himself to, by his incarnation, and then it was he resumed the glory he had with the Father before the world was (Col. ii. 6–11; John xvii. 5; Heb. v. 5). His body was then baptized with the baptism he had desired (Luke xii. 49, 50), and the members of his mystical body on earth—adopting the inspired imagery of the apostle (1 Cor. vi. 15; Rom. xii. 5; 1 Cor. xii. 27; Eph. i. 22, 23, iv. 12, 13; Col. i. 24; John xvii. 21–23)—at the same moment shared (though in much smaller measure) in the Divine unction (Ps. cxxxiii. 2).

It was to his glorification then, as we suppose, the Lord referred, by the words in Luke xii. 50. As this interpretation of the passage is at variance with the common application of it, the reader may desire to know the reasons on which it is founded. It is also important to explain them, in order to cast a clearer light upon what may be called the great epoch in the world of redemption. The words are, "I have a baptism to be baptized with, and (πῶς συνέχομαι) how am I straightened till it be (τελεσθῇ) accomplished." It is commonly supposed that our Lord referred by this expression exclusively to his sufferings on the cross, and there can be no doubt that they were at that moment vividly present to his mind. They lay in the appointed way to the enlargement he desired, consequent upon the exaltation of his human person to glory and power, and the resumption of the glory he had laid aside. The word (τελεσθῇ) translated accomplished, is of cognate origin with the word τελειόω which occurs several times in the epistle to the Hebrews, and is commonly rendered made perfect (v. 9, vii. 19–28, ix. 9, x. 1, 14, xi. 40, xii. 23). This

word (τελειοω), when applied to the Lord Jesus, uniformly denotes his exaltation to glory (see Schleusner's Lex. N. T. ad voc. τελειοω, and Stuart on Heb. ii. 10, and the other places cited). So here*: this word (τελεσθη) being joined with (βαπτισμα) *baptism*, also denotes the glorification of his human person. Until it (that is his glorification) should be accomplished he could not, consistently with the Divine purpose, put forth his almighty energies (see Matt. xxvi. 53, 54; Deut. xviii. 18; John v. 19–30, viii. 28, ix. 4, xii. 49, xiv. 10). He could not send down the Holy Spirit he had promised (John vii. 39, xvi. 7). Till then, he would retain the form of a servant (Philip. ii. 7), and consequently be straightened or confined to such acts of power and grace as had been appointed to him to perform in that subject condition.†

This interpretation discloses the latent thought, which

* The joining of a word of the same origin, and so similar in signification (see Scapula ad voc. τελος), with the word *baptism* (βαπτισμα), is in itself an argument of some weight. If we add, that in Hebrews ii. 10, v. 8, 9, the word (τελειοω) understood in the sense of *glorification*, is used in connexion with the *appointed means* through which (διὰ παθημάτων) his state of glorification was attained, the argument is considerably enforced: and finally, if we duly consider that there was a logical necessity for the interchange of the verbs arising from the very nature of the different subjects of which they are predicated, and also the evident parallelism which exists between this passage and those last cited from the epistle to the Hebrews, we shall find sufficient reasons to admit the interpretation suggested. We may add that the baptism of the believer, by the Holy Spirit, is the beginning of a work or process which ends in his glorification, and in this sense his baptism is not accomplished (completed, or perfected) until his glorification. See Rom. viii. 29, 30.

† The word (συνέχομαι) *straightened*, is very energetic. This we perceive when we reflect who spoke it. It signifies to be shut up or kept in constraint, as in a narrow passage—to be bound, held fast, shackled (see note on Luke xxiv. 38–40). The LXX. employ it in some places, to translate עָצַר (*atsar*, see Trommius). It is worthy of remark also, that the Jews apply the word (עצרת) *atsereth* (in the sense of restraining or shutting up) to the seven weeks between the Passover and the Pentecost; probably because the joy of the harvest was at that time restrained (see Brown's Antiq. of the Jews, vol. i. p. 480. Also Numb. xvi. 48; Job xxix. 9; 1 Chron. xxi. 22; Heb. text and Gussetius Com. Ling. Heb. and Schindler Lex. Pentaglot. ad voc. for the use of this word). It is not improbable our Lord had respect to this *customary* use of the word in the Jewish Calendar, and the enlargement he should receive at the close of it, by the baptism of his body by the Holy Spirit.

connects this verse (Luke xii. 50) with the preceding (49th) verse and the three following: "I am come to send fire on the earth, and what will I"—(desire I more)—"if it be already kindled." The language is highly figurative. It expresses intense desire, and what so desirable to him in his human character, as his glorification (Heb. xii. 2)? Under the emblem of fire, he alluded to the descent of the Holy Spirit a tthe Pentecost, which was then first kindled, and from that day forward was sent broad-cast into the earth. The strife between the powers of the Saviour, which he then began to put forth through the Holy Spirit, and the powers of darkness, was then commenced (Acts ii. 13,)which was to result in the separation of the children of the kingdom from fleshly alliances (Matt. x. 34–39; Luke xii. 51–53) and prepare them as an elect people to receive God's king of Zion at his second coming.*

* It may be supposed that Matt. xx. 22, 23, and Mark x. 39, are inconsistent with this interpretation, but on the contrary, if rightly explained, they confirm it. In these verses, the idea of deep affliction is expressed by the words, "drink of my cup;" an expression which allows, if it does not require, us to understand the phrase, "be baptized with the baptism with which I am baptized," of glorification. The sense, as we conceive, is expressed by the following paraphrase, "Ye shall indeed drink of my cup" of sorrows (Matt. xxvi. 39); "and be baptized with my baptism," by which at first your souls shall be renewed and sanctified, and your bodies shall ultimately be glorified, and made like my own glorious body (Philip. iii. 21; 1 John iii. 2; Rom. viii. 29). A glory and a blessedness so great should satisfy you. "But to sit on my right hand and my left," enjoying the first places in my kingdom, "is not mine to give except to those for whom it has been prepared of my Father." (See Journ., vol. vii. 574, 5.)

The common interpretation of this passage makes the Saviour's answer tautological. For the idea of suffering is *twice* expressed, thereby divesting it of any promise of good whatever. The interpretation suggested finds in it an exceedingly great and glorious promise, in which *all* his faithful apostles had an equal share. Besides, neither James nor John suffered death by crucifixion. James was put to death by the sword (Acts xii. 2). John died, it is supposed, a natural death, at a very advanced age, after having suffered severe persecutions. We may regard these events as the fulfilment of the prediction that they should "drink of his cup." The Saviour certainly did not intend to say that they should suffer death on the cross. Again, how consistent the interpretation above suggested is with the gracious character of the Saviour. He assured those ignorant and ambitious, though loving and beloved disciples, of glory and happiness inconceivably great, which they should enjoy in common with their fellow-disciples, yet not the pre-eminence in his kingdom—the thing which they asked (see Matt. xviii. 2, 3; Luke xxii. 24–30; John xiii. 13–17). The next verse (Matt. xx. 24, Mark x. 41) shows how little the other ten entered into the spirit of the Lord's answer.

The common belief is that the Lord was glorified immediately on his ascension, and it is founded perhaps upon the supposed incongruity, or unfitness, of his appearing in heaven in his unglorified human form. Hence perhaps one reason for postponing his first ascension till the fortieth day after his resurrection. We have, however, endeavored to show that the Lord ascended on the morning of his resurrection, and afterwards repeatedly during this period (see notes on John xx. 17; Luke xxiv. 50, 51). And why should it be thought incredible that the man Christ Jesus should thus appear in the presence of the Father, as the first Adam might have done, had he continued sinless? Can we be sure that there was no purpose in the plan of redemption, which he was required to accomplish within the veil, that is, in the upper sanctuary, before his glorification? Why was not the Holy Spirit given immediately upon his last (visible) ascension? Was this gift bestowed in answer to his intercession after his ascension, first upon himself, as the head and firstborn of the new creation, without measure,—in all the fulness of the divine power; and at the same time in such measure as needful upon his members? (See Heb. vii. 25.) We can neither affirm nor deny. These things are not revealed.*

In the absence, then, of any more explicit declaration of Scripture, the foregoing observations render it, at least, probable, that the glorification of the Lord Jesus was the great event of the day of Pentecost, and the outpouring of the Holy Spirit on the apostles was an outward manifestation of greater things then done in heaven. By considering these events as simultaneous, we enter more fully into the doctrine of the *oneness* of Christ (the head) with his members (his body), and are enabled to conceive more adequately of the manner and glory of its origin. These observations premised, we proceed to

Acts ii. 1. "And when the day of Pentecost was fully come, they were all with one accord in one place."

* It is worthy of observation that our Lord was transfigured on the holy mount *while he was in the act of prayer* (Luke ix. 29); and in his final intercession he prayed to the Father for glorification (John xvii. 5). The glorification of his manhood, and of his elect people, constituting together one body, were alike the purchase of his death and intercession.

The feast of Pentecost (της πεντηκοστης) occurred on the fiftieth day after the Passover. The Jews observed it in commemoration of the giving of the law, on the fiftieth day after the exodus of Israel from Egypt, when that people put themselves under the leadership of Moses, and the patriarchal economy, as to them, ceased. They call it also the feast of weeks, because it fell on the last day of the seventh week after the day of the Passover. They call it also the feast of first fruits: because on that day they offered to God the first fruits of the wheat harvest. As this feast was instituted immediately after the giving of the law, it has always been regarded as a public attestation of that great event (Exod. xxxiv. 22; Levit. xxiii. 15, 16). We observe also, that as the patriarchal dispensation ceased fifty days before Israel came into new covenant relations with Jehovah at the foot of Mount Sinai, so the Levitical economy ceased fifty days before the economy of the Spirit was inaugurated. The meaning of these short pauses in the march of the Divine administrations, the Scriptures do not explain. We doubt not that both are typical in their nature, the former of the latter, and the latter of something yet future; although, by many interpreters, the latter is regarded merely as the period allotted for proving to the apostles and disciples the reality of the Lord's resurrection. Besides, this view of it does not extend to the whole of this period, but leaves a portion of it—the interval between the Lord's visible ascension and the day of Pentecost—unexplained.

How many of the disciples were gathered together, and at what place within the city, we are not informed. Beza inclines to follow the reading of two ancient MSS. which limits the number to the apostles, who alone, at the first outpouring, received the miraculous gifts of the Spirit, and to whom it had been especially promised (John xvi. 7–13). The place, it is probable, was (not the temple, else probably it would have been mentioned, but) some private dwelling, where they had been accustomed to assemble.

Acts ii. 2, 3, 4. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting: and there appeared unto them cloven tongues like as of fire, and it sat upon each of

them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This was the outward visible fulfilment of the Saviour's promise at his last interview with the Twelve before he suffered (see note on Mark xvi. 17, 18). As before suggested, it was the effect of an act performed in the Upper Sanctuary, within the veil, far more glorious in heaven than on earth—a greater wonder to the heavenly hosts than to the inhabitants of Jerusalem. These demonstrations of the Divine power and presence could not fail to remove every doubt, if any remained, upon the minds of those disciples, who either received or witnessed the bestowment of this gift. They were designed, also, as a sign to others, and had the effect of arresting and fixing their attention, as we learn from the following verses (see 1 Cor. xiv. 22). The power to speak in other tongues, never learned or heard, suddenly imparted to illiterate men, was a great miracle, altogether new in its kind, and utterly inexplicable, except by the inspiration of the Holy Ghost (v. 4).

Upon the apostles themselves, the first effect of the Spirit was no doubt regenerative (Luke xxii. 32; Matt. xviii. 3). Hitherto the Saviour had kept them by his special providence and care (John xvii. 12; xviii. 8, 9; Luke xxii. 35). Now he handed them over (so to speak) to the power and guidance of the Holy Spirit (John xvi. 17), who commenced his work by renewing their souls, and transforming them into eminently holy (although not perfect) men. He inspired them with new courage, enlightened their minds and enlarged their views, by removing the veil which hitherto had bounded their mental vision. A suffering Messiah was no longer a stumbling-block, but the only Messiah who could fulfil the predictions of the prophets. These effects we shall see exemplified, as we proceed. But before we leave this passage, we should add, that this first outpouring of the Holy Spirit was the fulfilment, in part, of the promise recorded in Mark xvi. 17, 18. If we compare this passage with John xiv. 16, and 1 Cor. xii. 4–11, we learn that the indwelling of the Holy Spirit in believers would be made manifest in two ways, (1) by his converting power, and (2) by miraculous gifts, or powers; such as those of speak-

ing new tongues, healing the sick, casting out demons, and other diversities of gifts, or of operations of the same gift. All these operations, the regenerative as much as the rest, are in truth equally miraculous, being the effect of Divine power exerted according to the Divine will, in a manner removed from human power and scrutiny. Yet, there is this difference between them: in his converting power, the Holy Spirit was promised to abide in the church *for ever;* that is, until the last born of God's elect shall be born again, and the Lord himself shall return to gather the whole body unto himself. But the outwardly manifested miraculous endowments of the Spirit were designed especially to qualify the apostles and their fellow-laborers for laying the foundations of the church, and rapidly extending it throughout the world. These, as before remarked (see note on Mark xvi. 17, 18) were not designed (as some have supposed) to be perpetual in the church; and the withdrawal or cessation of those powers is not an evidence of the want of faith in those who are truly Christ's, but a part of the plan of the dispensation under which we live (see note on John xx. 29).

The effect which the visible descent of the Spirit produced on the devout Jews at Jerusalem, is narrated in verses 7–12. The varieties of people, of their origin, and of the languages they spoke, give us a better idea of the confluence of strangers at that city, especially at the season of festivals, than we can obtain from any other passage. These persons, being Jews by descent or proselytes (but foreigners by birth), could appreciate the greatness of the sign, while others, probably natives of Judea, not understanding the languages spoken, regarded them as jargon, and the effect of drunkenness (v. 13).

Acts ii. 14–36. But Peter standing up with the eleven, repelled the calumny. He declared that this wonderful display was the outpouring of the Spirit predicted by the prophet Joel (ch. ii. 28–32), which he quoted at length, and then proceeded to apply it as a proof of the Divine mission of Jesus of Nazareth, and of his resurrection from the dead, and (v. 33) exaltation to glory. He asserted, that it was his act:—"He hath shed forth this which ye now see and hear." In the course of his address he quotes Ps. xvi. 8, in proof of the resurrection of Christ, to which he

adds the personal testimony of the apostles, who had received this wonderful gift of speaking foreign tongues. Such is the summary of the apostle's argument. We add a few observations upon some of the particulars.

(1.) He uses the event he was speaking of, as a proof of the resurrection. "This Jesus hath God raised up whereof we all are witnesses" (v. 32), and he confirms the testimony by this obvious consideration; that the wonderful gift they had thus suddenly received, could be bestowed only by God, leaving it to be inferred by his hearers, that God would not bestow it to confirm their testimony if it were false. The argument is not only logical but conclusive. It is impossible that God should sanction or attest a falsehood by a miraculous display of his power, such as they witnessed. It will be instructive to notice particularly the manner in which he confirms the personal testimony of the apostles by the Scriptures (v. 25–31). "For David speaking concerning him (Jesus of Nazareth) said, I foresaw the Lord always before my face; for he is on my right hand that I should not be moved. Therefore did *my heart rejoice* and my tongue was glad. Moreover also, my flesh shall rest in hope because thou wilt not leave my soul in hell"—leave me in the grave, or (ἀδης, the invisible world) —"neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life (John xiv. 6):—thou shalt make me full of joy with thy countenance." This quotation from Ps. xvi. 8–11, the apostle avers was spoken of the resurrection of Christ—that he (viz. his human person) should not be left in (hades) the grave (that is, his *body* should not be left in the *grave*, nor his *soul* and spirit in the *world of spirits*), and that his body should not be permitted to see corruption. This sense, however, does not clearly appear from the passage itself, nor have we reason to suppose it was so understood by the learned of the nation. To deduce it from the passage, the apostle collates with it Ps. cxxxii. 11, and Ps. cx. 1, and proceeds to argue thus from the facts of the case.

David has long been dead and buried. His sepulchre remains among us until this day. His body has seen corruption. Therefore, although these words of David were apparently spoken of himself, that is not their meaning: for in

that sense they are not true. Yet David was a prophet, and he spoke these words by inspiration of the Holy Ghost, and we must therefore understand them as spoken of another.

But of whom? To settle this question the apostle turns his hearers to Ps. cxxxii. 11, and then proceeds: David remembered God's promise to him (confirmed by oath) "that of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his throne." This promise, then, was to be fulfilled in Christ, and (the Holy Ghost foreseeing that Christ would be rejected and put to death by his people) it included not merely the birth of Christ from one of David's descent, but his resurrection from the dead. And to him these words do apply; for he was not left in the grave, nor did his body see corruption, but God raised him up from the dead on the third day after he had suffered by your hands, and we, his apostles, are eye-witnesses of that fact which we now declare to you. And not only hath God raised him from the dead, but he has exalted him according to another Psalm (cx. 1), in which David says, "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." This Psalm also plainly is not applicable to David (Matt. xxii. 42–45): for David has not ascended into heaven, but Jesus of Nazareth has ascended, of which also we were eye-witnesses; and having ascended he received of God the Father the promise of the Holy Ghost, which he promised before his ascension to send upon us, which promise he has this day fulfilled, as you now see and hear (v. 36). Therefore, let all the house of Israel know for a certainty, that God hath made that same Jesus, whom ye lately rejected and crucified, as a malefactor, both Lord and Christ.

The grounds of the argument then are these. The visible outpouring of the Holy Spirit, and the miraculous powers he had conferred, were predicted by the prophet Joel, and they were a proof of the ascension of Jesus of Nazareth, whom they had wickedly put to death. This prophet, therefore, had respect in this prophecy to the ascension of Christ. His ascension implied his resurrection from the dead, and this fact had been foretold by David; and these facts they, the apostles, who had received these wonderful powers,

were eye-witnesses of: so that both these prophecies were confirmed—the first by what they saw and heard, and the second by the positive testimony of the apostles, whose testimony was also confirmed by the miraculous power of being able to speak *perfectly* many different languages they had never learned, as though they were their vernacular tongue. The greatness of this miracle will be best appreciated by those who have attempted to acquire the ability to speak a single foreign language with propriety and fluency—a task which is seldom accomplished after attaining the age of maturity, even by the most gifted.

The argument, as a whole, is perfectly conclusive; yet it must be confessed, that without the explanation of the apostles, and their testimony as witnesses to the facts he alleged, we should not be able to find in these passages a prediction of the resurrection and exaltation of Christ. The same may be said of Ps. ii. 7, cited by the apostle Paul for the same purpose, Acts xiii. 33 (see Heb. i. 5): "Thou art my son, this day have I begotten thee." And these, it may be presumed, are among the clearest prophecies relating to the subject. The obscurity was designed, lest too luminous a disclosure of the foreseen rejection of Christ by the nation, and of God's intended proceedings therein, should interfere with the freedom of the Jews to receive their Messiah and enjoy the blessings of the kingdom he preached. Suppose for a moment that the rejection, crucifixion, resurrection, ascension, and the second coming of Christ, or either of them, had been clearly foretold in the Old Testament—the reader will perceive the influence it would have had on that people during our Lord's personal ministry. Had it been a part of the national faith, that, by the determinate counsel and foreknowledge of God, they were to reject their Messiah, and wickedly put him to death, the people might have said, "It is in vain to preach the kingdom to us, or expect us to receive either the kingdom or the king." Or if not this, the unbelief of the nation would in some way have perverted the knowledge of these events into a stone of stumbling and an additional occasion of ruin. But the purpose of God required that the nation should be free in their action—free to receive, and free to reject: because they were to be held responsible for their conduct. This is a sufficient reason,

why the greatest of these national sins and the consequences of it should not be explicitly foretold.

Before we leave this passage we should remark the great change wrought in the mind of this apostle by the Holy Spirit. A large volume of Divine knowledge in the mystery of redemption had been, as it were in a moment, poured into his soul. He had become a new man in knowledge. To him it was another sensible fulfilment of his Saviour's promise (John xiv. 24; xvi. 13; see 1 John ii. 24–27). During the personal ministry of the Lord he was scandalized at the prediction of his approaching sufferings (Matt. xvi. 22). He could not imagine what the rising of the Son of Man from the dead could mean (Mark ix. 10). On the morning of the resurrection he understood not the Scripture that he must rise from the dead, as he now explained it (see notes on John xx. 9); nor had he any conception of the Lord's ascension (John xiii. 36). But now, these deep and far-reaching mysteries—obscurely taught in the Old Testament, as we have seen—were opened. He understood the Divine purposes that Christ must suffer (Acts ii. 23; Luke xxiv. 26; Acts xxvi. 23); and why it was impossible he should be holden of death. He understood the prophecies in a sense he never perceived before, and the purposes of the Lord's ascension, and the designed use of the gifts of the Holy Spirit. So great a change, suddenly wrought in the mind of an unlearned and ignorant man, was a demonstrative proof of the presence of the Divine power, and of the truth of his testimony to the facts he preached. The character of this apostle as delineated in the gospels, and in the first fifteen chapters of the Acts, presents in many respects very striking contrasts.

Acts ii. 37–42. The effect of this first sermon of the new dispensation is described in these verses. By some it is supposed that the honor conferred upon Peter by choosing him to preach it, and afterwards first to make known the gospel to Gentiles (Acts xv. 7), was the fulfilment of the Saviour's promise to give him the keys of the kingdom of the heavens (Matt. xvi. 19). It is not improbable that this honor was included in that promise, but the full import of it (as those in Matt. xix. 28, Luke xxii. 30) we apprehend will not be exhausted until the kingdom of God shall come (Matt. vi. 10).

Acts ii. 43. "And great fear came upon every soul, and wonders and signs were done by the apostles."

The only miracles of the day of Pentecost, so far as we know, were the visible descent of the Holy Spirit upon the apostles, and the discourses they held in new tongues; for we infer from vs. 7–11, the other apostles, as well as Peter, proclaimed the wonderful works of God, although their discourses are not recorded. The reason may be that the matter of each was similar, while the language in which it was clothed was various. Peter, although he may have spoken in other tongues, pronounced this discourse in the vernacular of the country, as he addressed especially the men of Judea and dwellers of Jerusalem (v. 14). The wonders and signs spoken of in the verse we are now considering, were probably done by the apostles after the day of Pentecost, but how long after we have no means of determining. Nor are we informed what the miracles were, nor by which of the apostles they were performed. There can be no doubt, however, they were wrought in proof of the resurrection (Acts iv. 33) and ascension of the Lord Jesus. We have seen, that such was the use the apostle Peter made of the visible descent of the Holy Spirit and the miraculous powers he imparted to the apostles. The great miracle of the present dispensation (or more accurately, of that brief interval between the Passover and the Pentecost) was the resurrection and ascension of the Lord Jesus, and it was chiefly to establish and confirm the testimony of the apostles to these great facts, that miraculous powers were conferred upon them. To the same conclusion, the argument founded upon the miracle recorded in the next chapter is directed (Acts iii. 15, 16; iv. 10); but to this subject we shall return hereafter.

The effect of these wonders and signs upon the people at large (whatever they may have been), was impressive and conciliatory, while the chief priest and the rulers regarded them with indignation (Acts v. 17) and as intended to bring upon them guilt in shedding the blood of Jesus (Acts v. 28). They seemed the revival of those wonderful powers which that crucified man had lately exercised in the face of the whole people. Thus, the elements of strife and persecution were prepared, which very soon subjected the apostles to new trials.

"And the Lord added to the church daily such as should be saved" (v. 47).

The word (εκκλησια) *church* occurs in the gospels only twice, and both times in a private conversation which our Lord held with his disciples near Cæsarea Philippi (Matt. xvi. 18, xviii. 17). The word occurs many times in the Greek version of the LXX. (see 1 Sam. xix. 20; Deut. xviii. 16, xxiii. 1, 2, 3–8, xxxi. 30; see Trommius Concord.), and usually signifies assembly or congregation. In the same general sense, it occurs in Acts xix. 39. Our Lord, however, adopted this word in a sense peculiar to his own purposes, in contradistinction to the popular sense and usage of the Jewish people. The Hebrew commonwealth itself was (an εκκλησια) a church in contradistinction to other nations. But it was an ecclesia or church which the Saviour foresaw would reject him, and which therefore he would reject for another to be formed out of it and all other nations, by the power of the Holy Spirit, which he was about to purchase by his death. Hence, in reading the passage in which the word first occurs (Matt. xvi. 16), we should place some emphasis on the pronoun *my:* as if he had said, "Though this people know me not (see vs. 13, 14) and therefore will reject me, yet by the teachings of the Holy Spirit, who has taught thee, Simon, the mystery of my person (v. 17), I will build *my* church (or I will build a church for myself in the place of this people), and although I must be put to death (John xii. 32), and my people—the members of my church—shall die; yet death shall not prevail against them. For I will rise from the dead, and I will raise up my elect also and gather them to myself as soon as their number shall be completed (see Notes on Matt. xvi. 18, and on Luke xviii. 7, Journal viii. 103–106, and 420).

In this expression, then, the Lord referred to the *true* church, that *namely*, which is the product of his own divine power, which he will gather out of all people of all ages, and as the master-builder erect and gather to himself and glorify.

The church thus conceived of is destined to be the glory of the New Creation. Its members will constitute, as the Scriptures give us reason to believe, the most exalted rank of God's creatures. They will stand nearest to his throne;

—share in the glory of the Saviour himself; and be united together, and to him; and through him, to the Father, by bonds which can never exist between God and any other order of creatures. This is the Elect church for which the Saviour interceded—"that they all may be one, as thou Father art in me and I in thee, that they may be one in us" . . . . . "I in them, and thou in me, that they may be perfect in one" (John xvii. 21, 23), and see note, Journal viii. 95–100. The meaning of these words is incomprehensible: Eternal ages only will fully unfold it. For this church the Lord has gone to prepare a place (John xv. 2*). This church he will gather to himself at his second coming (John xv. 3, 1 Thess. v. 14, 17). It is only for the completion of this church, he delays his coming (see Note on Luke xviii. 7, Journal viii. 420). Every member of it will then be gifted with a body of glory like his own (Philip. iii. 21, 1 John iii. 2, Rom. viii. 29, 30, 1 Cor. xv. 42, 44). It will be their happiness and their glory to be for ever with the Lord, wherever he may be; and to behold his glory (John xvii. 24). Every member of it will be angelic in his nature (Luke xx. 36), yet exalted above the angels (Heb. i. 4, Rom. viii. 29), being made co-heirs with Christ (Rom. viii. 17), and sharers of his glory and his throne (John xvii. 22, Rev. iii. 21).

The inheritance of this church is not the millennium, nor even the earth itself, but all things (1 Cor. iii. 21, 23, Rom. viii. 38, 39). It is a low view of the subject which limits the presence and employments of this glorious body

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* The Saviour does not say; "I go to prepare a *mansion* (μονη) for you, but a *place* (τοπος), intending, perhaps, to intimate thereby, that their mode of being and employments will be different from those orders of creatures which God has *localized* in worlds adapted to the particular constitution he has given them. "In my Father's house (οικια) *dwelling-place* (alluding to the omnipotence and omnipresence of God and the infinitude of his kingdom, Heb. iii. 4, see Camerarius and Theophilact in loco), are many mansions (μοναι, i.e. places prepared as *residences* or *dwelling-places* for various orders of intelligent creatures). "If it were not so"—if this were the only world God had made for creatures to dwell in—"I would have told you. I am now going away to prepare (τοπον) a place for you."—a place for your concourse and departure in the Divine services, in which you will be employed, as well as of abiding. Such may be one of the reasons for changing the word μονη for τοπος.

of redeemed ones to the earth.* They shall indeed reign on earth (Rev. v. 10, Matt. xix. 28); but they shall also reign with Christ for ever and ever, and wherever he reigns (2 Tim. ii. 12, Rev. xxii. 5, xx. 4, 6, Luke xxiv. 30). The

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* Many persons who concur in the belief that the second advent of the Lord will be pre-millennial, nevertheless entertain different expectations of the state of the world during the millennium. Some things touching the condition of the earth during the millennium are clear; while others are left in obscurity. For example, we are expressly taught that Satan will be bound and cast out of the earth, Rev. xx. 1–7. The earth will be delivered, in some large measure at least, from the bondage of the curse; for this deliverance is expressly connected by the apostle Paul with the manifestation of the sons of God, that is, with the resurrection and glorification of the Elect church, Rom. viii 19–23. Holiness will everywhere prevail (Mal. i. 11). Israel according to the flesh will be restored to the land of the covenant, and permanently established therein and made eminently a holy people. The theocracy will be re-established over them. The race of man will propagate itself, as in preceding dispensations (Is. lxv. 17–25). But that we can adequately conceive of this new order of things, appears to be as impossible as it is to conceive of the order of things, and their adaptation to each other, which God has established in some other world into which sin has not entered. It will be a *new* earth, 2 Pet. iii. 13. Whatever it may be, however, it is not the inheritance or the hope of the Elect church. Their inheritance is much more exalted, and they will enter upon it at the coming of the Lord. This consideration invests the question of the pre-millennial advent with intense interest. It is the great *practical point* of the whole subject, with which it is usually connected. Upon this question accordingly, the Scriptures are so clear, that they leave no reasonable ground for doubt or hesitation. They announce the coming of the Lord as an event *constantly* to be watched for, *at all times;* as the last article of the last chapter of the Westminster Confession of Faith most explicitly declares. With this event, as has been already said, is connected the resurrection of the righteous dead, and their exaltation and glorification, together with the living elect (1 Thess. iv. 14–17). Consequently it is the epoch around which the hopes and expectations of all the members of the mystical body of Christ gather. It will be the epoch of their complete and eternal *enlargement* from the bondage brought upon them by sin, and of their conformity to their glorious head. If the souls of believers, during their separate state, are conscious, and capable of exercising their intellectual and moral faculties—a question upon which there is not the slightest ground for doubt, Philip. i. 21–24., 2 Cor. v. 8—it must be the great object of their expectation and desire. For what can they desire so much, as to be clothed upon with the bodies of glory promised them? However glorious and happy they are now, yet a greater glory and a greater capacity for happiness is in store for them. Why the possible *nearness* of the consummation of hopes so glorious, should be *repulsive* to any who really love the Saviour, and love his appearing (2 Tim. iv. 8) —or why any of the Lord's people *should feel relieved or comforted* by the assurance that their glorious Head will certainly delay his coming a thousand years (thereby postponing also the promised restitution of all

vast realms of the Father's house,—the universal creation—will be open to them (see Note on Matt. xxviii. 9, 10, and Journal, vol. vii. 569, note on John xx. 17); and it will be their happiness and their glory to serve him, wherever and in whatever he commands (Rev. vii. 15, xxii. 3).

In Matt. xviii. 17, however, our Lord evidently uses the word (εκκλησια) *church* to designate the *visible* church on earth: for he there lays down a rule of discipline, which is impracticable in any other sense. "Moreover if thy brother trespass against thee," &c., &c., "*tell it to the church*, and if he neglect to hear the church, let him be unto thee as an heathen man and a publican"—that is, regard him as you do those persons, whether Jews or Gentiles, who have never professed faith in me, or united themselves to your community.

Accordingly we find this word used in both senses in the Acts and Epistles of the apostles and the book of Revelation. In the first sense it is employed in Eph. i. 22, iii. 10, v. 25, 27, 28, 32; Col. i. 18, 24; Heb. xii. 23 (see also 1 Pet. i. 1 and 2). In the latter, or lower sense, in Acts v. 11, viii. 1, xi. 26, xiv. 23, 27, xv. 3, 22, xviii. 22; Rom. xvi. 5; 1 Cor. iv. 17, xiv. 4, 5, 23, xvi. 19; Philip. iii. 6, iv. 15; Col. iv. 15; 1 Tim. v. 16; Philem. 2; 3 John 6, 9, and other places. When used in the plural it is to be so understood; Acts ix. 31, xv. 41, xvi. 5; Rom. xvi. 4, 16; 1 Cor. vii. 17, xi. 16, xiv. 33, 34, xvi. 1, 19; 2 Cor. viii. 1, 19, 23, &c.

In this latter sense, the church is a mixed body, whether we consider it as *one*, united under one visible head, as

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things (Acts iii. 21), for Israel and the nations of the earth)—are questions hard to explain (see Luke xxi. 28, John xiii. 37, 2 Cor. v. 4, Rev. xxii. 20, Matt. xxiv. 48). This hope takes nothing from the rest of the world. The millennium of blessedness still remains to men in the flesh. It will not increase the happiness of the future generations of men who shall enjoy that state, to know that the consummation of the happiness of the saints of former ages is still deferred. On the contrary it will increase it to be assured that glorified beings in their nature, have been commissioned, in the place of angels, for active service among them. If the Scriptures were obscure or doubtful upon this question, one would suppose that every true believer would feel a strong bias to resolve them, if possible, in favor of the earlier consummation of his hopes.

Romanists do, or as many bodies separately organized, and acknowledging no headship but Christ. In either form, it is, like the ancient Hebrew Commonwealth, a people called out, and separated by ordinances and outward profession, from the rest of the world, within which God has an election of grace (Rom. xi. 5, 7). To call out, collect, organize, govern, and teach these bodies, is the appointed work of the Christian ministry, while the Lord himself carries on his own proper work of grace, for the most part, within their bounds (see note on Mark xvi. 15, 16).

In the first sense the church has not yet appeared. The lives of all its members are hid with Christ in God. The greater number of them have passed the gates of death, and have no longer a local habitation or name on the earth. The Head of this invisible body is himself invisible, and it is only when he shall appear, that they will appear with him. In the verse under consideration it is said, "The Lord added to the church daily such as should be saved." These, no doubt, were true converts and members of the church in both senses of the word. Their conversion was the Lord's own work. One observation more. In Matt. xvi. 18, our Lord uses the word *church* prospectively, having respect to the then future work of the Holy Spirit.* It is not at all probable that the apostles at that time compre-

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* The phrase Επι ταυτη τη πετρα *upon this rock* (we repeat), does not refer *immediately* to what Peter had said, but to *what the Lord had said* in reply to Peter. "Flesh and blood hath not revealed it,"—*viz.* the mystery of my person as God-man, the Christ—"to thee, but my Father," &c. The truth which Peter had declared, was beyond the reach of human sagacity to discover. He could not have learned it except by the teaching of the Spirit, and he was blessed, because he had thus been taught, and distinguished above his fellow-disciples, in having been *first* taught it. Having pronounced this blessing upon Simon, and given him a new name, *Peter* (taken from the Hebrew word, סלע (see Hesychius and Alberti's Glossaries ad voc., also Jerome on Hebrew names); *from that fact*, the Lord proceeded to make *the general remark*, "and upon this work of the Spirit (in revealing to others, as he has now revealed to thee, the mystery of the Christ, as God-man), as *upon a rock* (which can never be removed or shaken), will I build my church, against which no power—not death itself—shall ever prevail. This explanation is according to the truth: for no one not taught by the Holy Spirit, ever really discerns (whatever he may think or profess), the mystery of Christ. Unitarianism is a religion of human reason—not of Divine teaching or knowledge or power.

hended his meaning. It was one of the things they were to be taught by the Paraclete—the Comforter (John xiv. 26, xvi. 13). With exact propriety, therefore, St. Luke avoids the use of this word, to designate the body of believers, *until after the descent* of the Holy Spirit, although an uninspired writer, not perceiving this mystery, would have found an earlier occasion to use it (see Acts i. 15, 21).

Acts iii. In the first part of this chapter we have a particular account of a miracle of healing performed on a man above forty years old (iv. 22), who had been lame from his birth (iii. 2). It appears to have been performed without the exercise of faith on his part, or even any expectation or hope of the benefit he actually received (v. 3–5). The apostles Peter and John no doubt acted under the promptings of the Holy Spirit, with the design to attest their authority, and confirm their testimony as witnesses of the resurrection of the Lord Jesus. The place and the hour were fitly chosen for this purpose, as the event showed. The miracle suggests many interesting reflections, but as our object is chiefly to point out the use made of it, we pass immediately to the address of Peter.*

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* The miracle was performed while Peter was (ἤγειρε) *in the act of raising* the lame man from his seat, and it consisted in imparting strength to his feet and ankles, not in the art of using it (v. 7). Hence we may account for the irregular effects or actions of the cripple described in the next (8th) verse, and for his holding on to both Peter and John as mentioned in the eleventh verse. Walking (and even standing in an erect posture) is an art acquired by much practice. Dr. Paley somewhere observes, that a child learning to walk is the greatest posture master in the world. A man who had never attempted to walk or stand erect, until he had acquired the ordinary strength of an adult, would get along very awkwardly, if at all. He would not know how to put forth his strength in a graduated measure, just sufficient to assume an erect position, and walk in an easy and (as we say) *natural* way. Thus considered, the description contains strong internal evidence of its truth. Notice the word ἐξαλλόμενος, it means leaping or springing up. We should suppose a man in these circumstances would from want of practice exert his newly received strength suddenly and to its full extent. Again, he does not advance forward in a direct line, but (περιεπάτει) circuitously, and with a bounding motion (ἁλλόμενος) as he went. He kept fast hold of Peter and John to aid him in maintaining the posture of standing; at least he would need to do so if the miracle extended no further than to give him strength. We can easily believe that the cripple was very joyous, and thankful to God for the great blessing conferred on him, in restoring

. 12. "And Peter seeing" how all the people
ther unto them, in the porch called Solomon's, grea
dering, he addressed them thus:
Ye men of Israel, why marvel ye at this, and w
ye so earnestly (intently) on us, as though by our o
er or holiness we had made this man to walk?"
y this we learn that the miracle immediately attrac
fixed the attention of the people (of whom there
rge concourse at that hour, vs. 1 and iv. 4), upon
tles themselves, and prepared them to listen w
ect to what the apostles should say. It was desig
he Holy Spirit, that it should have this effect. It
of the means HE employed to accomplish his o
k. Hence Peter, speaking as the Spirit gave him ut
, disclaimed for himself and John the power or h
by which this wonderful work was done, while
k itself was an incontestable proof of a present po
holiness some way connected with their persons,
ke that which they had witnessed in the person of
l Jesus. It is worthy of remark that the apostle ascri

of any rank or order, whether man or angel, should be mightier in strength, or have more varied and wonderful powers than a sinful being of any rank or order, whether man or devil? (See Luke x. 19; iv. 34, 35; Mark i. 24; Matt. xxi. 21, 22; Mark xi. 22, 23, 24.)

Having disclaimed all personal efficiency in the work, the apostle proceeds immediately to point out the true source of the energy invisibly present, and in doing so, he charges them with the greatest of their sins.

V. 13. "The God of Abraham and of Isaac and of Jacob—the God of [all] our fathers, hath glorified his son [servant] Jesus, whom ye delivered up; and ye denied [rejected] him in the presence of Pilate, even after he had resolved [decided] to let him go [release him]. And [in doing this] ye denied [rejected] the Holy and the Just One, and desired [preferred] a murderer [Barabbas] to be granted unto you [as a more gratifying favor]. But [Jesus] the Prince [the author] of life ye killed [hoping thus to destroy him; but in vain for]; God hath raised him up from [among] the dead, of which [fact] we are witnesses."

This language is very forcible; observe the varied designation of God: "The God of Abraham—the God of Isaac—the God of Jacob—the God of all our Fathers."—the God of the temple, in which you now stand, as worshippers. Observe again, the titles he ascribes to Jesus of Nazareth, in whose name expressly (v. 6) the miracle was performed. Jesus—God's Son—the Holy One—the Just one—HIM he declares, God hath glorified. We do not understand this word, [ἐδόξασε] *glorified* in the lower sense of the honor reflected by the miracle performed in his name, but in the sense of the exaltation and glorification of his human person (Acts ii. 33, 36), for that was a point to be proved as well as his resurrection from the dead.

Next the charge: It is direct and personal; for the apostle discriminates between the persons whom he addressed and their rulers; and as the very words of the apostle were prompted by the Holy Spirit, we safely conclude, the very persons who were at that moment gathered around the apostles (or at least many of them), were the same who had stood before Pilate and vociferously demanded the crucifixion of Jesus (see notes on Mark xv. 13; Matt. xxvii.

22; Luke xxiii. 21; Mark xv. 14; Luke xxiii. 23). The particulars of the charge justify this conclusion, "Whom YE delivered up and denied [or rejected in answer to the demand of Pilate when YE stood in his presence, and that too] after he had [not only declared his innocence but had] resolved to let him go.

The contrast which the apostle draws between their conduct and Pilate's, aggravates immensely their personal guilt; and their choice of a murderer, in the exercise of *their admitted privilege*, to have *any one* released whom *they chose*, shows that the guilt of the people was scarcely less than that of their rulers (see notes on Matt. xxvii. 15, 16; Mark xv. 6, 7, 8; John xviii. 39, 24; John xix. 13, 14).

Having thus set before the people their crime, he proceeds to declare the fact of the resurrection of Jesus, which he confirmed by the testimony of John as well as his own, and proceeds immediately to ascribe the miracle to the proper cause.

V. 16. "And his name" that is, HE, Jesus "through [by means of our] faith in his name hath made this man, whom ye see and know, [perfectly sound and] strong."

The cure could not be denied (iv. 14), nor the fact that it was performed in the name of Jesus of Nazareth (iii. 6). The apostles were known to have been his followers (iv. 13), and they professed to follow him still. It seemed a continuance of the miraculous powers which the Lord Jesus was known to have exercised. Such power proved their authority as servants of him whom they acknowledged, and the truth of their testimony to the facts they proclaimed. For this purpose chiefly, we suppose, the miracle was wrought.

The faith spoken of in this verse, as already intimated, was the faith of the apostles. There is nothing in the account of the miracle which leads us to believe the cripple was expecting to be healed. On the contrary, when, in obedience to the command of Peter, he gave heed to the apostles, he did it, expecting to receive such alms as they had not to bestow (vs. 3–6); whether faith was imparted at the same time with the healing power, is a question upon which we have no light; but if so, it was not a *prerequisite* to the miracle.

Upon this subject, it may be remarked that our Lord performed many miracles, as proofs of his Divine mission and authority upon persons incapable of exercising faith (such as children, demoniacs, and even the dead), as well as on others, who, though capable of faith, did not seek him in the exercise of it (John v. 7, 8; Matt. viii. 28, 32; Luke vii. 11—15). Peter and John, in this instance, followed his example. The chief design of the miracle was to prove the resurrection of the Lord Jesus, and his exaltation to glory. It aroused the attention of his murderers to that fact, and was made by the Holy Spirit the means of convicting many of them.

But the Lord performed miracles by *his own* power, which it is unnecessary to add the apostles could not do, either before or after his resurrection (see Mark xvi. 17).*

V. 17. "And now, brethren, I know that through ignorance ye did it, as also your rulers."

Observe the change in the apostle's address. He had just before charged them as *Israelites*—their national name—with the most heinous of their crimes. Now, he calls them *brethren*, and makes the only extenuation of their guilt which their case admitted. They did it *ignorantly*, yet in the indulgence of sinful passions, and against evidence, which should have convinced them (see Acts ii. 23; 1 Cor. ii. 8; 1 Tim. i. 13); but in so doing, they had not frustrated—rather they had fulfilled—the foretold purposes of God. On this ground he proceeds to exhort them

V. 19–21. "Repent ye therefore, and be converted, in order that your sins may be blotted out—that times of refreshing may come (ὅπως ἂν ἐλθωσι καιροι) from the presence of the Lord, and that he may send (καὶ ἀποστείλη) Jesus Christ

* When, however, persons sought the Lord during his personal ministry, or his apostles after his resurrection, for healing, faith in him was indispensable. In this there is no inconsistency. Considered as attestations of authority, or as proofs of facts, the object of miracles is quite distinct from the benefits bestowed by them. It was necessary that the evidence should be given to fix upon the people, the responsibility of rejecting the facts proclaimed; and (like the common gifts of providence) it was given especially by our Lord, in the greatest profusion, irrespectively of the faith of those who enjoyed the benefits of his miracles. But when persons sought him for the blessing, if sincere, they acknowledged the authority of those whom they approached, and could receive it only through their faith in him.

n) who before was preached (or rather *who before* wa
ined or appointed, προκεχειρισμενον, see Beza's Comme
, unto you, whom (nevertheless) the heavens mu
ve (detain or keep from you as a people), until the time
ppointed in the Divine counsels for) the restitution
ings," &c.

ese verses are not accurately rendered in the commo
ish version, as has been observed by many comment
(see Lightfoot, Doddridge, Scott, Adam Clark),* an
usively shown by Dr. J. A. Alexander, in his learne
nentary on the Acts. The translators probably wer
enced by their doctrinal views concerning the destin
rael and the position they occupy in the scheme of th
ne government of the earth. That events of such va
nitude and importance as the second personal comin
e Lord, and the restitution of all things, should be su
ed, by Divine appointment, upon the repentance an
ersion of Israel, is a proposition which many perso
it difficult to receive. In what is Israel better tha
other people? (Rom. iii. 29.) Is not the middle wa

shall return, Israel will not be restored to the peculiar privileges of the Abrahamic and Davidic covenants. Acts xv. 14–16. So the apostle teaches.

Why then, it may be inquired again, should the apostle address them at *that* time by such motives, seeing the present dispensation had already commenced, and the times of their national restoration to the favor of God were postponed? To this inquiry it may be answered:

While God spared the nation and their temple (about thirty-seven years) they could be approached as a community or commonwealth, by the apostles, as they had been by John the Baptist and our Lord. It was for *this very purpose*, we suggest, their national existence was mercifully prolonged, peradventure they might still repent and believe in Jesus. It was a *peradventure*, however, only in human regard, though entirely consonant with the dealings of God with that people, as the ministry of John the Baptist and of the Lord himself conclusively proves (Acts xv. 18; John vi. 44, 45; xii. 37–41). If, however, we adopt this suggestion, we may reasonably account for the form of this address of the apostle and the *national* considerations by which he urged their immediate and universal repentance. It supplies, also, a reason for the Saviour's command to the apostles to begin their preaching at Jerusalem (Luke xxiv. 47), in obedience to which command this discourse was delivered. Hence the delay to carry the gospel to Gentiles, which is commonly supposed to have been about seven years. It is plain also from other places (Acts xiii. 46; Rom. i. 16; ii. 9, 10; Acts xi. 19), that while the temple stood, the Jews had not entirely lost their priority. During all this time, they were regarded and treated by the apostles, as the *children of the prophets and of the covenant* (iii. 25); and as such, *nationally* entitled to the blessings of it, *on the condition* of their national repentance and faith, notwithstanding their national sin of rejecting and crucifying the Lord Jesus. Consistently with this view the apostles themselves observed Levitical rites and permitted their Jewish converts to do so. Acts xxi. 20–25, xvi. 3, xx. 16.

These observances by the apostles are not to be regarded as temporizing expedients resorted to by them to avoid the effect of inveterate Jewish prejudices, but practices *proper*

to be allowed, while God permitted the temple to stand. The kingdom of heaven (if we may so say) was still at hand in the same sense as when John the Baptist and our Lord so preached it (Matt. iii. 2, iv. 17). There was no impediment in the way of its immediate establishment in either case but the national unbelief and impenitence; and to remove these the Holy Spirit's influences had now been purchased by the Saviour's death, and were offered to them. Hence the *first* offer of the gospel was made to this people under the new dispensation.

We have no reason to believe God would have permitted the Romans to destroy the temple and scatter the people among all nations, had they, *one and all*, obeyed the exhortation of the apostle and received the Lord with the obedience of faith. But what form of worship he would have superinduced upon that of the temple, or established in its place in the events supposed, is to us a speculative inquiry. We may suppose, however, that it would have been the same as he will hereafter establish upon the restoration and national conversion of that people. Waiving, however, such inquiries, we pass on to remark:

The destruction of the temple and the dispersion of the people was a new epoch in their history. Many parts of their ritual became impracticable. It was no longer possible for the preachers of the gospel to approach them as a nation. As such they *lost their priority* during their dispersion (see Rom. ii. 9, iii. 9), and as individuals no difference was made or could be made between them and the Gentiles, in the bestowment of church privileges. On this ground, we infer that special efforts for the conversion of the Jews, during their dispersion, though eminently proper, cannot now be enforced by the peculiar motives which the apostle here uses. Nor do we suppose the organization of them into separate churches, or the observance of Levitical rites by Jewish Christians, since that event, can be justified by the examples or precepts of the apostles during this period; their conduct, in this respect, being founded upon the Divine forbearance with the nation in allowing them a little further space for repentance, and the gracious purpose of the Saviour to give them still the first offer of the kingdom they had so lately rejected.

Thus interpreted, this exhortation of the apostle is in harmony with the doctrine concerning the church, as contained in the epistles and other parts of the New Testament.

Acts iii. 21. "Whom the heavens must receive until the times of the restitution of all things," &c.

The restitution of all things of necessity includes the restitution of all things contained in the Abrahamic and Davidic covenants—as well the things especially promised to the posterity of Jacob as those in which the Gentiles have a part. With this event the Saviour connects the future mission of Elias (Matt. xvii. 11); but his office and work, whatever they may be (like John the Baptist's), will be confined, as we suppose, to Israel, after they shall have been restored to their land. With this event, we have seen, are also connected the second coming of the Lord, the resurrection and the glorification of the elect, and times of refreshing or relief from the effects of the curse. We dwell a little on this topic.

The various dispensations of God's government over the earth and man are among the grandest themes of the Bible. They are stages or parts of an infinite scheme which join on to others yet hidden deep in the divine mind (Eph. ii. 7). They were all appointed and arranged by God the Son; they are upheld and unfolded by his power for the ever increasing display of the Divine attributes (Heb. i. 2, 3).

The first dispensation, of which we have only a brief notice, was characterized by the absence of all physical and moral evil, during which man had personal intercourse with his maker. We may call this the dispensation of Paradise, or the dispensation of the kingdom of the heavens (Gen. i. ii.; Lam. iii. 38; Rom. viii. 20). How long it continued we do not know, but at the fall of man it was closed, and the kingdom of the heavens was withdrawn (Gen. iii. 17, 18). This kingdom was brought nigh again, when John the Baptist appeared, but not established, because rejected by the Jews to whom it was preached.

There is a remarkable expression of Moses (in Deut. xi. 21) which seems to allude to the physical change in the condition of the earth at that epoch (Gen. iii. 18, 19). The lawgiver exhorts the people to obedience by the motive, "that their days may be multiplied and the days of their

lren, in the land which the Lord sware unto th
rs to give them; *as the days of heaven* (literally of t
ens) *upon earth;*" as if he had said, days of blessedn
glory such as the world does not now enjoy—days
dise, such as the world enjoyed before the blessings
s kingdom were withdrawn. The exhortation is n
e that of Peter (in Acts iii. 19), for the days of t
ens, understood in the sense of the prophet, would
of refreshing in the sense of the apostle. However t
be, at the fall of man a new dispensation came ov
arth; God withdrew his kingdom and permitted t
rs of evil to prevail, yet set bounds to them as he d
e sea, which they should not pass (Gen. iii. 17, 1
xiv. 30, xii. 31, xvi. 11; Eph. ii. 2; Col. ii. 15; He
). The earth was subjected to vanity and corrupti
. viii. 20). In the bold and figurative language
, the creature, that is, the whole fabric of physic
e, and man also, was made to groan and travail in pa
her, under the displeasure of the creator (Rom. vi
The change was vast beyond our conceptions. Wheth

which most commentators have not taken sufficient notice. Those which they have chiefly enlarged upon, are really subdivisions of the dispensation introduced by the fall, and the coming in of the curse. But these are subordinate and remedial in their nature and subservient in their design, to the coming of the kingdom of God on earth, the expulsion of sin, and the cause of every physical and moral evil. In their progress they display to all creatures in all worlds the attributes and the glory of God, in a manner which otherwise, so far as we can know, would have been impossible, consistent with the Divine wisdom and goodness. The manifestation of the essential attributes of the God-head thus made (considered relatively to the eternal well-being of the universe), is a good immeasurably surpassing the evils resulting from the temporary and comparatively brief disorder permitted in this world. But to resume:

The first of these subordinate dispensations is commonly called the Patriarchal. It began with the birth of the first man, and continued universal, until the whole race, excepting a few, was swept from the face of the earth. This period in the history of man is called by St. Peter the world that then was (2 Epist. iii. 6), intimating that it was essentially a different condition of things from that which now exists. The patriarchal economy was re-established with Noah; and with respect to the larger part of his descendants, has ever since remained unchanged (see Sir G. H. Rose's Essays—Article, China). In respect to the posterity of Jacob, this economy ended at their exodus from Egypt, under the leadership of Moses, and the giving of the law at Mount Sinai fifty days afterwards. That people were then brought into new covenant relations with God, and thenceforward were regarded as a peculiar and elect people (Exod. xix. 5, 6, Numb. xxiii. 9). The economy thus established over this small portion of the human family terminated with the mysterious rending of the veil of the temple; to be succeeded by the dispensation of the Holy Spirit. This, like the patriarchal dispensation, is universal in its scope, but not so in its effects. The especial design of it is to gather an elect people out of all nations (Acts xv. 14), not the universal salvation of all men, in any age of it. Universal holiness belongs only to the

times of the kingdom of God come (Matt. vi. 10), when the tempter will be cast out (Rev. xx. 3, 10, John xii. 31), and all things restored. Then, as we have reason to believe, the Holy Spirit will act with powers unknown before. As at the beginning (Gen. i. 2), his energies will be felt by physical nature, and the sphere of his operations on the moral nature of man will be universal.

When we consider the vastness of this scheme of dispensations (or even of the parts in which almost the whole history of man, and of God's dealings with him hitherto, are included); and reflect that the whole rests and turns upon the God-man, Christ Jesus (Isaiah ix. 6), we are apt to forget the humanity-side of his character. That a Being so great, so glorious, should become incarnate in order to die in the nature assumed, is a mystery, the scope, design, and the effect, of which the Spirit of God only can comprehend (1 Cor. ii. 8–11).

The particular place which we occupy in the scheme, is several times called in Scripture *the last days* (Heb. i. 2, 2 Tim. iii. 1, 2 Pet. iii. 3, James v. 3, see 1 Pet. i. 5. 20, Jude, 18.), by which expression, we understand, the ultimate subdivision or portion of the second of the great dispensations before-mentioned :—*viz.* the Dispensation of the Fall. We infer from it that no other economy will intervene before the restitution of all things spoken of in this verse.*

The words, "restitution of all things," it is unnecessary to observe, imply a former condition of things, which does not at present exist. Taking the words in the largest sense, as we should, they carry us back to the perfect work of the Creator at the beginning, which he pronounced very good (Gen. i. 31). No condition inferior to this can properly be called a restitution, nor be well pleasing to God, all whose works and ways are perfect. The times of restitution, we have seen, depend on the personal coming of Christ, which under no preceding economy since the fall, has been pre-

* In 2 Pet. iii., we find the expression *επ' εσχατου των ημερων* (supply, *των εσχατων*) by which the apostle intends the *ending* (or the latter part) of the undefined period called "the last days." His object is to direct the mind of his readers, not to the last days generally, but to the latter portion of the last days, and show a sign of the near approach of the new dispensation.

cisely revealed (Gen. iii. 15, xxiii. 18, xlix. 10; Is. vii. 14; Dan. ix. 24; Luke ii. 26, xxi. 25–28; Mark xiii. 32; 1 Thess. v. 2, 3). *Conditionally* they were connected with the first coming of Christ (Exod. xix. 5, 6; Matt. xxiii. 37; Luke xix. 41–44), but as the Jews rejected him, the kingdom was taken from them (Matt. xxi. 43), and the restitution deferred, until another elect people should be formed and substituted in their place (1 Pet. ii. 9). It is still deferred only because this elect body—the church—is not yet completed (see note on Luke xviii. 7, Journ., vol. viii. p. 420).

Do we inquire in what the restitution will consist? or how far the things now seen will be altered? or according to what scheme or fashion (ὁ κοσμος) the world will be framed or formed? (1 Cor. vii. 31). We can form no adequate conception, either of the transformation itself or of the power by which it will be wrought. We can only say, in the words of inspiration, the whole of this lower creation shall be delivered from the bondage of corruption and made to share in some way in the glorious liberty of the children of God (Rom. viii. 21). Nor do we know, whether the restitution will be accomplished all at once or progressively; although there is some ground to believe that the final dispensation will be divided into subordinate economies of increasing glory, as the dispensation of the fall has been. The apostle Paul intimates (Eph. ii. 7) that God has in store for his elect people (εν τοις αιωσι τοις επερχομενοις) a series or ascending scale of economies or stages through which they shall advance from glory to glory (2 Cor. iii. 18). The world itself may also in like manner have progress towards higher degrees of blessedness and glory.

It has been made a question whether the millennium will not be the initiatory economy of the restitution, to be followed by others of which we have not a distinct notice. Others positively maintain that the millennium will precede the coming of the Lord, and of course the restitution of all things. This opinion is irreconcilable with the doctrine of Scripture concerning the uncertainty or possible nearness of the coming of the Lord, so far as men can know or be assured, and should therefore be rejected as erroneous. If, however, we regard the millennium, according to the first opinion, as the introductory economy of the restitution of all

rs, the next two verses convey an intimation of gr
nges in the divine government then to be establish
Israel.

s. 22, 23. "For Moses truly said unto the fathers,
phet shall the Lord your God raise up unto you of y
hren, like unto me: him shall ye hear in all thin
it shall come to pass that every soul which will
that prophet shall be destroyed from among
ple" (Deut. xvii. 15, 18, 19).

hese words of Moses have respect chiefly to the com
hrist at and for the restitution of all things. In a qu
sense, we may apply the 23d verse to the Jews, at
coming of Christ, when in consequence of their
were destroyed *as a nation*, though still preserved
ce. Properly, however, they signify the excision
viduals from the nation, and not the destruction
nation as such. But understood of the whole body
on hereafter to be restored to their land under the
ensation, they import that Israel, at least, shall be

manner they will exercise their government, it is impossible, from the light we now have, to conjecture. But the language of the Saviour (Matt. xix. 28; Luke xxii. 30) does not compel us to believe that they will dwell on the earth, or at all times visibly appear among their tribes, or sit on thrones of earthly splendor. It must be confessed, however, that the whole subject of the coming dispensation lies beyond the sphere of our conceptions. So great, so universal will the change be (whenever and by whatever degrees introduced) that the former earth will not be remembered nor come into mind (Is. lxv. 17). What is supernatural now may be natural then, and what is now natural, may then (should it occur) be miraculous. In other words, there is nothing in man or in nature as they now are, which can serve us as an adequate standard of conception (see note on Matt. iii. 2, xix. 28; Journ., vol. ix. pp. 73–85. Also note on John xviii. 36, for further remarks on the subject of the kingdom).

One observation more: We have seen that the fall of Israel retarded the times of the restitution. The falling away of the church (2 Thess. ii. 3) has still further retarded them. The restitution, however, still depends upon the repentance of Israel, but Israel is given over to blindness until the period allotted for the gathering of the elect church shall have elapsed (Rom. xi. 25), and this event by the divine purpose is made to depend upon the universal promulgation of the gospel among all nations (Matt. xxiv. 14). The times of restitution, therefore, humanly speaking, depend upon the full execution of the Saviour's last command (Matt. xxviii. 19, 20; Mark xvi. 15). PHILO.

ART. III.—THE GLORIFIED AND THE UNGLORIFIED OF THE RACE DURING THE MILLENNIUM.

INQUIRIES are occasionally made by correspondents respecting the difference that is to exist between the dead saints, who at Christ's coming are to be raised in glory, and the living, who are to be changed to immortal, and their rela-

tions to each other and to the rest of the race, who are to continue in the natural life. It has been generally held, we believe, that no difference is to subsist between those who are to be raised from death, and the living, who are to be changed; but that the bodies of the latter, as well as the former, are to become spiritual and glorious. That they are to be widely dissimilar, however, in nature and station, seems abundantly clear.

A glorified body must differ essentially, it is plain, from its distinguishing characteristics, from one that is simply immortal. The one is no longer to be natural or earthly; but is to be spiritual, and from its very nature incorruptible. It is to be placed by its constitution out of the action, as completely as the spirit itself is, of those physical agents, which impair and dissolve organisms in the sphere of natural life. The forces by which it is to subsist, and which are to control it, are to be of a different and higher species than those of animal bodies, which are formed and subsist according to the laws of matter. A body, however, that is simply immortal, may still be natural and earthly, and be subject to the laws of an earthly material organism, as Adam doubtless would have been, had he continued in obedience. Its ceaseless life will depend, not on the nature of its elements or the principle of its organization, but on the power of God exerted on it, or the vigor of the life with which it is animated.

And that the saints who are to be raised from the dead at Christ's coming, are thus to differ from those in life who are then to be changed from mortal to immortal, is clear. They are discriminated from each other by the apostle by the very terms which denote the essential differences we have mentioned. His language is: "Behold I show you a mystery (an event not before revealed). We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in

victory," 1 Cor. xv. 51–54. Here incorruptibleness is predicated exclusively of those who are to be raised from the dead; as it is also in the description, vs. 40–45, of the glorified body. "There are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial another. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man, Adam, was formed into a living soul; the last Adam into a life-giving spirit." The life of the glorified body is not like that of the natural or psychical body, to be the effect of an inbreathed psyche; but the spirit itself is to be the source of it. The psychical body has its psyche or vital principle breathed into it by God, and by that inbreathing it becomes a living organism. But of the spiritual body the spirit itself is to be the life. The first Adam was formed by an inbreathing by the Creator into a living psyche—a vital organism;—the second Adam is formed into πνεῦμα ζωοποιοῦν, a life-making spirit; a spirit that makes or forms the life. And the bodies of the redeemed are to be made like his. "As is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthly, we shall also bear the image of the heavenly," 1 Cor. xv. 48, 49. "The Lord Jesus Christ shall change our vile body that it may be fashioned like unto his glorious body," Phil. iii. 21. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is," 1 John iii. 2. The spirituality of the glorified body, accordingly, is not to consist in an immateriality or subtilization of its substance, but in its spirit being its animating principle, in place of a psyche, which is the life of the natural body. Incorruption, spirituality, or life from the indwelling spirit, and power and glory, are thus given as the characteristics of the resurrection body of the believer, while there is no intimation that they are to be qualities of the changed bodies of the living saints. Instead, the definition given in these

passages of the change that is to be wrought in them, is, simply, that it is to be from mortal to immortal. As the dead and dissolved body is to put on incorruption, so the living mortal body is to put on immortality. But that will be a mere release from the sentence to death, and the causes that produce it, and restoration to a state and life in which, like the first Adam's, it will be unobnoxious to dissolution. It will not involve a conversion into a spiritual body, or body of which the spirit is the life, in place of a sensitive psyche. Nor will it be a glorification, of which that life from the spirit will undoubtedly be an essential condition. For Adam and Eve were in their original state immortal; that is, they were exempt from all causes of death, and animated with a life that was adapted to an endless continuance. To suppose that they were not immortal, is to suppose that they were created with the seeds of death in their nature, and therefore under the penalty of sin, which is contrary to the Divine perfections, and to the representations of the Scriptures. Yet their bodies were not glorified. They were natural psychical bodies. Other human beings then may also be exempt from all causes of death, and capable of an interminable life. Those accordingly whose mortal is simply to put on immortality, will still continue to be psychical as Adam and Eve originally were, in contradistinction from spiritual. They will simply be delivered from the effects of the fall, and restored to the original state of the first pair. The bodies of the two classes are thus to be essentially different in constitution and life, as well as in external glory. The change, however, of the living, though far inferior to that of the glorified, will be of great significance and beauty. It will involve the removal of all the debasement and disorder that have resulted from revolt, and an elevation to a purity and perfection that will fit it to be the tenement of the mind, which is then also to be restored from the blight it has suffered from sin. The integrity and harmony of the powers that will then be enjoyed, the freshness and energy of intellect and feeling, the quickness and delicacy of the senses, the exemption from inordinate appetite and corroding passion, and the perfect union and concurrence that will subsist between body and mind, will raise those who are exalted to that state, to a height of beauty and

blessedness, of which we can now form but a very inadequate conception.

It will, perhaps, be objected to this view of the change to be wrought in the living saints, that it is said by the apostle, that "flesh and blood cannot inherit the kingdom of God." That, however, in place of opposing, confirms it. For flesh and blood denote man's body in his fallen and mortal state, not its simple nature as a psychical organism, as Adam's was before his fall. The very object accordingly of the revelation which the apostle immediately announces is, to show how the living saints are to be admitted into the kingdom of God, without a transformation to a spiritual nature, like that which is to be wrought in those who are raised from the dead. They are to be fitted for admission to the kingdom by a full redemption from sin and its curse, and restoration to a pure and deathless nature. Their mortal is to put on immortality, as the corruptible of the dead is to put on incorruption. Their redemption therefore is to be as perfect as that of the glorified; though their bodies are not to be as resplendent, nor their sphere in the kingdom so exalted.

That the bodies of the risen saints are to differ from those who are simply changed to immortal, is shown also in the following passage: "And I saw the holy city, the new Jerusalem descending out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from heaven saying, Behold the tabernacle of God with men; and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, their God, and God shall wipe every tear from their eyes, and death shall not be any more, nor sorrow, nor crying, nor shall toil be any more; for the former things have passed away," Rev. xxi. 2–5. The New Jerusalem is the symbol of the risen and glorified saints, as an organized body of kings and priests in relation to men, as is seen from its being denominated the bride, the Lamb's wife, vs. 9, 10; from its coming down from heaven, whither none of the redeemed but those who have died ascend; and from the office of the risen saints as kings and priests unto God, Rev. xx. 4–6. They are accordingly here called the tabernacle of God, and in vs. 10, 22, 23, the great city, the holy Jerusalem, of which

the Lord God Almighty and the Lamb are the temple and the light. They are thus discriminated in the clearest manner from the living saints, who are merely to be changed from mortal to immortal. The risen saints descend out of heaven from God to the earth. The living saints are on the earth. The risen saints are the tabernacle of God *with men*, the hierarchy of kings and priests who are to reign with Christ over men; not men themselves over whom they are to reign. On the other hand, the men themselves with whom God is to dwell in that tabernacle are to be his *peoples*, as numerous as the nations are to which they belong. And they are to be changed to immortal, and freed from the curse of the fall in all its forms. For God shall wipe every tear from their eyes, and death shall be no more, neither sorrow, nor crying; nor shall toil be any more.

The same view is presented of them in the vision of the palm-bearing multitude, Rev. vii. 9–17, where they are represented as having come out of the great tribulation, and washed their robes, and whitened them in the blood of the Lamb; and "For that reason (it is said), they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne shall tabernacle with them. They shall not hunger any more, nor thirst any more, neither shall the sun strike upon them nor any heat; for the Lamb who is in the midst of the throne shall feed them, and shall lead them to the living fountain of waters, and God shall wipe every tear from their eyes." There is to be a total repeal, then, in respect to them of the curse of the fall, and restoration to the state in which the first pair were created. They, accordingly, are to be changed from a fallen to an unfallen state, and from mortal to immortality, conformably to the representation, 1 Cor. xv. 40–50, before considered. That the bodies of the risen saints are to be essentially different from those of the living who are to be changed to immortal, is thus abundantly manifest.

The stations and relations of these two classes are to be as different as their corporeal natures. The risen saints are to be kings and priests of God and of Christ, and are to reign with him on the earth. These offices are expressly ascribed to them in the vision of the first resurrection, Rev. xx. 4–6, and v. 9, 10, and to them alone. This is in-

dicated also by their symbolization by the holy *city, New Jerusalem*, which presents them as a structure, analogous to a walled city, and an organized body therefore, a hierarchy of royal priests who have authority over men, on the same principle as Babylon, the ancient seat of idolatry on the Euphrates, is used as a symbol of the hierarchy of the Roman church, which exercises authority over the unofficial members of that communion. It is taught also (Dan. vii. 18–22), where it is foreshown that at the coming of Christ at the overthrow of the power denoted by the fourth beast, "the saints of the Most High shall take the kingdom and possess it for ever and ever." These terms and representations are indeed very general, yet they indicate clearly that the risen saints are to stand in very intimate relations to Christ, and to fill offices of great significance to men. They are to be the medium of communicating his will to them, it would seem; for the nations are to walk in the light of the city, which is their symbol. Men are also to yield a cheerful obedience to their rule; for the kings of the earth are to bring their glory and honor, and the glory and honor of the nations into the city. And those who are thus to walk in its light and bring their honors to it are to be perfectly sanctified; for "there shall by no means enter it anything that is unclean, and that works defilement and falsehood; but they only who are written in the Lamb's book of life" (Rev. xxi. 27). As they are persons then who are freed from the dominion of sin, they are the living saints who are also freed from its curse by being changed from mortal to immortal. These then are the special subjects over whom the glorified saints reign, or those at least of their subjects who walk in their light and yield a spotless obedience under their sway.

The living saints who are thus to be changed to immortal are to occupy no such stations as kings and priests who reign with Christ. Their sphere is to be that of subjects, not of kings. They are to serve the Redeemer under the reign of the glorified saints, instead of reigning with him and them. Yet their condition and life will be one of great dignity and beauty. Restored from the injuries of the fall to a perfect nature, enjoying the indwelling of the Holy Spirit in the fulness of his gifts, exalted to the society of the glorified saints, placed under their instructions and guidance,

and led on by them to heights of knowledge, of wisdom, of love, and of trust far beyond what they would otherwise attain, their condition will be one of eminent grace and blessedness, and will exemplify in an impressive form the perfection and glory of the redemption which Christ accomplishes.

When, however, is this change of the mortal saints to immortal to be wrought? At the moment of Christ's coming, or at a later period? And are all believers who are then living to be changed at the same time, or at different periods?

The change of the living is not to take place at the moment of Christ's coming and the resurrection of the holy dead, but at a later period. This is expressly taught, 1 Thess. iv. 16–17: "For this we say unto you by the word of the Lord, that we the living, who remain unto the coming of the Lord, shall not precede those who sleep. For the Lord himself, with a shout, with a voice of the archangel, and trump of God, shall descend from heaven, and the dead in Christ shall rise first. Ἔπειτα, *afterwards*, we, the living, who remain, shall be caught up with them in clouds to meet the Lord in the air." If the epoch to which this refers, is that of the change of the living saints to immortality, and the event foreshown plainly cannot precede that, it is clear that it is to take place subsequently to the resurrection of the holy dead. How long a space is to intervene between the two, there is no intimation. It may be a considerable period. There are other passages also that show that time at least, and perhaps of some length, is to intervene between them. Thus Christ foreshows, Matt. xxiv. 30, 31, that it is not till the Son of Man has come in the clouds of heaven with power and great glory, that he is to send his angels with a great sound of a trumpet, and gather together his elect from the four winds from one end of heaven to the other. It is implied also very clearly in Christ's representation of his judgment of the living nations after he comes. For his welcome to those at his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," shows that they are not before to be inheritors of that kingdom in the form in which they are then to become; and therefore are not before to

be fitted for it by being changed to immortal; while on the other hand, the prediction with which the prophecy closes, indicates that it is at that epoch that that change is to be wrought. "And these (on the left hand) shall go away into everlasting punishment; but the righteous into life eternal," v. 46. If, as this clearly teaches, they are then first to enter on a life that is never to end, it must be by a passage from a mortal life; and therefore their change from mortal to immortal is to take place at that epoch.

Not only, however, is a period, probably of some length, to pass after Christ comes and raises the holy dead, before any of the living saints will be changed to immortal—but it is foreshown in the parable of the virgins, that all of them are not to be changed at the same time. The bridegroom in that parable represents Christ; the bride the risen and glorified saints; the marriage the installation of those saints in their offices as kings and priests in Christ's kingdom on the earth; and the virgins who were invited to the marriage supper, the living believers who are to be invited to enter into the kingdom under that union of the risen saints with Christ in the rule of the world. The ten virgins then were all believers; for they were all invited to be guests at the supper, and all had had oil in their lamps, though five of them had not had enough to secure their admission to the mansion of the bridegroom and participation in the feast. The inadequacy of their oil for the occasion, and their exclusion on that account from the mansion and the supper, show therefore that a portion of the living believers at Christ's coming will, by a want of the requisite qualifications, be excluded from immediate admission to his kingdom by a full deliverance from the curse and elevation to a perfect and immortal life, which are the condition and form of that admission. The gift to them of such a redemption will take place at a later period, when they shall have become meet for it; as a like redemption also of others, who afterwards become subjects of renovation, will doubtless take place from time to time as they reach a due preparation for it.

At what period of life believers generally of successive generations during the millennium will be thus freed from the curse and raised to immortality, or what share of the population of the globe will at any time belong to this class,

no intimations are given. That a large share will at every period be in the natural life, and that all that come into life will be born in that state, is indicated by the fact that when at the close of the thousand years Satan is loosed and goes forth to deceive the nations, he will find a generation ready to yield to his tempting influences and make war upon the camp of the saints, and upon the holy city; by which is meant probably those who are in immortal and those who are in glorified bodies. Those revolters will therefore have been born in the natural fallen life, and of parents and predecessors who were of a like birth. It is revealed, nevertheless, that all nations are to be brought to obedience to Christ during his millennial reign. At his coming in the clouds, he is to receive "a dominion and glory and kingdom, that all people, nations, and languages should serve him," and all nations, it is foretold, are to come and worship before him (Rev. xv. 4), and the earth be full of the knowledge of the Lord, as the waters cover the seas (Isaiah xi. 9). The generations that come into life during that period, then, though born like those of the present time under the blight of the fall, will all become obedient, and be changed at length from mortal to immortal, and all will ultimately be glorified, as Christ is to "change this humble body into a form like his glorious body," and all are to be "like him, for they are to see him as he is."

This exposition of these passages is indeed objected to very earnestly by some, on the pretext that it is incredible from the nature of glorified and unglorified beings, that they can dwell in the same world, and communicate with each other; and by others on the ground that if it is not impossible, it at least cannot be seen how human beings of such different classes can subsist in the same world, and each have a sphere suited to their nature and station in relation to the other.

But to this we reply, that our comprehension of their several natures, their respective spheres and relations to one another, and their modes of intercourse, is not a necessary condition of our faith in the certainty that they are to exist together on the earth and in intimate relations to each other. If we are to believe nothing but what we fully comprehend, we shall not believe even that the holy dead are to be glo-

rified, or raised to endless life, or that the world is at length to be delivered from the curse, and become a new earth and a new heaven; for we have no comprehension of the nature of either of those changes. We only know the certainty from the revelation God has made of his purposes that they are to take place, and we believe them solely on his testimony. And so in reference to the reign of the glorified saints with Christ on the earth, the change of the living believers at his coming to immortal, the continuance of a large share of the race from generation to generation in the natural life, and the co-existence of these classes in their several spheres during his millennial reign;—the question in order to our faith, is not, whether we have a perfect knowledge of the mode in which they are to subsist here, and act in reference to each other; but simply whether God has foreshown in his word that they are. If he has, we are to believe it, and as unhesitatingly as we are any other event in our future existence, the nature of which lies out of our comprehension. And that he has revealed the great futurities we have enumerated, is indisputable.

1. He has most certainly foreshown that the holy dead are to be raised in glory at his coming, and to reign with him. Rev. xx. 4–6, v. 9, 10; 1 Cor. xv. 22, 23, 40–54; Dan. xii. 18, 22, 27.

2. He has most certainly foreshown, also, that the living believers at the time of his coming are to be changed from mortal to immortal. 1 Cor. xv. 52–54; 2 Cor. v. 4; Rom. vii. 14–17, xxi. 3–5.

3. He has foreshown with equal certainty, that mankind are to exist as nations during Christ's millennial reign over them, Dan. vii. 13, 14, 27; Rev. xv. 4, xxi. 23–26, xxii. 2, and therefore that they are to continue to subsist in successive generations. To suppose that they are not, is to suppose that the impenitent, or a portion of them who are in life when Christ comes, are to continue in life and impenitence through the whole of his millennial reign, and constitute the host like the sand of the sea in number, who are then to make war on the holy and the holy city: for if no generations are to come into life after Christ comes, who are to constitute the nations whom Satan is to seduce to revolt on his release from the abyss? But to suppose that

those who revolt at the close of the millennium are the nations who are in impenitence at Christ's coming at its commencement, is to suppose that no conversion of the nations is to take place during his millennial reign; which is to contradict the express prediction that all people, nations, and languages are then to serve him, Dan. vii. 14, 27; that the kingdom of this world is then to become his, Rev. xi. 15; that the nations are to be healed by the tree of life, Rev. xxii. 2, and are to walk in the light of the New Jerusalem, Rev. xxi. 24; and that all are to know him from the least unto the greatest, Jer. xxxi. 34; Heb. viii. 11. Besides, it is expressly taught in the covenant with Noah, and Abraham, and in a great many other passages, that mankind are to continue in an endless series of generations;—as Gen. ix. 8–16, where the generations of the race are called generations of eternity, Dan. ix. 3, 34; Ps. cxlv. 13, cxxxv. 13, where the succession of human generations is represented as to be as everlasting as God's kingdom, and his own eternity, Gen. xvii. 7; Joel iii. 20, where it is represented that the descendants of Abraham are to continue through an endless series of generations; and Eph. iii. 21, where it is indicated that the church is to continue in generations that are to extend through the age of ages.

4. And it is clear that those generations that come into existence during the millennium, are to come into it fallen beings; inasmuch as the nations whom Satan is to assail on his release from the abyss, are to be led by him into an open war on the saints. They are therefore to be fallen beings. They cannot have been renewed, or they would not be seduced to such a revolt and meet such a doom from God.

As these revelations then have thus been made for our instruction and impression, we are to receive and believe them, whether we can comprehend all that they involve or not. The events which they foreshow cannot present any inconsistency with our nature, or God's wisdom and goodness; or he would not have purposed and revealed them. Such a method of procedure is doubtless to subserve important ends. It is characteristic of God's dispensations over the world, that they are framed and conducted in such a manner that on the one hand a full exhibition takes place under them of the character of man as a fallen being; and

on the other, it is seen that the salvation of those who are saved is altogether the work of God, and that they are truly recovered from the bondage of sin and imbued with the holy affections that make them meet to be admitted to his kingdom. And the reign of the glorified saints with Christ on the earth during the millennium, and the change of a portion of the living saints from mortal to immortal, while the greater part of the living continue in the natural life, may, among other ends, be designed to manifest these and other truths, the perception of which by the universe, is essential to a just understanding of the righteousness, wisdom, and grace of the Divine ways. Under the present dispensation, there is a vast manifestation of what man is when left wholly without the Spirit of God, and when enjoying but partial measures of his sanctifying influences. There is no exhibition whatever of what he may be in the natural life under the full aids of the Spirit. There is none of what he would have been had he not fallen, and what he may and will be if restored from the effects of the fall to a nature unblighted and fit for an immortal life. There is none of what he perhaps would ultimately have become had he not fallen, and what the holy are to be in the form they are to receive at their resurrection, which is the highest our nature is ever to attain. But exemplifications of each of these will take place during the millennium, on a scale and with a resplendence, doubtless, that will reflect important light in the eyes of the infinite hosts that witness or are made acquainted with them, on the truth, wisdom, and grace of God's ways. And among those displays, not improbably one of the most impressive will be, the purity, intelligence, benignity, and blessedness of which mankind are capable under the all-transforming influences of the Spirit while in the natural life. For they will doubtless be raised to the highest perfection of which their natures, while they remain mortal, are capable, and a fresh demonstration thereby be given of the perfect righteousness, wisdom, and benevolence of the laws which God has given men on the one hand, and proof on the other that the degradation and misery with which men have been overwhelmed through all preceding ages have been the work of sin. Ends of the greatest moment to the vindication and glory of God,

and the intelligence and happiness of the innumerable hosts of his unfallen subjects, may thus be answered by such a dispensation. Instead, accordingly, of being contemplated, as it is by some, with doubt and aversion even, it should be received with unhesitating faith, thankfulness for the grace which it displays, and joy at the blissful prospect which it unfolds to our world.

Art. IV.—Mr. Hudson's Doctrine of a Future Life.

Debt and Grace, as Related to the Doctrine of a Future State. By C. F. Hudson. Boston: J. P. Jewett & Co. 1857.

The disbelief of the Scriptural doctrine of the endless punishment of the wicked has of late become far more common than formerly. At the distance even of a generation, it had few disciples, except those who belonged to societies that make it a specific article of their profession. Now, however, it finds advocates in denominations both that do not make it an element of their creed, and that reject it, and numbers in its ranks persons respectable for talent, cultivation, and influence. How is this to be accounted for? Most certainly not from a higher reverence by these parties for the word of God, and more unhesitating submission to its clear and indubitable teachings. Most certainly not from any superior attainments in theological learning—the discovery of new fields of truth, or new applications and results of principles. And most certainly not by any advancement in philological knowledge, and a more accurate interpretation of the language in which the punishment of the wicked is expressed. No fresh light has been thrown by them on this subject through any of these channels; and the more exact philology, and juster principles of interpretation of the present day, in place of weakening, confirm the doctrine of endless punishment, as it has generally been held by the Protestant churches, and make it impossible, except by violence, to strike it from the sacred

page. How then is it that that doctrine is thus disbelieved, and wholly different views entertained of the divine purposes by such numbers who profess to receive the Bible as the word of God, and whose office in many instances it is to unfold and proclaim its teachings? The answer is: It is because the Bible is not the real ground and guide of their faith; though perhaps in many cases unconsciously to them. It is because of speculations independently and irrespectively of the revelation God has made, in which they make assumptions respecting his attributes, the objects he seeks, or the claims of his subjects on his favor, which make it, in their judgment, impossible that he should consign any of his creatures to endless punishment. Their theory is thus the product of their own minds, not of revelation; the result of *à priori* reasonings, not of the impartial study of the divine word; and their method, accordingly, of asserting and sustaining it, is, in the main, that of rationalism, rather than by the authority of the sacred text.

Mr. Hudson's volume is an exemplification of this. He rejects the doctrine of the endless punishment of the wicked, as a fiction most unjust to God, and mischievous to mankind; and maintains that the unholy are, at the last resurrection, to be struck from existence. But the main part of his reasonings in support of his views is altogether rationalistic. They are founded on postulates respecting God, creatures, sin, punishment, redemption, immortality, or other subjects that either lie out of the sphere of revelation, are without any support from it, or directly contradict it; and their grand office is, not to prove his own system; most of them contribute nothing to that; but to excite doubt, objection, and aversion to the doctrine which he assails, and by a show of startling difficulties that are affirmed to embarrass it, prepare the way for assent without direct proof, to his own, as the only eligible alternative. The result of his discussion accordingly is, not a clearer exposition of the teachings of revelation; not the removal or relief of any of the difficulties with which the subject is attended; but only, by an arbitrary assertion of principles on the one side, and studied objection to fact and truth on the other, to exhibit the divine administration as inex-

tricably perplexed and contradictious, and fill the mind thereby with doubt both of his word and of him.

This is seen from some of the assumptions on which he proceeds in his objections to the scriptural doctrine, from his theory of the origin of evil, from his views of redemption, and from his failure to verify his doctrine of annihilation, or meet the objections to it.

I. He devotes the first chapters of the volume to a statement of the principal points embraced in the doctrine of a future life, a sketch of opinions on the subject, and objections to theories that have been entertained of the origin of evil, or its relations to the Divine government. In these statements and objections he assumes positions that are not only contradictory to the word of God, but are fraught with the total denial of his rights and authority, and exhibition of his rule as a mere despotism of lawless power.

Thus to controvert the doctrine of endless rebellion and endless punishment, he affirms that an incorrigible persistence in sin, an undismayed, inflexible, and eternal conflict with God, instead of indicating an evil would bespeak a virtuous mind, and would be a merit instead of a crime. Thus he says:—

"Guilt ceases to be degrading when it becomes immortal. The conception of a wickedness thoroughly consistent, ever persistent, and eternally subsistent, is intrinsically admirable and sublime. Endless guilt implies the POWER to sin and rebel for ever; and endless war implies the CAPACITY to suffer for ever. It is *a godlike faculty*, if one can say *to evil, be thou my good*, with a purpose that cannot be broken through the lapse of ages. It used to be said that a Divine nature cannot suffer; but it is more true, that only a Divine nature can suffer for ever; and by such invincible endurance the sinner is armed for eternal warfare against heaven. A mightier Divine power may imprison and restrain him; but if an unconquerable will can still revolt, the power of eternal anguish sustains the *dignity*. *The dignity* is enhanced, if one may contend for ever with *justice*, and tantalize retribution by adding sin to sin; and still more, if one may ever grow *in fiendish capacity and malignity*. If there be such rebels, they may certainly glory in the prerogative of imposing burdens, if not cares, upon the Divine administration."—Pp. 16, 17; see also p. 115.

We have never met a more audacious, though solecistical and self-confuting denial of the fundamental truths of religion and morals than this. He represents that sin, being what it is, and therefore justly obnoxious to punishment, may, by the agent's persistence in it, become intrinsically good and entitled to admiration, the praise of dignity and sublimity in excellence;—which is equivalent to maintaining that sin is intrinsically both sinful and virtuous; or that sin, though sin contemplated as a transgression of the Divine law, nevertheless is, because of that sinfulness, a virtue.

Next: he implies that if fallen creatures continue in existence and revolt for ever, it must be because their natures are self-subsisting, instead of dependent; or in other words, that they are self-existent divinities, instead of creatures upheld by divine power. But that is to deny that God can for ever uphold creatures who sin and suffer for their rebellion; and that is to deny his power to uphold any of his subjects in an endless existence. For how can it be shown that he will be any more unable to uphold fallen beings in existence in a future age, than he is now; or to uphold them through an interminable being, than to sustain the holy through an endless existence? He deserts his own doctrine also, that the immortality of those who are to exist for ever, is not to be of the nature of a self-subsistence, but the effect of God's upholding power, and gives his suffrage to the notion which he erroneously represents as generally held, that the immortality of the soul is of the nature of self-existence.

And finally, he implies that the persistent rebellion of fallen creatures, and a continual advance in malignity, is not only justifiable, but a duty. For if it has an intrinsic title to admiration; if it has a sublimity of dignity and excellence, what can be clearer than that it is obligatory? But if a creature has only to persist in rebellion to free himself from all guilt in sin, and convert revolt and malice in the intensest degree into virtue, what is more obvious than that God has no absolute title to obedience, but is a proper object of aversion and resistance; and thence that to attempt to maintain his government over such a being is a tyranny? But if that be so, God plainly has no valid right to rule over creatures. If they have only to question and resist his authority to divest him of it, he can

have none that is legitimate; and his attempt to reign over them is a usurpation.

Mr. Hudson in these assumptions at the threshold of his discussion, thus denies the right of God to the homage of his creatures, and the possibility of a guilty revolt from him, and thereby exhibits the whole debate of his volume, respecting the origin of evil, endless punishment, and the nature of redemption, as a debate in respect to non-realities and impossibilities. There can be no sin, if rebellion is a virtue: there can be no punishment if there is no sin; there can be no redemption, if there is no penalty from which a deliverance is needed.

2. He denies the possibility of eternal sin and eternal punishment, on the pretext on the one side, that sinning for ever would not be possible, without a loss of freedom; and on the other, that punishment would infallibly bring reformation, and therefore release from suffering.

"The theodicy . . . is undermined by the element of freedom which it assumes. For while a perfect holiness may be ever maintained without destroying freedom, the blessed being supposed to meet with every support and encouragement of virtue—eternally persistent sin in suffering is hardly to be looked for, if it be not a necessity fatal to the idea of sin. . . .

"The theory makes no account of inflicted punishments. But if we allow *the slightest pressure from such a source, the least trace of the freedom assumed will prove fatal to the theory.* . . . Would not the sense of pain, along with a rational freedom, *drive* the anguished soul at once to a God who is regarded as not implacable—to a heaven which is left open by the supposition that 'the lost might possess many advantages, and those of a very important nature.'"—Pp. 116, 117.

But how would a loss of freedom be necessary to a continuance in sin, any more than to a continuance in holiness? The supposition is self-contradictious. As sin cannot be committed except voluntarily, to suppose the power of volition, in which freedom is exercised, to be lost, is to suppose the power of sinning is lost. There is, however, no more reason to imagine that persistence in sin will involve at length an extinction of the powers of moral agency, and convert the mind into an irresponsible machine, than there is

to assume that continuance in holiness will induce such a catastrophe. Sin produces no such effect in this life. Why should it in the next? If it does, must it not have already accomplished it in those who have been under its power from the early ages of the world? Will it not have wrought it in multitudes of those who hereafter die in impenitence, ages and ages before the great moment arrives of their resurrection and final judgment? If so, how does Mr. H. justify their subjection to suffering through vast periods after they cease to be moral agents? How does he reconcile their resurrection and judgment at that epoch as moral agents, when they will not be such, and their extinction from existence amidst the most ineffable horrors and tortures (p. 400–423)? His assumption that punishment must infallibly induce reformation, involves him in equal difficulties. For if it have such an efficacy, how is it that, according to his own representation, not one of those who die in impenitence is ever to be restored to obedience; for he holds that those who die in sin are universally to continue in it to the last judgment, and are then to be struck from existence. Moreover, if punishment is sure to issue in their restoration to holiness, why does not God continue to inflict on them the penalty of sin till he reaches that result? How is it that, instead of pursuing that course which would at once vindicate his justice and manifest his goodness, he prefers to strike them amidst infinite agonies and horrors from being? How is Mr. H. to reconcile these points of his system?

3. He represents that God cannot punish sin so as to accomplish good ends by the infliction, without converting the sin itself into a good, and investing its perpetrator with dignity.

"The question (respecting the dignity of wickedness), is made more pertinent by the very common notion that the eternal destiny of the lost is of great use in the economy of the divine government; that in immortal wickedness may be illustrated the nature and desert of sin, for the warning of new created beings, or for the security and higher instruction of the saved. But usefulness brings dignity, and if the lost are fit to be conserved as chosen instruments of the general welfare, their immortality cannot be without its honors. And though we may conceive of them as useful in spite of themselves, and

therefore justly punished; yet we must also regard them either as demented—objects of pity and contempt—or, as knowing themselves to be overruled for good, and perhaps claiming, with complacent shrewdness, that they do evil that good may come, and suffer not for their sins alone, but for the advantage of the universe."—Pp. 17, 18.

But he here falls into the error of confounding God and his acts with the sinner and his sin. The good that results from punishment is not, as he implies, the work of sin or the sinner, but solely of God's acts towards them. The kindness shown to the man who fell among thieves, surely was not the work of the robbers who wounded and plundered him, but of the Samaritan who carried him to the inn and took care of him. The good that results from punishment in like manner is the work of God exclusively, not of the sinner by whom the punishment is borne. He and his sin remain precisely what they were, notwithstanding the effects on others that spring from his punishment.

The doctrine he here advances, however, is a solecism. How can God's treating a sinner according to his deserts, by inflicting evil on him, naturally and necessarily change the nature of his sin, and invest it with a measure of excellence? How can it change the sinner himself, so that instead of culpable he shall be praiseworthy for committing that sin? The supposition is as false and monstrous as it were to suppose that treating holy agents according to their obedient actions would transform them into sin and sinners. No act of God can alter the relations of either to his law. It must remain a fact that sins and sinners were what they were when the sins were committed, whether punishment is inflicted or not.

If such a change were wrought, however, how happens it that sin has never been divested in any instance of its demerit by punishment, and transformed into perfect virtue, and its subject raised by it to acceptance? And if punishment is of such efficacy, how is it that God, instead of continuing it till that effect is accomplished, is, according to Mr. Hudson's theory, to arrest the salutary process, and strike them from existence? How can these contradictory

of his system consist with each other?

These postulates on which Mr. H. endeavors to sustain his theory, thus lie wholly out of the sphere of revelation, and contradict its fundamental truths, and are the mere work of crude and presumptuous rationalism.

II. The same lawless assumption and bald inconsistency mark his theory of the origin of evil.

Denying on the one hand that sin is necessary to God as a means of the greatest good, and on the other that it can be compatible with his justice and goodness to uphold any part of our race for ever in rebellion and misery for any beneficial effects that might result from it to the rest of his empire, Mr. H. undertakes to present a theory of the reason of its admission into the universe, and the measures God is to pursue towards it, that shall at once exculpate the Most High from all just objection because of its existence; and verify the doctrine of the annihilation of the wicked. In this, however, he wholly fails; first by admissions that make it impossible for him to prove that God will not for ever sustain the wicked in existence, though they continue to sin and suffer; and next by assumptions and assertions respecting the extent of sin and misery in the universe that exhibit it as possibly immeasurably transcending that which is contemplated by the doctrine of the endless sinning and suffering of the lost of our race and the fallen angels.

Thus, he concedes that sin exists on a vast scale in our world, and has through all the past ages of the race.

He admits also that it entered the world and continues in it, not because God could not have prevented it, but by his permission and sufferance. For he maintains that God could have prevented it if he had chosen, and could now arrest its prevalence and raise all who are its vassals to instant obedience: and sustain them in it for ever. Thus he says:—

"Sin not only exists, but *subsists*, under delay of penalty, *strictly by divine sufferance;* not because it is mightier than God's power, or more cunning than his wisdom, but by his forbearance. He is neither invidious nor fearful. His love is not needy, that he should suffer loss by the revolt of his creatures. It is earnest, yet free. He can afford that they should quit his home, if they can afford it. His universe is wide enough and his eternity long enough, so he need not hasten their doom.

They may waste their strength in protracted rebellion, receiving God's gifts, and enjoying his free sunshine, and he shall be rich and mighty as ever. Meanwhile, *he can turn the evil they do to good account, or turn them from it.* Yet because he hates them not, their sin is a grief which his love both creates and freely endures."—P. 150.

This ascription of utter heartlessness to God in regard to his own rights, the extent to which his creatures carry their rebellion, and the period through which they sin and suffer, form but an ill match with the pretext on which he founds the chief arguments for his doctrine, that it is wholly inconsistent with God's justice and goodness, that he should permit his creatures to go on endlessly in sin and wretchedness. It is but one of many passages in which he exhibits the Most High as essentially like a human being elevated to supreme power, who seems to be raised by his very greatness above the necessity of taking care that all the details of his administration should be conducted with the highest wisdom. For he reasons and declaims in regard to him, as he would in regard to a human prince, who having great attributes, great power, a great empire, and a certainty of great prosperity, glory, and happiness, could afford to allow without care some violations of his rights, some opposition to his will, some disappointments of his wishes, and some losses of revenue, territory, or subjects.

He admits, however, that the entrance and subsistence of sin in the world is by God's sufferance, not because he cannot prevent it: that he deliberately allows his creatures to sin, when he might, if he chose, prevent them, and might instantly after their fall restore them to obedience. He implies, therefore, that he permits them to sin in every instance in which they transgress, for some adequate reason, some end that is worthy of his wisdom, his goodness, and his station, and that renders it better that he should permit them to sin, than to prevent them. For to suppose that he permits them to sin without such a reason, is to suppose that he acts contrary to his attributes; and that is to suppose that we cannot reason from his perfections to his actions. God then, according to Mr. H., permits all the sin that takes place, deliberately, with a full foresight of all the ends that might be gained by preventing it, and of all the effects that

are to result from it, and with a preference of the latter for just and wise reasons.

He maintains also, that death and all the other evils that human beings suffer, are inflicted in punishment of their sin.

He holds likewise, that all who die in impenitence, continue conscious during their intermediate state, and suffer punishment during that period.

And finally, he admits that punishment is just and wise, and is the means of making their evil the occasion of good to his other subjects; and all these concessions are just and scriptural.

But these facts render it impossible for him to prove that God will not continue for ever to permit the lost of our race to go on in sin and suffering, unless he has an express revelation that that is not his purpose, which he has not. For as God is now actually pursuing that course; as he has had from the time of the fall and now has wise and good reasons for permitting them to sin, upholding them still in existence, and subjecting them to suffering; and as he is to have similar reasons, as he has foreshown, through the vast series of ages that are to revolve ere the hour of their final judgment arrives; how is Mr. Hudson to prove that he will not have similar reasons for upholding and punishing them after that event, and for ever? He cannot from the Divine perfections; for by his concession they allow and require the permission of sin and the infliction of punishment on a vast scale, through an immense tract of ages, and in the other world as well as in this. He cannot from the nature of those who revolt; for as that is such as to render it just and wise in God now to permit them to sin, and still uphold and punish them; it may, for aught that Mr. Hudson can show, justify and require his upholding and punishing them through other ages after their final judgment and for ever. He cannot from their sin or punishment; for as he concedes that God overrules and is to overrule them through a long series of ages, so as to make them the occasion of good to his other subjects, he cannot prove from their nature that he may not continue to permit and overrule them in that manner for ever. What God now does righteously and wisely, he may, for aught that appears, do righteously and wisely in all future ages. As his attributes

and the well-being of his kingdom now require him to uphold the rebellious, though they continue to sin, and he subjects them to suffering, they may, for aught that reason can discern, require him in all future ages to uphold them and subject them to punishment.

Mr. H.'s theory thus wholly fails of its object in this respect, while, on the other side, his assumption that the wicked are to be annihilated at their resurrection and judgment yields no relief of difficulties, inasmuch as he assumes and affirms that sin is still to exist in equally awful forms, and meet as dreadful a punishment in other worlds on an indeterminably vast scale, and through eternal ages.

"But with God for the enemy of evil and the patron of good we ought not to fear infinitudes. And to give our own view of the destiny of evil the least advantage, we will allow that sin has occurred in a thousand worlds, and will recur in a thousand worlds yet to be. We will not confine its ravages to our own solar system, to any nebula, or cycle of æons. And on the other hand we shall only ask the concession that sin's ravages are confined to creatures on probation, to those who have not attained moral perfection, that only new created beings do fall, and that from their 'first estate;' never from an exalted or glorified state. So far as the present argument is concerned, there may have been a thousand redemptive acts scattered through the starry world and through the eternity in which God dwells—wonders of divine love which the angels of other systems desire to look into. Such a view will not vitiate our doctrine of the divine grace, if we do not generalize it into a law of nature. It is a part of our ignorance on this subject *not* to know how many of the new created families of beings do fall, or how many of those who do fall are redeemed. All that we shall insist upon here is, that evil, though it may have infected a myriad of worlds, shall not appear to have trespassed where righteousness has been once established; that it shall not appear as a self-subsistent power, an ever-recurring danger in the same field of God's work, tantalizing the divine wisdom and love; that it shall appear only as incidental to the trial of new created beings, and in every place as an exotic and transient. Let it appear thus even *for ever* as a vagabond without a home in the universe, and for our argument we are content."—Pp. 154–155.

He thus assumes that sin, instead of being confined to our race and the fallen angels, has or may have ravaged innumerable worlds, and reigned through innumerable ages, and that it may continue its desolating career on an equal scale through all future time. There is no extent to which it can be conceived to prevail; there is no number of beings who can be supposed to be drawn into its vortex; there is no sum of misery that can be thought to follow in its train; there is no length of periods through which its vassals can be supposed to sin and suffer, which, according to him, it is not perfectly consistent with God's wisdom and goodness to permit, *if he only*, after the lapse of a few hundreds of thousands or millions of years, *strikes those who continue in revolt from existence!* The aggregate of the sin and misery, it is implied, has nothing to do with the question, whether it is worthy of God to permit it or not. But if it be so, how is Mr. Hudson to show that it may not be equally consistent with God's perfections to permit the incorrigible of our race and the fallen angels to continue in sin and suffering for ever? He plainly cannot. If God may have just and wise reasons for permitting the fall and persistence in sin of any imaginable number of worlds, and in an endless series; if he may, consistently with righteousness and goodness, allow any conceivable sum of sin and misery through eternal ages; if his perfections, indeed, may demand such a permission in order to the greatest good, it is contradictious and absurd to imagine that it is not equally consistent with righteousness and goodness to permit the everlasting continuance of the unsanctified of our race and the fallen angels in sin and suffering. The objectionableness to the endless permission of sin and misery, if there be any, lies in their nature as evils, not in their permission for ever in the same individuals, in place of a series. If sin may be permitted and punished in the same individuals consistently with God's perfections, through ten thousand, ten times ten thousand, or millions of years, why may they not through any greater number? Why may they not for ever? They certainly may, unless the permission of ceaseless sin and suffering in the same individuals is *unjust to them*. But if their permission through one series of ages is just and wise, it plainly must be equally so through any other.

Mr. H. thus completely abandons the ground he elsewhere occupies throughout his volume, and confutes himself. He proceeds in all his previous discussions on the assumption, that sin and suffering are immeasurable evils; that their permission by the Most High, when he might prevent them, is seemingly inconsistent with his perfections; that the reconciliation of their existence with justice and goodness has perplexed and baffled the greatest intellects of all ages; and that the various theories that have been advanced on the subject, instead of vindicating the Divine procedure are, in fact, impeachments and denials of its rectitude and wisdom. He now, however, turns round and maintains that the simple permission of sin and infliction of punishment on any conceivable scale and through eternal ages, are not obnoxious to objection at all, but are perfectly consistent with righteousness and goodness, and may be demanded by them; and that the only form in which any exceptionableness could attach to them would be, in their permission for ever in the same individuals: that he implies would be unjust (for on what other ground can he impeach it?). But if it is unjust to permit the same individuals to sin for ever, and for ever suffer the penalty of sin, it clearly must be because the permission itself of sin and infliction of punishment are unjust. If they are not exceptionable in themselves, they plainly cannot be any more at one time than at another. He thus involves himself in the double contradiction, on the one hand, of abandoning the principle of his objections to the endless sinning and suffering of the incorrigible of our race and the fallen angels; and on the other, of implying that the permission of sin and infliction of punishment are wholly irreconcilable with the Divine perfections, on the ground that they are necessarily unjust to the beings who are the subjects of them.

His theory, moreover, instead of indicating that sin and misery in the universe are to be less, than though they were confined, according to the doctrine he opposes, to the lost of our race and the fallen angels, exhibits them as to be immeasurably greater. No limit indeed can be placed to them. Every world, he intimates, that God creates may be ravaged by them. Every order of intelligences, every individual of every order and race, for aught that appears, may

be under their dominion; and the number of beings that at every stage of the divine administration are sinning and suffering boundlessly transcends the whole number of men and angels that will ever perish. All, indeed, out of our race that revolt must, on his view, inevitably perish; inasmuch as there is no redemption of any but men. There is but one eternal Word to become a Redeemer, and he assumes our nature only and dies only for our race. If all other races and all other orders of intelligences fall, they universally perish. It will follow, then, that our world is the only one in which any obedience is rendered to God, and our race the only one of which any individuals are recovered to holiness and to be upheld in being and happiness for ever. All others, after an existence in sin and suffering through no one can conjecture how many ages, are to be struck from being. The annihilation accordingly of intelligences is, and is to be, as extensive and conspicuous a part of God's work as their creation is. The spectacle his empire has thus far presented, is made up of nothing but sinners, their sin, their suffering, and their extinction, save on a slight scale in this world. Holiness and happiness have no place in it, except in the few human individuals in whom they are reproduced through the work of Christ. And he is thus to pursue an eternal round of creating races and worlds of intelligences, permitting them to fall, sustaining them in sin and suffering through vast and indeterminable periods, and finally dashing them from existence—without any motive of wisdom or goodness. For such a procedure would be wholly irreconcilable with those attributes. What wise or benevolent end could be promoted by it? The only results it would secure, would be the sin, the misery, and the annihilation in which the creation, conservation, and sway of his creatures issued. It would prove, therefore, that they are the ultimate ends that he seeks,—for no others are supposable in such a sway —and thence that he prefers sin, suffering, and annihilation, to holiness and happiness, which he might make the characteristics of his kingdom!

Such is the horrible picture which Mr. H. draws of the divine administration and empire! Such the besotted expedient by which he professes to shield the Most High from the charge of complicity in the fall and sin of his creatures,

and of injustice and cruelty in upholding and punishing some of them for ever. If the whole circuit of worlds, if the whole aggregation of moral beings revolt, and—with the exception of the few of our race who are recalled from sin—spend the ages allotted to them in enmity and wretchedness, and are at length dashed in wrath down the bottomless precipice of annihilation, Mr. H.'s beau-ideal of God and the universe is verified! The perfections of Jehovah are manifested in a dazzling resplendence! The greatest sum of good in creatures is realized! Compared with such a brilliant spectacle, a universe like that which the Bible depicts is an abyss of darkness and horror;—a universe, that is, in which all the innumerable hosts of intelligences, except a few fallen angels and men, are spotless and blessed; and in which a work of redemption is instituted for men, that is at length to be extended to all nations, through the endless round of time; and comprise an immeasurably greater number than are left to perish; but in which, however, such as are incorrigible, whether men or angels, are to be upheld and go on for ever in sin and suffering! Such a redemption of the fallen of our world; such an infinite preponderance of holiness and happiness, go for nothing;—are worse indeed, in Mr. H.'s estimate, than universal sin and misery, as long as a few human and angelic beings are not to be struck from existence, but allowed to subsist in revolt and punishment through an endless life!

And this again is the work of Mr. Hudson's rationalism, or speculation independently and in contravention of revelation. There is no intimation in the Bible that any other beings have fallen than a part of the angels and man. There is no hint that there is a redemption of any fallen beings, except of our race. There indubitably cannot be, as there is but one being, the Eternal Word, who can be a Redeemer; he became a Redeemer only by assuming the nature of those whom he saves; and he can assume only one such nature into eternal union with himself, and can be a Redeemer, therefore, only of our race. There is no intimation in the Bible that the inhabitants of any other world, or the impenitent of ours and the fallen angels, are to be struck from existence. It is expressly foreshown that the kingdom over which Christ now reigns, comprising all the heavenly

worlds, is to be an eternal kingdom, and is for ever to be obedient to the Divine sway. Mr. H.'s theory of the fall of other worlds, their misery, their redemption, their annihilation, is accordingly a sheer fiction of his imagination. It is not only without authority from the sacred word: it is against its clearest teachings; and a fearful impeachment of the Most High. Had it been his design, under the pretext of vindicating God, to draw the darkest and most revolting picture of him and his empire, he could scarcely have ventured on a more monstrous caricature than this.

III. His views of the death of Christ and its effects, are in like manner unscriptural and self-contradictious. He denies that Christ's death was vicarious and expiatory, and maintains that its sole object was to manifest his sympathy and love.

"We decline all mercantile theories of the atonement" (that is, theories that contemplate it as vicarious, and an expiation), "not only because they vitiate the whole doctrine of forgiveness, saving it only in appearance, in the notion that what is received by one person of the Trinity is freely given by another—but because no such theory is supported by the language of Scripture. No inspired word do we find of Christ paying a debt to God, or satisfying His justice. . . . .

"There is, however, a large class of passages which represent Christ as our Passover, our Ransom, made a sacrifice for us, and redeeming us by his blood. And many who discard the commercial view of atonement, suppose these passages prove a vicarious suffering of Christ, in such sense that his death is a substitute for our punishment; not itself penal, but a substitute for the penalty of God's law. It is supposed also that without this substitute there would have been legal or juridical obstacles to the pardon even of the penitent. *To us* this view appears to involve a *necessity* on the side of God, either in his nature, or in the exigencies of his government, incompatible with the freeness of pardon; and we are ready to ask if there is not some other view, which will satisfy the scriptural terms we have alluded to, and save the full import of the doctrine of grace." —Pp. 400, 401.

He thus holds that the death of Christ was wholly unvicarious and unexpiatory—presenting no satisfaction to the

justice of God, and forming no ground for the grant of forgiveness to men; and under the plea, that if his sufferings were vicarious, God would be involved in a necessity that is incompatible with the freeness of pardon. But this implies that the pardon which God grants is not founded in any sense on Christ's work, but is given on precisely the principle it would be, were it bestowed without the intervention of a Redeemer. It exhibits it accordingly as nothing else than a sovereign relinquishment by God of his rights and law over those who are forgiven, and concession to them of impunity for their sins, without any reason that vindicates his justice, truth, and wisdom, and supports his authority; and as equivalent therefore to a condemnation of himself, and exculpation of them. As by the supposition, that would be grounded on nothing but his rights and their deserts—the work of a Saviour being excluded—it would be a specific declaration that his righteousness did not require their punishment, and that would be a declaration that they were not worthy of it. It would be an impeachment accordingly of his law in denouncing a penalty, and an exculpation of their rebellion. No theory of forgiveness could present a more glaring contradiction to the teachings of the sacred word, or a more open detraction of the Divine government.

What then was the object of Christ's incarnation and death? Simply, Mr. H. maintains, to manifest God's pity and love.

"And here, it may be, we find a reason either in the nature of things or in the bounty of God's love, why our rescue should be effected by an incarnation and the work which followed it. Would God recover any creature of his, through much inevitable pain and suffering, standing aloof and at a distance? Is not his love too tender, are not his sympathies too warm, for that? Do we admire even the human benefactor that founds great institutions for the relief of woes on a grand scale, while he deigns not to reach out his hand to a poor degraded fellow-man in token of love? And what we wish, almost require, that a human benefactor should do that we may love him, might not God freely do, to win our warmest affection? Might not he whose tender mercies are over all his works, and who regards, not without concern, the sparrow's fall, be resolved that his

erring creatures should not suffer more in the pangs of their convalescence *than he would suffer with them and for them?* But if God would thus meet our case, it must be, perhaps, by assuming our form, by an incarnation in which he may reach the depths of our degradation, feel all our sufferings, come into our very graves with his heart of love and his power of life. And all along this course, in which through the shades of death he shows us the path of life, Christ may suffer as we cannot, because we are so fallen. . .

"In this view Christ was made perfect through sufferings, and all his pain and agony was needful that we might be reached and won. He has so identified himself with us, that our suffering and death have become his. He has gone with us through all the forms of sin's penalty, which we must, or which he could, endure, that he might stand by and save us from its fatal stroke, himself appearing as one of the guilty, numbered with the transgressors, saving us at the expense of his own blood. Yet his *death alone* was not the procuring cause, the juridical reason, of our salvation. When our theology stops there, it surely misinterprets the exclamation 'it is finished!' . . . The Redemption was complete in the Resurrection."—Pp. 401–403.

In these last expressions he has forgotten himself, and slid into the representation that Christ's death and resurrection are in a measure "the procuring cause, the juridical reason of our salvation." But this is directly against the doctrine he advances in the passage, that the death of Christ was not vicarious and a satisfaction to Divine justice, and is not the ground of the pardon and justification of those who are saved. According to this, his incarnation and death are wholly isolated from the redemption of men. They are not in any sense "the procuring cause, the juridical reason" of their salvation. The gifts of pardon, acceptance, and life, that are bestowed on them, are conferred on altogether independent grounds, and might have been bestowed, for aught Mr. H. can see, equally well, without Christ's work.

But if the death of Christ contributed nothing to the redemption of men; if it neither presented any ground for their pardon and acceptance, nor removed any of the barriers to their release from the dominion and curse of sin, but left them in those respects in precisely the condition in which they would have been, had he not interposed; then

the sympathy and love manifested in his death were not of any merit, and are not entitled to be regarded with gratitude and admiration. For plainly they were wholly thrown away. They accomplished nothing. Indeed, as expressions of love his sufferings and death were worse than futile. They were an infinite mockery; for inefficacious as they were, they were substituted, according to Mr. H., in place of a direct gift of salvation, which God, had he chosen, might have bestowed without them; and were in effect, therefore, a point-blank refusal of redemption. For if such a salvation were possible, and God had a genuine compassion for men, why did he not manifest it in the immediate and absolute gift to them of what they needed? Why did he withhold that, and instead affect to accomplish their salvation by uselessly taking upon himself in the person of the Son their nature, and suffering and dying along with them? Can a greater solecism, can a more fearful mockery be conceived? What would be thought of human beings, whose pity and love to the suffering and dying should display themselves in such forms? What would be thought of a philanthropist, who, under the pretext of saving a community that was perishing from famine, should refuse to them the abundant means of sustenance in his possession, and instead only add to the sum of their misery by joining them, and famishing and dying with them? What would be thought of a physician, who, undertaking to show his commiseration of the sick and dying in the most effective form, should refuse to them the remedies in his power, by which he might easily restore them to health, and instead only infect himself with their diseases and die their death? Would not such a pity be utterly senseless and insane? Yet, according to Mr. Hudson, God's pity and love shown in the incarnation and death of Christ, were precisely of that character. They involved the total withholding of the redemption which men needed, and expended themselves in the infliction of useless evils on Christ, and only added therefore to the sum of misery, instead of diminishing it!

Mr. Hudson thus again confutes himself. His denial that the death of Christ was expiatory, and was the procuring cause and reason of our salvation, is a denial that it was a manifestation of pity and love, and exhibition of it as a

useless and insane self-degradation and submission to gratuitous evils that neither reflect any glory on God, nor yield any benefit to men.

He involves himself in equal self-confutation also in respect to his doctrine that the gift of immortality to those who are saved, is the effect of Christ's death. He holds that the penalty of sin is not simply the death of the body, but the annihilation also of the soul, the absolute extinction of being; that the redemption which the saved attain consists essentially of a release from that penalty and reception of immortal life; and that that redemption is the effect of Christ's sufferings and death. But if, as Mr. H. maintains, Christ's death formed no ground whatever for the pardon of sin; and because he did not bear it as their substitute, nor make any expiation by it of their sin, nor affect in any manner their relations to the law, then plainly it cannot be the means of procuring the reversal of their sentence to annihilation, and the gift to them of an endless existence. It is as absolutely disconnected with those effects, as the death of any other individual is. It expended itself wholly in a manifestation of pity and love that has no effect whatever on their condition or destiny. The gift of pardon and immortal life to those who are saved, is altogether independent and irrespective of it, and the work of pure sovereignty, as absolutely as the original gift to them was of existence.

He thus wholly denies the redemptive work of Christ, and makes the salvation of those who are delivered from the curse of revolt, as unconnected with him as it could be had he not interposed as a Redeemer.

IV. And finally, he fails to establish any one of the peculiar doctrines of his system. They are all mere dicta without a semblance of proof, or assumptions that are sustained by no sufficient evidence.

Thus the doctrine which lies at the basis of a large share of his speculations, and forms in his estimate a most essential element of his system, that annihilation is the penalty of sin, is a mere dictum. He does not affect to prove it by either scriptural or psychological evidence, nor to reconcile it with the fact that the death which God denounced and inflicts as the penalty of sin, is the death of the body only, not the annihilation of the soul. He gratuitously advances it, and

then builds on it his theological system as though it were a revealed and indubitable truth.

His assumption that redemption is a release from a sentence to annihilation, and gift of an immortal life, is consequently equally gratuitous and groundless. He offers no proof of it from the word of God, for that teaches no such doctrine; nor from reason, for reason cannot decide that annihilation must be the penalty of sin, nor that a redemption from the penalty of sin must be a gift of immortal life to one who, without it, would sink into extinction.

He wholly fails in like manner to prove the doctrine, which holds an important place in his system, that the soul of man is not naturally immortal, and can become such only by an act of God essentially changing its constitution. His notion, indeed, of the ground on which it is generally held to be deathless, is altogether mistaken and absurd. He treats the doctrine of its natural or constitutional immortality, as implying that it is made self-existent, or that the ground of its existence lies in itself, and renders it independent of God. He holds it therefore to be a great and mischievous error, and affects to trace to it in a measure many of the doctrines he rejects; such as, that sinners may justly be subjected to eternal punishment, and that an expiation is necessary in order to their forgiveness. He furnishes no proof, however, that the doctrine of the soul's immortality, as generally held, exhibits it as a self-existence; nor that if it be deathless, it is because the ground of its existence lies in itself, and renders it indestructible by external causes; nor could he. No such notion is entertained, by those who hold the common doctrine of its immortality. Its deathlessness is not to be the result of a principle of self-existence. No created being or thing can be self-existent. Its existence must at every successive moment be the work of God's power, as absolutely as the commencement of its being is. The soul's immortality or deathlessness is simply its adaptation by its constitution to an endless existence, and its destiny to it by the purpose of God to uphold it in an endless life. Deathlessness is ascribed to it therefore with perfect propriety, although it is to be the effect of the divine agency, not of the powers of the soul itself. And this is the doctrine of the Scriptures. "He upholds all

things by the word of his power." "In Him we live and move and have our being." Mr. H.'s assumptions and reasonings, accordingly, against an immortality from self-existence are altogether thrown away. They have no bearing on the scriptural doctrine of immortality. And with how little consideration he utters them, is seen from the fact that if legitimate, they are as fatal to his system, as he imagines them to be to that which he assails. For as he holds that immortality is actually to be given to those who are saved, it will according to his view be a gift to them of self-existence, and will involve therefore their deification and independence of God. For he maintains that a being that has an absolute immortality must be exempt from all responsibility to God:—

"Now, this injustice of punishment logically follows, we think, from the notion of an absolute immortality. Such immortality is either the just right of man's nature, or it is a constant gratuity. If the former, is it not man's *right to experiment upon it as he pleases?* And is not *every penal interference unjust?* If the latter, then it is indeed only consistent that God should seek to render the gratuity a blessing; but since it is eternal, *sin is no more perilous, and punishment is needless and unjust.*" —P. 392.

But if immortality is to be given, as Mr. H. maintains, to those who are saved, it must be "an absolute immortality," or immortality of nature; that is, a nature that is exempt from all internal and external causes of annihilation, and adapted to an endless existence; so that God, in upholding it for ever, instead of contravening, will simply treat it according to its constitution. By its being "a constant gratuity," Mr. H. cannot mean that it is to be a mere continuance in existence from moment to moment by divine power, while its nature remains mortal. That would be to predicate immortality of its existence merely, and of each moment of its existence, instead of itself. It would imply also that man in this life, and the unholy in their intermediate life, who Mr. H. holds are to be annihilated, are as immortal at each stage of their being, as the redeemed are to be when freed for ever from the sentence of death and all its causes. The deathlessness, then, which according to Mr.

H. is to be given to the redeemed, must be a deathlessness of nature, a constitution or structure of being, that is wholly free from all causes of extinction, and that, upheld as it is, will naturally go on in an interminable life of undecaying energy. According to Mr. H.'s notions, then, of an absolute immortality, if he follows his postulates to their legitimate results, the redeemed are, on their receiving the gift of immortality, to become self-existent, and exempt from responsibility to God. They are to acquire the right to experiment on their immortality as they please, and any penal interference, on the supposition that they should sin, would be illegal. Sin will cease to be "perilous," because it will no longer be sin, and "punishment" will be "unjust." Such is the redemption, if Mr. H.'s theories are to be adhered to, which God is to bestow on those whom he saves, and in the gift of which he is to make the brightest possible display of his righteousness, wisdom, and love! It is to be a gift to them of self-existence, a relinquishment of all right and dominion over them, and a license to act as hostilely as they please towards him and one another with impunity!

He offers no proof of his assumption that an expiation is not necessary in order to the forgiveness of sinners, and that it would render the gift of pardon an act of justice instead of grace. He presents nothing to sustain these points but his dictum. He treats them as self-evident truths. They are not such, however, nor are they the dictates of reason. So far from it, they are transparent errors. Nothing can be clearer than that to forgive sin without expiation, would be to treat the law as unwise and the sinner as undeserving of the threatened penalty of his sin, or at least as though no ends worthy of God's wisdom and goodness would be gained by inflicting the penalty. Nothing short of such a reason could justify the release of the offender from punishment, for if the law is perfectly just and wise, if the sinner deserves the threatened penalty of transgression, and if ends that are worthy of God's justice, wisdom, and goodness will be gained by the infliction of the punishment, why should not God inflict it? To forgive the sinner, therefore, without an expiation, would in effect be an exculpation of him, and a condemnation and abrogation, so far as his revolt was concerned, of the law. It would be equiva-

lent to an admission and declaration by God, that his rights, his righteousness, his wisdom, his truth, and his goodness are not such as he has claimed; nor sin against him such an evil as his law represents, and would therefore subvert his government. It would be to abdicate his rights and claims, and release his creatures from allegiance. It is certain therefore that God cannot forgive sin without an expiation, and that is as certainly the doctrine of the Scriptures. They testify that "without shedding of blood (there) is no remission," and that God set Christ forth, "a propitiation through faith in his blood, in order to the manifestation of his righteousness in respect to the forgiveness of the sins before committed in his forbearance; (and) unto the manifestation of his righteousness at the present time, so that he is just (even) when justifying him who is of the faith of Jesus," Rom. iii. 25, 26. An expiation was necessary therefore in order that the forgiveness of sin might be just, and it was necessary that that expiation should be public in order that God might be seen to be just in granting forgiveness, and vindicated in the eyes of his creatures. Mr. Hudson, accordingly, in rejecting this doctrine, rejects Christianity itself, and builds his whole system on a false foundation.

He fails to prove his doctrine that Christ's expiation is not the ground of the sinner's forgiveness and justification. He offers nothing to sustain it, except the denial that an expiation is necessary to forgiveness, which we have shown to be gratuitous and false, and the assertion that it would make forgiveness a grant of what is due, instead of a gift of grace, which is equally mistaken. The expiation of Christ was necessary to the possibility of a gracious forgiveness consistently with justice; because without it such a forgiveness would be in effect a justification of sin. It does not invest the sinner with a right to forgiveness; it only makes it right in God to grant it of grace, because the vicarious death by which the expiation is made, answers the end of the sinner's punishment in the maintenance of law and the condemnation of sin. As it is God himself in the person of the Eternal Word, incarnate in the Man Christ Jesus, who makes the expiation, the sinner has no title of right to its benefits. If conferred on him, they must be conferred of grace.

And that pardon and justification do thus take place alone on the ground of Christ's death, and of grace, is most indubitably and emphatically the testimony of the Scriptures. The fact itself of Christ's death is not more clearly and unequivocally taught, than that his death is the sole and absolute ground of the redemption of those who are saved. "Having predestinated us unto the adoption of children by Jesus Christ, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," Eph. i. 5–7. Thus while the redemption is through his blood, the forgiveness is according to the riches of his grace. "Christ being come a high priest of future good things, by a greater and more perfect tabernacle not made with hands, and not by the blood of goats and calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. And for this reason he is the mediator of the new covenant, that by means of death for redemption from transgressions, under the first covenant, they who are called might receive the promise of the eternal inheritance," Heb. ix. 11–15. Eternal redemption is thus through his blood; it is that that frees the conscience from despair because of evil works, and it is that by which the promise of the eternal inheritance of the kingdom is received. "Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation," Rev. v. 9. "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God even his Father, to him be glory and dominion for ever and ever," Rev. i. 5, 6. "The blood of Jesus Christ his Son, cleanseth us from all sin," 1 John i. 7. "God commendeth his love to us, in that while we were sinners Christ died for us; much more being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life," Rom. v. 8–10. "Forasmuch as

ye know that ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ as of a lamb without blemish and without spot," 1 Pet. i. 18, 19. No language could more clearly and impressively declare that Christ died *for us*, not merely with us and as men die, but *for us*, and for our redemption: that his blood has the effect of releasing those who are saved, from liability to punishment for their sins; that he obtained by it their eternal redemption; that they are forgiven, and justified through it; and that it is literally and absolutely the means to them of salvation. This is the doctrine of the Bible. This is the nature and the method of the redemption which it reveals, and calls men to accept, in order to pardon and eternal life. To deny it and reject it, is to deny and reject Christianity itself. For no redemptive function is assigned to his mere love, his mere pity, his mere incarnation, or anything else than his death. To reject that, therefore, as the medium of redemption, the price, the ransom by which it is effected, is to reject the redemption itself he accomplished. And such is Mr. Hudson's denial of it. The method of salvation which he asserts, is not that of Christ; the ground he occupies is not that of the Bible. It is that rather of mere deism. He expects to be saved without a redemption. He expects to be forgiven without an expiation, on the assumption that God can by a mere sovereign act exempt him from the penalty of sin, without compromising his character, or weakening the authority of his law; and that it is unworthy of the Most High to consign a sinner to everlasting punishment. His theory of salvation differs as absolutely, therefore, from the doctrine of the Bible as that of the deist or the Mahommedan does.

He does not prove his doctrine that it would be unjust in God to consign a sinner to endless punishment. He only assumes and asserts it, and offers what he regards as presumptive arguments for it. Nor can he prove it; for it cannot be shown on the grounds of reason that a being who goes on sinning for ever, may not and ought not to be punished for ever, unless it can be shown that sin itself does not deserve punishment. For if sin from its nature, wherever committed, deserves punishment, whoever the agent may

be, or whatever the date may be of his existence, then a being who at every stage of his endless life sins, will at every stage of his existence deserve punishment. Mr. Hudson, however, instead of proving that God cannot justly consign a sinner to endless punishment, intimates the belief, in order to evade the objection that annihilation would be a relief from suffering—that the pangs of extinction may rise to such a gigantic energy as to be equivalent, in a measure, to the miseries of eternity.

"Who knows that the lost soul may not, by some law of its nature, so transcend the law of time and space as to apprehend a certain boundlessness of its woe? Who knows that in the hour of dissolution the thought may not wander through the eternity that eludes his grasp, and reckon against the burden of his guilt, the eternal weight of glory that was offered in his ransom? Do we not find the indications of a psychological eternity, as the natural and dreary pilgrimage of the expiring soul?"—P. 423.

But if the anguish of an eternity might thus justly be crowded into a moment, why may it not, with equal justice, be distributed through the space which would be its natural period, were the soul upheld for ever?

Nor does he prove his doctrine that the penalty of sin is annihilation, and that the incorrigible of our race are after their resurrection and judgment to be annihilated. He has no specific authority for it in the Scriptures, but he attempts to wrest their language to its support, by assigning to it a meaning which does not belong to it. Thus he treats the sentence of death to the body, as though it were a sentence of extinction to the soul, while he admits that it in fact involves no such extinction, but that the soul survives the death of the body, and continues in consciousness and activity. He interprets the language also in which the final punishment of the wicked is described, as signifying their annihilation. It has no such meaning, however, any more than that has which simply denotes the natural death of the body. The final doom of the lost is to take place after their resurrection to immortality; for their raised bodies are to be immortal; otherwise their resurrection would not be a deliverance from the sentence brought on them by Adam, as we are taught, Rom.

v. 18, it is to be; but would be a mere restoration to a mortal life that they might undergo a corporeal death a second time. The language accordingly in which their punishment is expressed, contemplates them as bodied beings, and denotes forms of suffering and modes of action under the burden of suffering that are peculiar to bodied beings; such as entering into fire, suffering vengeance from fire, and weeping, wailing, and gnashing of teeth; and as taken in its literal sense it does not denote the annihilation of the body, it cannot, taken as representative of the keenest suffering of which our conscious nature is capable, denote the annihilation of that nature bodily and intellectual. But apart from his want of authority in the terms for the doctrine of annihilation, he is precluded from it by the express representation that the punishment of the wicked is to be everlasting. "And these shall go away into everlasting punishment, but the righteous into life eternal." "He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life, *but the wrath of God abideth on him.*" "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented in fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name," Rev. xiv. 9–11. No language could be chosen, no images or forms of expression could be devised, that would more clearly and emphatically define their punishment as to be everlasting, in contradistinction from being confined by annihilation to a moment. As the punishment which is used as the representative is pain produced by the action of fire on the body, the punishment which it represents must be a suffering of anguish, which can continue no longer than the subject of the punishment is conscious of it. To be everlasting, therefore, the being who is the subject of it, must exist and be conscious of it for ever. It cannot last any longer than it is felt. This is so self-evident, that Mr. Hudson himself, in endeavoring to evade the objection to his doctrine

that annihilation would be a release from suffering, intimates that pains equivalent to those of endless punishment may be crowded into the moment of extinction: thus virtually conceding that punishment must take place exclusively in the consciousness of the punished; while his *doctrine* is that the penalty and punishment the lost are to meet, is to lie exclusively in the extinction of their being. His theory of annihilation is thus the mere figment of his rationalistic speculations. It is not only without any authority from the word of God, but against its clear and emphatic teachings.

And finally, instead of meeting the objections to his system from its self-inconsistency, and irreconcilableness with the attributes and word of God, he leaves them without notice, or contents himself with intimating that he does not regard them as of any significance. We have already pointed out a number of self-contradictions in his theory which he makes no attempt to obviate; and that, perhaps, escaped his eye. It will be sufficient to indicate another of which he was aware, but which he deliberately evades. It is the aim of his book to prove that the ultimately wicked are not to be everlastingly punished, on the pretext that such a punishment is not necessary to God, either for the assertion of his rights, the manifestation of his justice, or the maintenance of his sway over his other subjects, and that it would be infinitely inconsistent with his righteousness, wisdom, and goodness. He denies, accordingly, that the death of Christ was vicarious and expiatory, and that any of the evils which God inflicts on rebellious creatures, are designed simply to vindicate himself or benefit his unshaken kingdom at the expense of the well-being of those whom he punishes. Yet, in the face of this doctrine, he maintains that the lost of our race are to be raised from death to a new corporeal life, immensely augmenting their capacity of suffering, in order that they may immediately be annihilated by pangs and tortures that are in a measure to equal, from their supernatural intensity, the evils they would suffer were they sustained for ever in existence under the dominion and punishment of sin. For what can be the object of their resurrection, if it be not that they may, in their entire nature, be consigned to extinction; and what can be the design of restoring their susceptibility of corporeal suffering, if it be not that that susceptibility may

be the vehicle of the pangs of annihilation? As that will, according to Mr. H., be the consequence and the only consequence of their being raised, it must be the great end itself of their resurrection. The aim of God, therefore, in raising them and augmenting their capacity of suffering, must be wholly vindictive, and indicate, according to Mr. H.'s theory, malevolence instead of love. How now does he meet this objection, which at a blow overturns the whole fabric of his theology? By simply denying that the wicked are to be raised *in order* to their annihilation, although their annihilation is to be the immediate and only result of their resurrection.

"As God is not bound to resent the puny shakings of the sinner's fist, or the rude swagger of his tongue, but might forget him into eternal silence, so in fact he does not raise him up from death *for the sake* of punishing him. God never lifts a finger for the recovery of a right of his justice, or to save that attribute from fraud. He is not so poor that he should suffer from the lack of a deserved pang, anywhere in his universe... He condescends to treat with men in the offer of mercy;—*never in the prosecution of his justice.* He does not thus sue a claim, or go to law with men. All sensible punishment is probably the conscious ebbing away of life—the vanishing from view of infinitely desirable blessings, which seeing, the sinner shall be grieved; he shall gnash with his teeth and melt away. And by a law of his being, the pangs of the second death may be the measure of the sins of life.

"The second death, then, we regard as not the *object* or *purpose* of the resurrection of the unjust, but its *result.* The scriptural statements of this resurrection do not represent it as designed for the satisfaction of justice. It is unto condemnation, but not *in order to* condemnation. As life is not for the sake of death, and no man is born into this world in order that he may die, so the brief reviving of the spent life in the dawn of the world to come, is not in order to the second death. Every form of man's death comes from the rejection of life; and every pang marks his progress thither, or his rescue and retreat from thence."—Pp. 399, 400.

What is this but a mere shuffle of words? That the resurrection is not to be the penal ground or procuring cause of the supposed annihilation, and in *that* relation in order

to it, is no proof that it is not to be in order to it in the sense of the objection; namely, that the capacity of those who are raised to suffer, may be expanded to the fullest measure which their complex nature admits, and the pangs of annihilation, and annihilation itself thereby assume the most awful form possible.

The very fact that the resurrection is not to be the procuring cause, or necessary condition of the supposed annihilation, is a proof that the object of the resurrection must be the different and more awful character which it will impart to the extinction: as annihilation might take place without a resurrection, what can be the aim of the resurrection, unless it be to impart to the annihilation the more dreadful feature it will derive from the augmented capability of suffering that will result from the reviviscence of the body? The reason Mr. H. gives against the objection, thus, instead of removing, verifies it. As the office of the resurrection of the lost is not to constitute a penal ground of their annihilation, it must be for a different aim; and what can that be—if they are to be annihilated—but that their annihilation may be in a more awful form, and involve a higher sum of misery, than it otherwise would? What other office can their vivified bodies be supposed to fill? Their susceptibilities of enjoyment are not to be called into exercise: no scope will be given to their active powers. The only part of their corporeal nature that is to be called to the function for which it is formed, is their susceptibility of physical pain, their capacity of suffering. The reason therefore that their bodies are to be called into a new life must be, that they may fill that office, and be the medium of a more torturing extinction than would otherwise be possible.

Mr. H. offers the consideration also that their annihilation will, as he supposes, take place according to the law of their nature—as a proof that their resurrection is not to be in order to their annihilation. But no such consequence follows. How could the accomplishment of annihilation by sufferings, for which their constitution fits them, of such intensity as to crush them from existence, prove that their bodies, which are to be the main seat of that suffering, were not restored to life, in order that they might be the

means by it of their annihilation? That their annihilation would take place in a natural way—that is by pangs and agonies of which they will be constitutionally susceptible, and produced by the action on them of causes that are adapted to produce such effects—surely would present no evidence that they were not called into their fresh life and susceptibility of suffering, in order that their bodies might be the medium in a natural way of the pangs under which they sink into annihilation. Instead, their adaptation and appropriation to that office would prove conclusively that that was the office for which they were designed. His attempt to reconcile this part of his theory with his general doctrine respecting God's right and disposition to punish sin, is thus altogether unsuccessful. His system is left obnoxious to the very objection in its most exacerbated form, which he falsely urges against the doctrine of the Scriptures on the subject.

Such is Mr. Hudson's work. Instead of an impartial and scholarly investigation and exhibition of the teachings of the sacred word on the theme of which he treats, its whole aim is to determine the question on the ground of rationalism, against the doctrine of the Bible, and in order to that, fundamental doctrines of natural as well as revealed religion are denied; every species of showy and captious objection to the truth is urged to perplex and prejudice the reader, and postulates are assumed and principles advanced, that contravene the rights of God, deny his wisdom and goodness, and exhibit his government as on a level in capriciousness, mercilessness, and folly with the lawless and senseless tyrannies of men.

In a literary relation the work is of little merit. Mr. Hudson keeps his readers unapprised, in a great measure, of the doctrines he maintains, till he has preoccupied them with all the objections his ingenuity enabled him to array against the truth, and then relies for the verification of his own theory, on the mere assumption and assertion that it relieves the Divine government from the objections with which he holds it is embarrassed on other views. He offers no proofs from any other quarter. He alleges nothing in its favor that has the character of a demonstration. As an argument, therefore, his book is a fallacy.

He studs his pages with a large array of authorities; as sources of information, however, a large share of them are of little value. He has read extensively, but it seems to have been to collect opinions, and gather scraps for quotation, rather than for the determination of principles. We see no indications of a superior knowledge of any of the topics which he discusses; while on the main themes he gropes in the darkness that naturally enshrouds those who prefer to walk in the glimmer of their own understandings, rather than in the noon-day light of the word of God.

Art. V.—God the Supreme Disposer, and a Moral Governor.

BY REV. E. POND, D.D.

President Edwards justly represents the glory of God as the great object and end of all his works. In all that he does, in all that he ever will do, the prime object of the Supreme Being is, to exhibit himself, to display his perfections, to show forth his glory; so that his intelligent creatures may have the means of knowing, loving, and enjoying him, in the highest degree of which they are capable.

In displaying his glory to the view of creatures, God necessarily exhibits himself in different aspects and lights. He represents himself as discharging different offices and works. Viewed in one aspect, we behold his power, in another his wisdom, in another his goodness and his truth. In fulfilling one office, he displays his glorious sovereignty; in another his glorious justice and grace. In these ways, God makes a more full exhibition of himself than would otherwise be possible. He glorifies himself in the highest possible degree.

In illustration of this thought, we may notice the different official works of Father, Son, and Holy Ghost in our redemption, and the varied displays which are herein made of the grace and the glory of God. In the official work of the Father, God manifests himself in one way; in the work of the Son, in another way; and in the work of the Spirit,

in still another way. We do not mean, with the Sabellians, that Father, Son, and Holy Ghost are *no more* than a threefold manifestation of God; and yet they *are, undoubtedly, such a manifestation;* and in their united exhibition of the character of God, his glory shines forth with a refulgence which would not otherwise be possible.

Nor are these the only instances in which—the better to manifest the different parts of his character, and show forth his glory—the one God assumes different offices and works. These are the offices of *Supreme Disposer* and of *Moral Governor*—very distinct in themselves,—in both of which God speaks and acts, and in so doing, displays his glory. In what follows, we shall confine ourselves chiefly to the distinction here indicated; we mean that between *God, the supreme Sovereign and Disposer of all things*, and *God, the Moral Governor of intelligent beings.* We shall endeavor to illustrate and apply this distinction, and show its importance in a system of theology.

In many parts of the Bible, God speaks and is spoken of in both these offices and works, "I am the Lord, and there is none else. I form the light, and create darkness; I make peace and create evil; I the Lord do all these things." And again, in a parallel passage: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure" (Is. xlv. 6, 7; and xlvi. 9, 10). "He is of one mind, and none can turn him, and whatsoever his soul desireth, even that he doeth" (Job xxiii. 13). "He doeth according to his will, in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou" (Dan. iv. 35). "Hath not the potter power over the clay of the same lump, to make one vessel unto honor, and another to dishonor?" "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. ix. 15–21). "Who worketh all things after the counsel of his own will" (Eph. i. 11).

In these and the like passages, God speaks, and is spoken of, in the high character of supreme and sovereign Disposer. It was in this office of supreme Disposer, that he,

in eternity, formed the plan of all his future operations and works. It was a boundless plan, extending through all space and time, and to all contingencies and events. It was an infinitely perfect plan, requiring no change, admitting no improvement or alteration. At the appointed season, and in fulfilment of his eternal purpose, God brought the worlds into existence; some higher, and some lower; some material, and some spiritual; some nearer the great source and centre of being, and some at remoter distances from it. He upholds in existence the worlds he has made; he moves them in regular order, according to established laws; he has filled them with living creatures of different orders and species, from the highest angel to the meanest worm; he preserves and disposes of all things, according to his pleasure. Not a planet rolls, or an angel flies, but by his power; not a sparrow falls without his notice. Not a human being is born or dies, is prospered or afflicted, is saved or destroyed, but his hand is, in some way, concerned in it all.

The affairs of communities and nations, as well as of individuals, are all subject to his providential control. He builds up or plucks down, as seemeth good in his sight. He often dashes the guilty nations one against another, and makes them the instruments of their own destruction; "Gilead," he says, "is mine; Manasseh is mine; Ephraim is the strength of my hand; Judah is my law-giver; Moab is my washpot; over Edom will I cast my shoe; over Philistia also will I triumph."* Even those events which are brought about by *human agency* are not exempt from his providential control. "Man's heart deviseth his way, but the Lord directeth his steps." "The lot is cast into the lap, but the whole disposing thereof is from the Lord."

Thus God is not only the original contriver and creator, but he is the supreme disposer of all things, and the devout mind loves to regard him in this light. He loves to see God exalted on the throne, high above all contingencies,

* Some commentators refer this language to David; but in the context it is ascribed to God, to whom it more appropriately belongs. "*God* hath spoken in his holiness," and what hath he said? "I will rejoice; I will divide Shechem, and mete out the valley of Succoth. Gilead is mine," &c. Ps. lx. 6–8.

beyond the reach of all his foes. He delights to look up and see him rolling along the great wheel of his providence in its appointed course; bringing light out of darkness and good out of evil, and overruling all things, however they may seem to us at present, for his own highest glory and the greatest good. It is under impressions such as these, that the believing heart exclaims: "Be thou exalted, O God, above the heavens, and thy glory above all the earth." "Clouds and darkness are round about thee, but righteousness and judgment are the habitation of thy throne."

Let us now turn and contemplate the Supreme Being in that other aspect of which we spoke, viz. that of *Moral Governor.* The moral government of God is that government of *law*, which he exercises over intelligent, moral beings. In kind, it resembles human governments, and like them, is administered by laws and motives, rewards and punishments. It differs essentially from that sovereign *disposal* of all things of which we have spoken. That is altogether in the hands of God, and men have nought to do with it, except to submit and rejoice in it. But in relation to the moral government of God, men have a deep and active concern. They are themselves the responsible subjects of this government. Its motives are addressed to them. Its laws bind them. If obedient, they are entitled to its promised rewards; if disobedient, to its threatened punishments. As Supreme Disposer, God orders all the circumstances and events of our lives according to his pleasure, while as Moral Governor, he makes known to us his will, and presses upon us, with the authority of a Sovereign, and the affection of a father, our obligations to obey.

The perfect moral government of God implies several things. First of all, it implies (what is true), that he has surrounded himself with the proper *subjects* of a moral government; or, in other words, that he has given existence to free, moral, responsible agents, who are legitimately subject to him, and bound to obey him.

This government further implies (what is true) that God has given to his rational creatures a perfectly holy and righteous *law* for the regulation of their conduct. He has not only enacted such a law, but he has published it. He

has told them what their duty is, and what they must do to enjoy his favor.

God's perfect moral government also implies, that his law —which is holy, just, and good—be *firmly sustained* and *righteously administered.* Nothing must be done, or suffered to be done, to tarnish the honor of the law, or detract from its authority, or weaken the obligations of creatures to obey. God must reward the obedient and punish the disobedient, and each according to the measure of his deserts; so that all may see that his government is administered in perfect holiness, justice, and truth.

Or if, in any case, the disobedient are saved from punishment, this must be done upon grounds that will *satisfy justice,* and *fully sustain the authority of law.* If forgiving mercy is exercised towards transgressors, then some expedient of mercy must be provided by which all the ends of law and government shall be as fully secured as in the infliction of the threatened penalty. If such an expedient can be provided, then a righteous moral governor may, if he pleases, and on such terms as he pleases, extend forgiveness to the transgressor; because, by the supposition, forgiveness, under such circumstances, does no dishonor to the law.

This last remark is of the more importance to us, since, under the moral government of God, such an expedient of mercy has actually been provided in behalf of sinful men; and through *the incarnation and the atonement of the Lord Jesus Christ*—the grand expedient of God's grace—on the ground of which, and of which alone, human beings can be saved. We have all rebelled against that holy government under which it is our privilege to live. We have broken the law of God, incurred its penalty, and justice demands that the penalty be executed. But the Lord Jesus Christ, the Lord of Glory, has consented to die for us. He has borne our sins in his own body on the tree. He has thus magnified the broken law and made it honorable. He has vindicated the authority and satisfied the justice of the Supreme Ruler, and laid a foundation on which fallen, guilty, ruined sinners may be pardoned and saved.

This great work of atonement, it will be perceived, stands in immediate connexion with the *moral government* of God.

Under a government of physical agencies it would not be needed, and could not be applied. But under a perfect government of law which has been transgressed, an atonement *is* needed and *must be applied*, or the transgressor must himself suffer the due reward of his deeds.

On the ground of the atonement which Christ has made, God may, as a righteous Moral Governor, offer pardon to sinners, on the simple condition of repentance and faith, and such an offer he has actually made, he *is* making it continually in the gospel. "Return to me, and I will return to you." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

And not only may God, on the ground of the atonement, *make* such offers to sinful men, but he may *earnestly desire*—and he does—that men would accept them. He may use all proper motives with them to bring them to an acceptance. He may invite, entreat, and warn, and urge. In the fulness of his heart he may exclaim, "O that there were such a heart in them that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" "O that they were wise, that they understood this, that they would consider their latter end!" "Turn ye, turn ye, for why will ye die?"

Such language would not become the Divine Being, as a *Supreme Disposer*, who was doing according to his pleasure "in the armies of heaven and among the inhabitants of the earth;" who was "working all things after the counsel of his own will." But it does become him as a *Moral Governor*, who, at an infinite expense, has opened a way for the pardon and salvation of lost men, and who is graciously calling them back to their duty.

An important theological distinction is that between the *eternal purposes* of God, and *his law*. The points of this distinction are the following:—1. God has clearly *revealed* his law; but his purposes, except in a few leading particulars, he has not revealed. They are among the secret things which belong only to himself. 2. God has made his law a *rule of conduct* for his creatures; but his purposes, even when we know them, are not to us a rule of conduct. 3.

The law of God is *often broken*,—broken in every case of sin; but his purposes are never broken, not even by the greatest wickedness. The murderers of our Saviour most terribly violated the law of God, but they fulfilled his purposes. "Him, being delivered *by the determinate counsel and foreknowledge of God*, ye with wicked hands have crucified and slain" (Acts ii. 23).

The distinction here indicated between the law of God and his purposes is, as we said, a very obvious one. It is one of great importance in theology. But it is no more obvious or important than that between God as a Supreme Disposer and a Moral Governor; for it is, in fact, but part and parcel of the same. The eternal purposes of God belong to him as Supreme Disposer. They constitute the perfect and boundless plan, according to which all the movements of his hand are conducted. "He worketh all things after the counsel of his own will." But the law of God pertains to his office and work as Moral Governor. It is the rule of conduct which he has prescribed to his creatures, and which he is bound, as Moral Governor, to enforce. Heaven and earth might sooner pass away, than that one jot or tittle of the law should fail.

The distinction which we have endeavored to point out and illustrate between God's office and work as Supreme Disposer, and as Moral Governor, may help to harmonize some seemingly discrepant representations of Scripture, and to remove some formidable theological difficulties. In numerous passages of Scripture, some of which have been quoted already, God is represented as sitting on the throne of the universe, having all hearts in his hand, and all creatures and events under his control. "He is of one mind, and none can turn him, and whatsoever his soul desireth, even that he doeth." He "worketh all things after the counsel of his own will."

But in another class of passages he seems to use a very different language. He represents himself as earnestly *desiring* the conversion and salvation of men, even of those who are not saved. "How shall I give you up, Ephraim? How shall I deliver you, Israel?" "O that thou hadst hearkened unto my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the

sea." "O that thou hadst known, in this thy day, the things that belong to thy peace; but now they are hidden from thine eyes."

Passages of this description are very numerous in the Bible; and how are they to be reconciled with those other Scriptures which have been quoted? If God so earnestly desires the salvation of all men, why are not all saved? If he doeth whatsoever his soul desireth, then why does he not gratify his benevolent desires in bringing all men to the knowledge of the truth?

This difficulty, which has been a perplexing one to ministers and others, can best be obviated, as it seems to us, by recurring to the important distinction which has been indicated,—the distinction between the Divine offices of Moral Governor and Supreme Disposer. God's purposes, which belong to him as Supreme Disposer, are never crossed. In respect to these, he says of himself, and says truly, "My counsel shall stand, and I will do all my pleasure." And it is truly said of him, that "Whatsoever his soul desireth, even that he doeth." But God's moral law is a very different thing from his eternal purpose; and it will not follow, because his counsel, his purpose, his great plan of providence is not defeated, that his law is never broken. Nor will it follow, because, as Supreme Disposer, God does all his pleasure, that as a benevolent Moral Governor, he may not desire, and that too with earnestness of which we can form no conception, the salvation of the multitudes who are never saved. As Supreme Disposer, God moves in one sphere, he fulfils one office, he performs one class of Divine operations; while as Moral Governor, he moves in another sphere, fills another office, presents another aspect of character, performs quite another kind of work. As Supreme Disposer, God holds a language perfectly true, and altogether becoming to him in that high and sovereign capacity; while as Moral Governor he uses another language, not inconsistent with the former, but equally true, and equally becoming to him, in the capacity in which he now speaks.

In administering a moral government over his intelligent offspring, God *desires* their obedience. He desires the obedience of them all. And when any of them have wan-

dered from him, he earnestly desires their return. At an infinite expense he has opened a way in which they may return; and he calls out to them, and cries after them, to walk in the way of life. "As I live, saith the Lord God, I have no pleasure in the death of him that dieth, but rather that he turn from his wicked ways and live. Turn ye, turn ye, for why will ye die?" Such language is altogether befitting the Divine Being, as a benevolent Moral Governor —administering a government of law over, not only intelligent creatures, but *apostate* creatures, for whom a provision of mercy has been made; but not at all befitting him as the sovereign and supreme Disposer, who doeth according to his will in heaven and on earth—"who hath mercy on whom he will have mercy, and whom he will he hardeneth."

Nor let it be said that the course of reasoning here employed implies that there are *two Gods.* It is the *one God* of whom we speak, presenting himself before us in different aspects, offices, and lights, that so he may display himself more adequately and truly—that so he may shine upon us in the full refulgence of his glory.

Nor let any one think to refute our reasonings by comparisons drawn from mere earthly relations—as from those of a father to his children, or of a ruler to his subjects. The truth is, no earthly relations can reach the vastness of the subject in hand. An earthly parent may stand in the relation of moral governor, in a small way, to the children under his care. He may give them laws, and desire and exact obedience. But can he stand to them in that other and higher relation of Creator and Supreme Disposer? Or can he address them in language appropriate to such a relation? We make these remarks for the purpose of showing how dangerous it is to attempt illustrating, except to a little way, Divine things by human things; or to attempt refuting the plain representations of God's word, by comparisons drawn from mere human relations.

It is of great importance to the creatures of God to *regard him, and believe in him,* in both the aspects in which he has
ented in this paper. This is important, because
cannot get a just and adequate view of God.
him, or love him, as he is. The same is also

important, because both the views which have been given have important *practical bearings*, and are necessary to the formation of a complete and well proportioned Christian character.

We must regard God in the capacity of Sovereign and Supreme Disposer, in order that we may gain the most exalted conceptions of him, and may repose and rejoice in him, under all circumstances. There are times when we want to look up to God as Sovereign, sitting on the circuit of the heavens, and rolling into effect his undisturbed decrees; bringing light out of darkness, and good out of evil, and cause the wrath of men to contribute to his praise. There are times when, if we could not take these high, these ennobling views of God, we should have no ground of hope or comfort left.

At the same time, we love to regard the Almighty as a righteous Moral Governor, our beneficent Ruler, our heavenly Father, who has given us the best of laws, and whose government over us is perfectly wise and good. Especially do we love to regard him in the dispensations of his *grace*—opening a way of recovery for the lost, and calling out to his wandering children to return unto him and live. Without these views of God, we might adore and fear before him, but we could not love him as we now should. We could never be melted, as we now should be, in the ever warming, enlivening beams of his tenderness and love.

The Christian world affords numerous examples of the danger of taking but *partial* views of God—of entertaining but a *one-sided view of his character.* To say nothing of those who so represent the sovereignty of God as to cut off entirely the freedom of man, or who so exalt the human will as to leave God no certain control over the hearts of his creatures; there are, undoubtedly, *pious persons, sincere Christians*, whose characters suffer on account of the partial, one-sided views which they are led to take of the Supreme Being. Here, we will suppose, is a class of religionists, pious persons, who dwell almost exclusively upon the sovereignty of God. They love to think of his holy purposes, his sovereign decrees. They rejoice that "the counsel of the Lord standeth for ever, and the thought of his heart to all generations;" that "he is of one mind and none can

turn him, and whatsoever his soul desireth, even that he doeth." The effect of dwelling so much upon topics such as these is, to form a particular type of Christian character; trustful, stable, and for the most part, joyful; but yet hard, rigid, wanting in gentleness and tenderness, and wanting sometimes in *conscientiousness*, and in a wakeful, active concern for the good of souls. Persons of this character will, peradventure, leave to the sovereignty of God what they ought to be using means to accomplish themselves.

There is another class of Christians who, owing to wrong instruction or prejudice, or some other cause, think little of the sovereignty of God in his purposes and in his providence. They do not understand the subject aright; they are afraid of it. As it presents itself to their minds, they feel no complacency in it. They prefer to dwell on another class of subjects; the goodness of God, more especially as manifested in the gospel; the love of Christ, in consenting to come into the world and die for sinners; the freeness, the universality of the gospel offers; the various motives of the gospel, and the obligations of men everywhere to embrace it. Now the dwelling so constantly on subjects of this nature goes to form a particular type of Christian character, and a very different one from that last exhibited. These men will be earnest and active, at least at times. Their love, their zeal, will rise very high; but they will be fitful, unstable, blown about by the gusts of feeling or the force of circumstances, like a ship without anchor, ballast, or helm. They need those high views of the sovereignty of God to which they have never yet attained, to move them; to sustain them; to give them confidence in seasons of darkness, as well as of light; to lead them to adore and fear God, as well as love him; in short, to give proportion and symmetry to their Christian characters, and form them in a meetness for heaven.

The two classes of persons here referred to are supposed, both of them, to be truly pious; and the characters of both are formed (as every person's must be) according to the views which they respectively entertain. And the characters of both are *one-sided, out of proportion*, just because they have been led to take but partial, one-sided views of God. We must habitually think of God, not only as a Su-

preme Disposer, but a Moral Governor; not only in the steady march of his glorious sovereignty, but in his tender pity and love for dying men. We must think of him, in short, in his *whole character*, as he has revealed himself in the Scriptures: and then, if we are Christians, we shall love him in his whole character; our hearts will be formed into his whole image, and we shall become meet for the inheritnace of the saints in light.

As the two aspects in which we have been led to view the Divine character are very distinct, so the duties resulting from them are distinct also. We are to adore and fear, in view of the Divine sovereignty. We are to submit to it, and rejoice in it. We are to stay ourselves upon it at all times, and then we shall not be greatly moved.

But as active beings, free moral agents, bound to avoid the evil and choose the good, and to *do* good to the utmost of our ability; we have to do with God, chiefly, as a *Moral Governor*. His holy law binds us. Under all circumstances, this is to be the rule of our life. With his sovereign purposes, in this view, we have nothing to do. They are, in general, unknown to us; and so far as they are known, they are not to be substituted in place of the law, as the guide of our actions. We have, indeed, broken the law, and incurred its fearful penalty; but as a kind, paternal Moral Governor, God is not willing to give us up. He has opened a way of recovery for us, and in all the benignity of his infinite heart, he is crying after us to be wise. "Ho, every one that thirsteth, come ye to the waters," "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Our first and immediate duty is to listen and comply. Tenderly invited to come, we *must* come, and receive with a full heart, the salvation of the gospel.

And having received this salvation ourselves, we must do all in our power to impart it to others. We must not trust to the Divine sovereignty to accomplish what it belongs to us instrumentally to perform. Paul was a firm believer and advocate of the sovereignty of God; and yet who ever burned with a more ardent desire, or labored with a more untiring assiduity, for the salvation of souls? Happy he who takes the same views of the Divine character as the apostle Paul, and forms his own character after the same model.

Art. VI.—Dr. Livingstone's Travels in Africa.

Missionary Travels and Researches in South Africa, including a Sketch of Sixteen Years' Residence in the Interior of Africa, and a Journey from the Cape of Good Hope to Loanda on the West Coast; thence across the Continent down the River Zambesi to the Eastern Ocean. By David Livingstone, LL.D, D.C.L. New York: Harper & Brothers. 1858.

The discoveries detailed in this volume are of greater novelty and interest than have been made by any of the numerous travellers who have preceded Dr. Livingstone in the exploration of Africa. They extend through fifteen degrees of latitude, and stretch from the western coast in a winding line, along the course of rivers chiefly, through twenty-five degrees of longitude to the eastern ocean; and through three-fifths of that space, reveal a region wholly unknown before, well watered, generally healthy, fertile, abounding with wild animals, and occupied by tribes that seem ready to welcome the introduction among them of commerce, civilization, and the gospel. The narrative itself is of high merit; unencumbered by useless details, simple, clear, graphic, and occupied throughout with objects and incidents of novelty and interest, it presents at every stage a picture so natural and vivid, that the reader seems to be transported to the scene, and gaze at it as a living spectacle.

Dr. Livingstone, born and educated in Scotland, sailed in 1840, in the service of the London Missionary Society, to South Africa, and at length established himself as a missionary among the Bechuanas, a tribe occupying a considerable region midway between the west and eastern coasts, at the distance of about seven hundred miles from Cape Town. He appears soon to have gained the confidence of the chief, and in a measure of the people; but a succession of droughts, attacks on the tribe by the Boers, a class of renegade colo-
s, the capture and sale into slavery of the children of
, and other disasters, discouraged his continu-
d led him to seek a more eligible station.

He accordingly set out in June, 1849, on an exploring tour to the north, and crossing the eastern skirts of the Kalahari plain, discovered the lake Ngami. He then learned that the country further north abounds in rivers; but not obtaining guides, returned. After a second unsuccessful attempt, he at length, in 1851, advanced to the banks of the Zambesi. He now conceived the project of exploring that river to its northwest sources, and through its downward course to the eastern ocean, and open, if practicable, the vast region which it traverses to commerce, civilization, and Christianity. To prepare for this, he returned to Cape Town, and, sending his family to England, set out again in June, 1852, for the Zambesi, which he reached in May of the following year. After a detention there of six months, during which he gained the favor of the most powerful chief in that region, and organized a party to accompany him, he proceeded to ascend the Leeambye, the western branch of the Zambesi, and at length the Leeba entering the Leeambye from the north and west, and on reaching its source, struck off diagonally to Loanda on the western coast. The valleys of the Leeambye and the southern part of the Leeba are rich and covered with the luxurious vegetation of a tropical clime. The country between the head of the Leeba and the western coast, extending through ten degrees of longitude, is generally elevated. A series of ridges separated by deep vales running parallel to the coast occupy the eastern half of that space, and send their waters to the north. Through the other half the descent is towards the ocean. This wide region, though occupied in a large degree by forests and deluged by excessive rains, is fertile and capable of yielding rich crops. The principal tribe on this line is the Makololo, of whom Dr. L.'s party chiefly consisted. Their territory lies on the Zambesi at the point where he struck that river, and embraces a wide region both at the north and north-east, and is occupied to a considerable extent by conquered tribes. He met a friendly reception from most of the chiefs and people on the Leeambye and Leeba. Those between the Leeba and the Portuguese settlements on the coast, familiar with the slave trade, and accustomed to plunder those in their power, were in a measure hostile and unwilling to allow him to traverse their territory,

without surrendering to them some of his party as slaves, or a share of his property. The fatigues and exposures of this journey, occupying near seven months, during a large part of which he was drenched by perpetual rains, and had but a scant supply of food, broke down his health. He met a generous reception from the Portuguese authorities at Loanda, and the British residents there; and after a stay of near four months, returned with his party, and reached the point on the Zambesi from which he started at the close of August, 1855, after an absence of a year and ten months.

He soon organized a more powerful party to explore the Zambesi to the eastward, and early in November proceeded down the line of that stream, first on the north side, then on the south, and at length at the end of four months, having traversed nine degrees of longitude, reached the Portuguese settlement at Tete, three hundred miles from the entrance of the river to the sea. A large part of that wide region is elevated, well watered, healthy, luxuriant, adapted to cotton, rice, indigo, grain, and every species of tropical fruit, and capable of sustaining a great population. The tribes were friendly, with the exception of those skirting the Portuguese settlements, who have been made suspicious and savage by the slave trade. Dr. Livingstone received the most generous attentions from the Portuguese commandant at Tete. After a detention of a few weeks, leaving his party there to await his return, he descended the Zambesi to Kilimane, where it enters the Eastern Ocean. He soon proceeded to the Mauritius, and thence to the Red Sea and the Mediterranean, and in December, 1856, reached England.

We present a series of passages, from which the reader will gain a general view of the features of the country, its vegetable products, its animals, and the character and condition of the population.

The Desert of Kalahari immediately south of the lake Ngami, instead of a sandy waste, is a vast plain or basin, once probably well watered, now without streams, but that sends up from its bosom a luxurious growth, and is occupied by vast herds of animals. It was along the eastern border of this, that he passed in his journeys from the colony to the lake and the Zambesi, and back.

"The space from the Orange River in the South, lat. 29°, to Lake Ngami in the north, and from about 24° east long. to near the west coast, has been called a desert, simply because it contains no running water, and very little in wells. It is by no means destitute of vegetation and inhabitants, for it is covered with grass, and a great variety of creeping plants; besides which there are large patches of bushes, and even trees. It is remarkably flat, but intersected in different parts by the beds of ancient rivers; and prodigious herds of certain antelopes which require little or no water roam over the trackless plains. The inhabitants, Bushmen and Bakalahari, prey on the game, and on the countless rodentia and small species of the feline race which subsist on these. In general the soil is light-colored soft sand, nearly pure silica. The beds of the ancient rivers contain much alluvial soil, and as that is baked hard by the burning sun, rain-water stands in pools in some of them for several months of the year.

"The quantity of grass which grows on this remarkable region is astonishing, even to those who are familiar with India. It usually rises in tufts with bare spaces between, or the intervals are occupied by creeping plants, which having their roots buried far beneath the soil, feel little the effects of the scorching sun. The number of these which have tuberous roots is very great, and their structure is intended to supply nutriment and moisture (to animals and men) when, during the long droughts, they can be obtained nowhere else. Here we have an example of a plant, not generally tuber bearing, becoming so under circumstances, where that appendage is necessary to act as a reservoir for preserving its life. It is one of the cucurbitaceæ, and bears a small scarlet colored eatable cucumber. Another plant named Leroshua is a blessing to the inhabitants of the Desert. We see a small plant with linear leaves, and a stalk not thicker than a crow's quill; on digging down a foot or eighteen inches, we come to a tuber often four or five inches in diameter; when the rind is removed, we find it to be a mass of cellular tissue, filled with fluid much like that in a young turnip. Owing to the depth beneath at which it is found, it is generally deliciously cool and refreshing.

"But the most surprising plant of the Desert, is the Kengwe or Kême, the watermelon. In years when more than the usual quantity of rain falls, vast tracts of the country are literally covered with these melons; this was the case annually, when the fall of rain was greater than it is now, and the Backwains

sent trading parties every year to the lake. It happens commonly once every ten or eleven years, and for the last three times its occurrence has coincided with an extraordinarily wet season. Then animals of various sort and name, including man, rejoice in the rich supply. The elephant, true lord of the forest, revels in this fruit, and so do the different species of rhinoceros, although naturally so diverse in the choice of pasture. The various kinds of antelopes feed on them with equal avidity, and lions, hyenas, jackalls, and mice, all seem to know and appreciate the common blessing. These melons are not, however, all of them eatable. Some are sweet, and others are so bitter as to be deleterious.

"The human inhabitants of this tract of country consist of Bushmen and Bakalahari. The former are probably the aborigines of the Southern portion of the continent; the latter the remnants of the first emigration of Bechuanas. The Bushmen live in the Desert from choice, the Bakalahari from compulsion, and both possess an intense love of liberty. The Bushmen are peculiar in race, language, habit, and appearance. They are the only real nomades in the country; they never cultivate the soil, nor rear any domestic animal save dogs. They are so intimately acquainted with the habits of the game that they follow them in their migrations, and prey upon them from place to place, and thus prove as complete a check upon their inordinate increase as the other carnivora. Their chief subsistence is of game, but that is eked out by what the women collect of roots, and briars, and fruits of the Desert: Those who inhabit the hot sandy plains of the Desert, possess generally thin wiry forms, capable of great exertion, and of severe privations. Many are of low stature, though not dwarfish. The specimens brought to Europe have been selected on account of their extreme ugliness; consequently the English ideas of the whole tribe are formed in the same way, as if the ugliest specimens of English were exhibited in Africa as characteristic of the entire British nation. That they are like baboons is in some degree true, just as these and other simiæ are in some points frightfully human.

"The Bakalahari are traditionally reported to be the eldest of the Bechuana tribes, and they are said to have possessed enormous herds of the large horned cattle mentioned by Bruce, until they were despoiled of them, and driven into the desert by a fresh migration of their own nation. Living ever since on the same plains with the Bushmen, subjected to the same influences of climate, enduring the same thirst, and subsisting on

similar food for centuries, they seem to supply a standing proof, that locality is not always sufficient to account for difference of races. The Bakalahari retain in undying vigor the Bechuana love for agriculture and domestic animals. They hoe their gardens annually, though often all they can hope for is a supply of melons and pumpkins. And they carefully rear small herds of goats."—Pp. 53–56.

Lake Ngami is of but moderate dimensions, perhaps ten to fifteen miles wide, and thirty or forty in length, and shallow. It is fed by several large rivers from the north, and its surplus waters in the season of flood pass in a deep stream, the Zouga, to a smaller lake in the southeast. On returning the party descended this river. The scenery is very beautiful; the banks being lofty on one side, and sloping and grassy on the other, and adorned with magnificent trees. The region abounds with wild animals.

"We found the elephants in prodigious numbers on the southern bank. They come to drink by night, and after having slaked their thirst—in doing which they throw large quantities of water over themselves, and are heard, while enjoying the refreshment, screaming with delight—they evince their horror of pitfalls [dug for them and other animals by the natives] by setting off in a straight line to the desert, and never diverge till they are eight or ten miles off. They are smaller here than in the countries farther south. At the Limpopo, for instance, they are upwards of twelve feet high; here only eleven: farther north we shall find them nine feet only. We saw specimens of the straight-horned rhinoceros, which is a variety of the white; and we found that from the horn being projected downward, it did not obstruct the line of vision, so that this species is able to be much more wary than its neighbors.

"We discovered an entirely new species of antelope called lechó. It is a beautiful water antelope of a light brownish yellow color. Its horns, exactly like those of the water-buck or tumogo of the Bechuanas, rise from the head with a slight bend backward, then curve forward at the points. It is never found a mile from water; islets in marshes and rivers are its favorite haunts, and it is quite unknown except in the central humid basin of Africa. Having a good deal of curiosity, it presents a noble appearance as it stands gazing, with head erect, at the approaching stranger. When it resolves to decamp it lowers

its head, and lays its horns down to a level with the withers; it then begins with a waddling trot, which ends in its galloping and springing over bushes like the pallahs. It invariably runs to the water and crosses it by a succession of bounds each of which appears to be from the bottom."—Pp. 85, 86.

Hunting the elephant is often very dangerous. When wounded he rushes at his assailant, and unless baffled by his distance or adroitness despatches him.

"The step of the elephant when charging the hunter, though apparently not quick, is so long that the pace equals the speed of a good horse at a canter. A young sportsman would do well to pause before resolving to brave such a terrific charge. The scream or trumpeting of this enormous brute, when infuriated, is more like what the shriek of a French steam-whistle would be to a man standing on the dangerous part of a railroad, than any other earthly sound. A horse unused to it will sometimes stand shivering, instead of taking his rider out of danger. It has often happened that the poor animal's legs do their duty so badly that he falls and causes his rider to be trodden into a mummy."—Pp. 170, 171.

The ostrich abounds in the region south of the lake. The following is the description Dr. Livingstone gives of its habits:—

"The ostrich is usually seen quietly feeding on some spot where no one can approach him, without being detected by his wary eye. As the wagon moves along, far to the windward, he thinks it is intending to circumvent him, so he rushes up a mile or so from the leeward, and so near the front oxen, that one sometimes gets a shot at the silly bird. When he begins to run, all the game in sight follow his example. I have seen this folly taken advantage of when he was feeding quietly in a valley open at both ends. A number of men would commence running as if to cut off his retreat from the end through which the wind came; and although he had the whole country, hundreds of miles before him, by going to the other end, on he madly rushed to get past the men, and so was speared. He never swerves from the course he once adopts, but only increases his speed.

"When the ostrich is feeding his pace is from twenty to

twenty-two inches; when walking, but not feeding, it is twenty-six inches; and when terrified, as in the case noticed, it is from eleven and a half to thirteen, and even fourteen feet in length. Only in one case was I at all satisfied of being able to count the rate of speed by a stop-watch; and, if I am not mistaken, there were thirty steps in ten seconds. Generally one's eye can no more follow the legs than it can the spokes of a carriage-wheel in rapid motion. If we take the above number, and twelve feet stride as the average pace, we have a speed of twenty-six miles an hour.

"It requires the utmost address of the Bushmen, crawling for miles on their stomachs, to stalk them successfully: yet the quantity of feathers collected annually shows that the number slain must be considerable, as each bird has only a few in the wings and tail. The male bird is of a jet black glossy color, with the single exception of the white feathers, which are objects of trade. Nothing can be finer than the adaptation of these glossy feathers for the climate of the Kalahari, where these birds abound; for they afford a perfect shade to the body, with free ventilation beneath them. Their organs of vision are placed so high that they can detect an enemy at a great distance."—Pp. 172, 173.

Lions also abound in this region, though they are far less formidable, it seems, than is often represented.

"When encountered in the day-time, the lion stands a second or two gazing, then turns slowly round, and walks as slowly away, for a dozen paces, looking over his shoulder; then begins to trot, and when he thinks himself out of sight bounds off like a greyhound. By day there is not, as a rule, the smallest danger of lions, which are not molested, attacking man, nor even on a clear moonlight night, except when at the breeding season. They then brave almost any danger; and if a man happens to cross to the windward of them, both lion and lioness will rush at him. So general, however, is the sense of security in moonlight nights, that we seldom tied up our oxen, but let them lie loose by our wagons; while on a dark, rainy night, if a lion is in the neighborhood, he is almost sure to venture to kill an ox. His approach is always stealthy, except when wounded; and any appearance of a trap is enough to cause him to refrain from making the last spring.

"When a lion is very hungry, and lying in wait, the sight of

an animal may make him commence stalking it. In one case a man, while stealthily crawling toward a rhinoceros, happened to glance behind him, and found to his horror a lion *stalking him;* he only escaped by springing up a tree. At Lopepe, a lioness sprang on the after-quarter of Mr. Oswell's horse. The horse on feeling the lion sprang away, and the rider caught by a thorn, was brought to the ground, and rendered insensible. His dogs saved him. Another English gentleman was surprised in the same way, though not hunting the lion at the time, but turning round shot him dead in the neck. By accident a horse belonging to that gentleman ran away, but was stopped by the bridle catching a stump; there he remained a prisoner two days, and when found, the whole space around was marked by the foot-prints of lions. They had evidently been afraid to attack the haltered horse, from fear that it was a trap. Two lions came up by night to within three yards of oxen tied to a wagon, and a sheep tied to a tree, and stood roaring, but afraid to make a spring. On another occasion one of our party was lying sound asleep, and unconscious of danger, between two natives behind a bush; the fire was nearly out at their feet, in consequence of all being completely tired out by the fatigues of the previous day; a lion came up to within three yards of the fire, and there commenced roaring, instead of making a spring; the fact that their riding-ox was tied to a bush, was the only reason the lion had for not following his instinct, and making a meal of them. He then stood on a knoll three hundred yards distant, and roared all night, and continued his growling as the party moved off by daylight the next morning.

"Nothing that I have learned of the lion would lead me to attribute to it, either the ferocious or noble character ascribed to it elsewhere. It possesses none of the nobility of the Newfoundland or St. Bernard's dogs. With respect to its great strength there can be no doubt. The immense masses of muscle around its jaws, shoulders, and forearms, proclaim tremendous force. They would seem, however, to be inferior in power to those of the Indian tiger. Most of those feats of strength that I have seen performed by lions, such as taking away an ox, were not carrying, but dragging or trailing the carcass along the ground. They have sprung on some occasions on the hind-quarters of a horse, but no one has ever seen them on the withers of a giraffe. They do not mount on the hind-quarters of an eland even, but try to drag him down with their claws. Messrs. Oswell and Vardon once saw three lions endeavoring to

drag down a buffalo, and they were unable to do so for a time, though he was then mortally wounded with a two-ounce ball.

"Where game is abundant there you may expect lions in proportionately large numbers. They are never seen in herds, but six or eight, probably one family, occasionally hunt together.

"The lion has other checks on inordinate increase, besides man. He seldom attacks full-grown animals; but frequently, when a buffalo calf is caught by him, the cow rushes to the rescue, and a toss from her often kills him.

"On the plain south of Sebetuane's ford, a herd of buffaloes kept a number of lions from their young by the males turning their heads to the enemy. The young and the cows were in the rear. One toss from a bull would kill the strongest lion that ever breathed. Lions never go near any elephants, except the calves, which, when young, are sometimes torn by them. Every living thing retires before the lordly elephant; yet a full-grown one would be an easier prey than the rhinoceros; the lion rushes off at the mere sight of this latter beast."—Pp. 151–158.

As the Kalahari region, from its want of water, is not likely to be cultivated, it will continue to be the home of these wild animals, probably long after they are driven from the neighboring districts.

The country north and east throughout the line explored by Dr. Livingstone presents an entire contrast to this waterless level. It is diversified by hills, ridges, and here and there mountains, deep valleys, and wide plains, and is well watered. The point at which the western branch of the Zambesi is supposed to rise is twenty degrees distant from its eastern source, while its head nearest the equator is ten degrees north of the point at which it enters the ocean. Its length, whether reckoned by its most western or northern branch, must be near two thousand miles. The vast space it thus traverses is cut in every direction by streams that flow into it, and is generally fertile, healthy, stocked with wild animals, and occupied by tribes of a better cast than those on the skirts of the settlements at the Cape. The following is the first scene they entered on the Leeambye, in their voyage up that river.

"We proceeded rapidly up the river [in boats furnished by the Makololo], and I felt the pleasure of looking on lands which

had never been seen by a European before. The river is indeed a magnificent one, often more than a mile broad, and adorned with many islands of from three to five miles in length. Both islands and banks are covered with forests, and most of the trees on the brink of the water send down roots from their branches like the banian, or *Ficus Indica*. The islands at a little distance seem great rounded masses of sylvan vegetation reclining on the bosom of the glorious stream. The beauty of the scenery of some of the islands is greatly increased by the date-palm, with its gracefully curved fronds and refreshing light-green color, near the bottom of the picture, and the lofty palmyra towering far above, and casting its feathery foliage against a cloudless sky. It being winter, we had the strange coloring on the bank, which many parts of African landscape assume. The country adjacent to the river is rocky and undulating, abounding in elephants and all other large game, except lechés and nakongs, which generally seem to avoid stony ground. The soil is of a reddish color, and very fertile, as is attested by the great quantity of grain raised annually by the Banyeti. A great many villages of this poor and industrious people are situated on both banks; they are expert hunters of the hippopotami and other animals, and very proficient in the manufacture of articles of wood and iron. The whole of this part of the country being infested with the tsetse (a poisonous fly), they are unable to rear domestic animals. This may have led to their skill in handicraft works. Some make large wooden vessels with very neat lids, and wooden bowls of all sizes; and since the idea of sitting on stools has entered the Makololo mind, they have shown great taste in the different forms given to the legs of these pieces of furniture. Other Banyeti, or Manyeti, as they are called, make neat and strong baskets of the split roots of a certain tree, while others excel in pottery and iron. I cannot find that they have ever been warlike. Indeed the wars of the centre of the country, where no slave trade existed, have seldom been about any thing else but cattle. So well known is this, that several tribes refuse to keep cattle, because they tempt their enemies to come and steal. Nevertheless they have no objection to eat them when offered, and their country admits of being well stocked. I have heard of but *one war* occurring from another cause. Three brothers, Barolongs, fought for the possession of a woman who was considered worth a battle, and the tribe has remained divided ever since.

"From the bend up to the north, called Katima-molelo, the

bed of the river is rocky, and the stream runs fast, forming a succession of rapids and cataracts, which prevent continuous navigation when the water is low. The rapids are not visible when the river is full, but the cataracts of Nambwe, Bombwe, and Kale, must always be dangerous. The fall at each of these is between four and six feet. But the falls of Gonye present a much more serious obstacle. There we were obliged to take the canoes out of the water, and carry them more than a mile by land. The fall is about thirty feet. The main body of water which comes over the ledge of rock when the river is low, is collected into a space seventy or eighty yards wide before it takes the leap, and a mass of rock being thrust forward (from the side) against the roaring torrent, a loud sound is produced. Tradition reports the destruction in this place of two hippopotamus-hunters, who, over eager in the pursuit of the wounded animal, were, with their intended prey, drawn down into the frightful gulf. There is also a tradition of a man, evidently of superior mind, who left his own countrymen, the Barotse, and came down the river, took advantage of the falls, and led out a portion of the water there for irrigation. Such minds must have arisen from time to time in these regions, as well as in our own country, but ignorant of the use of letters, they have left no memorial behind them. One never expects to find a grave or a stone of remembrance in Africa. The very rocks are illiterate, they contain so few fossils. Those here are of reddish, variegated, hardened sandstone. This and broad horizontal strata of trap, sometimes a hundred miles in extent, form a great part of the bottom of the central valley.

"As we passed up the river, the different villages of Banyeti turned out to present Sekeletu [the chief of the Makololo] with food and skins as their tribute. One large village is placed at Gonye, the inhabitants of which are required to assist the Makololo to carry their canoes past the falls. When we came to about 16° 16′ S. latitude, the high wooded banks seemed to leave the river. Viewed from the flat reedy basin in which it then flowed, the banks seemed prolonged into ridges, of the same wooded character, two or three hundred feet high, and stretched away until they were twenty or thirty miles apart. The intervening space, nearly one hundred miles in length, with the Leeambye winding gently near the middle, is the true Barotse Valley. It bears a close resemblance to the valley of the Nile, and is inundated annually, not by rains, but by the Leeambye, exactly as Lower Egypt is flooded by the Nile. The villages

of the Barotse are built on mounds, some of which are said to have been raised artificially by Santuru, a former chief of the Barotse, and during the inundation the whole valley assumes the appearance of a large lake, with the villages on the mounds like islands. Some portion of the waters of inundation comes from the north-west, where great floodings also occur, but more comes from north and north-east, descending the bed of the Lecambye itself. There are but few trees in this valley; those which stand on the mounds were nearly all transplanted by Santuru for shade. The soil is extremely fertile, and the people are never in want of grain, for by taking advantage of the moisture of the inundation, they can take two crops a year. The Barotse are strongly attached to this fertile valley; they say, 'here hunger is not known.'

"This great valley is not put to a tithe of the use it might be. It is covered with coarse succulent grasses which afford ample pasturage for large herds of cattle. These thrive wonderfully, and give milk copiously to their owners. When the valley is flooded, the cattle are compelled to go to the higher lands, where they fall off in condition: their return is a time of joy."—Pp. 232–235.

"While at Naliele I walked out to Katongo (lat. 15° 16′ 33″), on the ridge which bounds the valley of the Barotse in that direction, and found it covered with trees. It it only the commencement of the lands which are never inundated; their gentle rise from the dead level of the valley much resembles the edge of the Desert in the valley of the Nile. But here the Banyeti have fine gardens, and raise great quantities of maize, millet, and native corn of large grain and beautifully white. They grow also yams, sugar-cane, the Egyptian arum, sweet potato, two kinds of manioc or cassava, besides pumpkins, melons, beans, and ground nuts. These, with plenty of fish in the river, its branches and lagoons, waterfowl, and wild fruits, always make the people refer to the Barotse as the land of plenty."—Pp. 240.

"We now (S. lat. 14°) began to ascend the Leeba (which is nearly in the line of that part of the Lecambye on which they had thus far advanced). The water is black, as compared with the main stream, which here (coming from the east) assumes the name of Kabompo.

"The Leeba flows placidly, and, unlike the parent river, receives numbers of little rivulets from both sides. It winds slowly through the most charming meadows, each of which has a soft sedgy centre, large pond, or trickling rill down the middle.

The trees are now covered with a profusion of the freshest foliage, and seem planted in groups of such pleasant graceful outline that art could give no additional charm. The grass, which had been burned off and was growing again after the rains, was short and green, and all the scenery so like that of a carefully-tended gentleman's park, that one is scarcely reminded that the surrounding region is in the hands of simple nature alone. I suspect that the level meadows are inundated annually, for the spots on which the trees stand are elevated three or four feet above them, and these elevations, being of different shapes, give the strange variety of outline of the park-like woods. . . . We found plenty of honey in the woods, and saw the stages on which the Balonda dry their meat, when they come down to hunt and gather the produce of the wild hives. In one part we came upon groups of lofty trees as straight as masts, with festoons of the orchella-weed hanging from the branches.

"A tree in flower brought the pleasant fragrance of hawthorn hedges back to memory; its leaves, flowers, perfumes, and fruit resembled those of the hawthorn, only the flowers were as large as dog-roses, and the leaves as large as boys' marbles. Here the flowers smell sweetly, while few in the south emit any scent at all, or only a nauseous odor. A botanist would find a rich harvest on the banks of the Leeba. This would be his best season, for the flowers all run rapidly to seed, and then insects of every shape spring into existence to devour them. The climbing plants display great vigor of growth."—Pp. 287, 288.

The country along the Zambesi from near the point where he commenced his upward voyage, for three or four hundred miles eastward, is far more elevated and broken into ridges and hills. At the falls of Victoria, near the central point in its course, it leaps into a chasm a few feet in breadth and a hundred feet or more in depth, and pursues a deep and narrow gorge through the hills for many miles.

"After a short sail we came in sight for the first time of the columns of vapor appropriately called 'smoke,' rising at a distance of five or six miles, exactly as when large tracts of grass are burned in Africa. Five columns now arose, and bending in the direction of the wind, they seemed placed against a low ridge covered with trees; the tops of the columns at this distance appeared to mingle with the clouds. They were white below, and higher up became dark, so as to simulate smoke

very closely. The whole scene was extremely beautiful; the banks and islands dotted over the river are adorned with sylvan vegetation of great variety of color and form. At the period of our visit several trees were spangled over with blossoms. Trees have each their own physiognomy. There, towering over all, stands the great burly baobab, each of whose enormous arms would form the trunk of a large tree, beside groups of graceful palms, which, with their feathery-shaped leaves depicted on the sky, lend their beauty to the scene. The silvery mohonono, which in the tropics is in form like the cedar of Lebanon, stands in pleasing contrast with the dark color of the motsouri, whose cypress form is dotted over at present with its pleasant scarlet fruit. Some trees resemble the great spreading oak, others assume the character of our own elms and chestnuts; but no one can imagine the beauty of the view from any thing witnessed in England. It had never been seen before by European eyes. The only want felt is that of mountains in the background. The falls are bounded on three sides by ridges 300 or 400 feet in height, which are covered with forest with the red soil appearing among the trees. When about half a mile from the falls I left the canoe by which we had come down thus far, and embarked in a lighter one, with men well acquainted with the rapids, who, by passing down the centre of the stream in the eddies and still places caused by many jutting rocks, brought me to an island situated in the middle of the river and on the edge of the lip over which the water rolls. In coming hither there was danger of being swept down by the stream which rushed along on each side of the island; but the river was now low, and we sailed where it is totally impossible to go when the water is high. But though we had reached the island and were within a few yards of the spot, a view from which would solve the whole problem, I believe that no one could perceive where the vast body of water went; it seemed to lose itself in the earth, the opposite lip of the fissure into which it disappeared being only eighty feet distant. I at least did not comprehend it until creeping with awe to the verge, I peered down into a large rent which had been made from bank to bank of the broad Zambesi, and saw that a stream of a thousand yards broad, leaped down a hundred feet, and then became suddenly compressed into a space of fifteen or twenty yards. The entire falls are simply a crack made in a hard basaltic rock from the right to the left bank of the Zambesi, and then prolonged from the left bank away through thirty or forty miles of hills. . . In

looking down into the fissure on the right of the island, one sees nothing but a dense white cloud, which, at the time we visited the spot, had two bright rainbows on it. From this cloud rushed up a great jet of vapor exactly like steam, and it mounted two or three hundred feet high, there condensing, it changed its hue to that of dark smoke, and came back in a constant shower, which soon wetted us to the skin. This shower falls chiefly on the opposite side of the fissure, and a few yards back from the lip there stands a straight hedge of evergreen trees whose leaves are always wet.

"On the left of the island we see the water at the bottom, a white rolling mass moving away to the prolongation of the fissure which branches off near the left bank of the river. A piece of the rock has fallen off a spot on the left of the island, and juts out from the water below, and from it I judged the distance which the water falls to be about 100 feet. The walls of this gigantic fissure are perpendicular, and composed of one homogeneous mass of rock. The edge of that side over which the water falls is worn off two or three feet, and pieces have fallen away, so as to give it somewhat of a serrated appearance. That over which the water does not fall is quite straight, except at the left corner, where a rent appears, and a piece seems inclined to fall off. Upon the whole, it is nearly in the state in which it was left at its formation. On the left side of the island we have a good view of the mass of water which causes one of the columns of vapor to ascend, as it leaps quite clear of the rock, and forms a thick unbroken fleece all the way to the bottom. The whiteness gave the idea of snow, a sight I had not seen for many a day.

"I have mentioned that we saw five columns of vapor ascending from this strange abyss. They are evidently formed by the compression suffered by the force of the water's own fall into an unyielding wedge-shaped space. Of the five columns two on the right and one on the left of the island were the largest. This was the period of low water in the Leeambye, but as far as I could guess, there was a flow of five or six hundred yards of water, which at the edge of the fall seemed at least three feet deep."—Pp. 558–562.

On leaving this point, instead of following the river, which makes a broad sweep to the south, they passed on a direct line and struck it at a distance of near three hundred miles. The country is quite unlike that on the Leeambye

and Leeba. After passing sixty or seventy miles, he says:—

"We travelled over an uninhabited, gently undulating, and most beautiful district, the border territory between those who accept and those who reject the sway of the Makololo. The face of the country appears as if in long waves running north and south. There are no rivers, though water stands in pools in the hollows. We were now come into the country, which my people all magnify as a perfect paradise. Sebituane was driven from it by the Metabele. It suited him exactly for cattle, corn and health. The soil is dry, and often a reddish sand; there are few trees, but fine large shady ones stand dotted here and there over the country, where towns formerly stood. One of the fig family I measured and found to be forty feet in circumference: the heart had been burned out, and some one had made a lodging in it, for we saw the remains of a bed and a fire. The sight of the open country with the increased altitude we were attaining, was most refreshing to the spirits. Large game abounds. We see in the distance buffaloes, elands, hartebeest, gnus, and elephants, all very tame, as no one disturbs them. Lions, which always accompany other large animals, roared about us, but as it was moonlight there was no danger. In the evening while standing on a mass of granite, one roared at me, though it was still light. . .

"We crossed the Kalomo which is about fifty yards broad, and is the only stream in this ridge that never dries up. The current is rapid, and its course is toward the south, as it joins the Zambesi at some distance below the falls. The Unguesi and Lekone (which he had crossed) with their feeders flow westward, this river to the south, and all those to which we are about to come, take an easterly direction. We were thus at the apex of the ridge and found, that as water boiled at 202°, our altitude above the level of the sea was over 5,000 feet. Both the eastern and the western ridge (at the head of the Leeba) is known to be comparatively salubrious, and in this respect, as well as in the general aspect of the country, they resemble that most healthy of all healthy climates, the interior of South Africa near and adjacent to the Desert. This ridge has neither fountain nor marsh upon it, and east of the Kalomo we look upon treeless undulating plains covered with short grass. From a point somewhat near to the great falls, this ridge or oblong mound trends away to the northeast, and these treeless elevated plains again

appear. Then again the ridge is said to bend away from the falls to the southeast.

"It is impossible to say how much farther to the north these subtending ridges stretch. As they are known to be favorable to health—the Makololo, who have been nearly all cut off by fevers in the valley, declaring that here, where they used to dwell, they never had a headache—they may even be recommended as a sanatorium for those whose enterprise leads them into Africa, either for the advancement of scientific knowledge, or for the purposes of trade or benevolence. In the case of the eastern ridge we have a water carriage, with only one short rapid as an obstruction, right up to its base; and if a quick passage can be effected during the healthy part of the year, there would be no danger of the loss of health during a long stay on these high lands afterwards."—Pp. 580–583.

"When we had passed the outskirting villages which alone consider themselves in a state of war with the Makololo (who occupy the ridge at the west) we found the Batoka or Batonga, as they here call themselves, quite friendly. Great numbers of them came from all the surrounding villages with presents of maize and mazuka, and expressed great joy at the first appearance of a white man and harbinger of peace. The farther we advanced, the more we found the country swarming with inhabitants."—P. 590.

They were now approaching the Zambesi again, at a point near two degrees farther north than the falls, the river running through two-thirds of the distance to the northeast.

"We entered a most beautiful valley abounding in large game. Finding a buffalo lying down, I went to secure him for our food. Three balls did not kill him; and as he turned round as if for a charge, we ran for the shelter of some rocks. Before we gained them, we found that three elephants, probably attracted by the strange noise, had cut off our retreat on that side; they however turned short off and allowed us to gain the rocks. We then saw that the buffalo was moving quite briskly, and in order not to be entirely balked, I tried a long shot at the last of the elephants, and to the great joy of my people broke his foreleg. The young men soon brought him to a stand, and one shot in the brain dispatched him. I was right glad to see the joy manifested at such an abundant supply of meat.

"On the following day while my men were cutting up the elephant, great numbers of the villagers came to enjoy the feast. We were on the side of a fine green valley, studded here and there with trees, and cut by numerous rivulets. I had retired from the noise, to take an observation among some rocks of laminated grit, when I beheld an elephant and her calf at the end of the valley, about two miles distant. The calf was rolling in the mud, and the dam was standing fanning herself with her long ears. As I looked at them through my glass, I saw a long string of my own men appearing on the other side of them. The goodly beast, totally unconscious of the approach of an enemy, stood for some time suckling her young one, which seemed about two years old. Then began the piping of her enemies, both animals expanded their ears and listened, then ran as the crowd rushed towards them. She placed herself on the danger side of her calf, and passed her proboscis over it again and again, as if to assure it of safety. She frequently looked back to the men, who kept up an incessant shouting; then looked at her young and ran after it. The men kept about a hundred yards in her rear until she was obliged to cross a rivulet. The time spent in descending and getting up the opposite bank, allowed of their coming up to the edge, and discharging their spears at about twenty yards' distance. After the first discharge she appeared with her sides red with blood, and beginning to flee for her own life, seemed to think no more of her young. The calf took refuge in the water, and was killed. The pace of the dam gradually grew slower. She turned with a shriek of rage, and made a furious charge back among the men. They vanished at right angles to her course, and as she ran straight on, she went though the whole party. She charged three or four times, but except in the first instance never went farther than a hundred yards. She often stood after she had crossed a rivulet and faced the men, though she received fresh spears. It was by this process of spearing and loss of blood that she was killed, for at last, after a short charge, she staggered round and sank down dead in a kneeling posture."—Pp. 599–603.

At length they approached the Zambesi, and with the picture of that scene we shall close these sketches of the country.

"Feeling anxious to get back to the Zambesi again, we decided to cross the hills towards its confluence with the Kafue.

The distance, which in a straight line is but small, occupied three days. The precipitous nature of this side of this mass of hills knocked up the oxen, and forced us to slaughter two. We saw many elephants among the hills, and my men ran off and killed three. When we came to the top of the outer range of the hills, we had a glorious view. At a short distance below us, we saw the Kafue wending away over a forest-clad plain to the confluence, and on the other side of the Zambesi beyond that lay a long range of dark hills. A line of fleecy clouds appeared lying along the course of that river at their base. The plain below us at the left of the Kafue, had more large game on it than anywhere else I had seen in Africa. Hundreds of buffaloes and zebras grazed on the open spaces, and there stood lordly elephants feeding majestically, nothing moving apparently but the proboscis. I wish I had been able to take a photograph of a scene so seldom beheld, and which is destined, as guns increase, to pass away from earth. When we descended, we found all the animals remarkably tame; the elephants stood between the trees fanning themselves with their large ears, as if they did not see us at two or three hundred yards' distance. The number of animals was quite astonishing, and made me think that here I could realize an image of that time when Megatheria fed undisturbed in the primeval forests."—Pp. 611, 612.

The region traversed by Dr. Livingstone is thus almost throughout of great fertility; in two of its principal divisions elevated and salubrious, and capable of yielding the richest tropical crops, and sustaining vast herds of wild and tame animals.

It is occupied at every point by a small population, consisting chiefly of ten or a dozen tribes, dwelling in villages, and living in a considerable measure on game and wild fruits. The arts of agriculture and mechanics are almost unknown. They have no plough nor vehicle. They make no use of animals in the culture of the soil, or in war, and have no coin, and no general commerce with each other. Their trade is by barter. They of consequence have as individuals almost no property; the land with its vegetation, and the animals that feed on it, being the common stock of the tribe that occupies it, in place of being distributed to separate owners. Of these, far the most powerful, most cultivated, and most hopeful, are the Makololo, whose

jurisdiction extends along the Zambesi from 200 or 300 miles below the great falls, to 400 or 500 miles above. They, though heretofore warlike, are at present disposed to peace, and desirous that safe communications should be opened to the Western and Eastern Ocean, that they may have a market for their ivory, and other articles of commerce, and may possess themselves of the implements and arts of the whites. And such is the disposition of the tribes generally, with the exception of those on the skirts of the Portuguese colonies, who have been rendered jealous and hostile by the slave trade. Weary with the risks and miseries of perpetual conflict with each other, they expressed on many occasions their wish for peace and commerce, by which they may exchange their products of the chase and soil, for the arms, implements, and clothing of other nations.

They seem also in an unusual degree ready to receive the knowledge of the gospel. There is no hostile government to resist the introduction of Christianity. There is no pagan priesthood to oppose it. None of the ordinary barriers are to be overcome, but ignorance, superstition, and that inaptness to learning which results from a total destitution of culture. They can scarcely be said to be preoccupied by a false religion. They are superstitious, but the chief objects of their dread are the spirits of the dead, which they regard as hovering round the living, and plotting to injure and destroy them. Their ideas of a supreme being are extremely faint and vague. Dr. Livingstone says of the population of the whole country north of the Zambesi:—

"All believe that the souls of the departed still mingle among the living, and partake in some way of the food they consume. In sickness, sacrifices of fowls and goats are made to appease the spirits. It is imagined that they wish to take the living away from the earth and all its enjoyments. When one man has killed another, a sacrifice is made as if to lay the spirit of the victim. A sect is reported to exist who kill men in order to take their hearts and offer them to the Barimo.

"Their religion, if such it may be called, is one of dread. Numbers of charms are employed to avert the evils with which they feel themselves to be encompassed. Occasionally you meet

a man more timid than the rest, with twenty or thirty charms around his neck."—Pp. 471, 472.

"We find throughout all the country north of 20°, which I consider to be real negro, the custom of slaughtering victims to accompany the departed soul of a chief; and human sacrifices are occasionally, and certain parts of the body used, as charms. It is on account of the existence of such rites, with the similarity of the language and the fact that the names of rivers are repeated again and again, from north to south through all that region, that I consider them to have been originally one family."—P. 631.

Those on the lower Zambesi, in the neighborhood of Tete, have larger and clearer ideas. The Portuguese Judge of the district affirms—

"That all the nations of this region have a clear idea of a Supreme Being, the maker and governor of all things. He is named Marimo, Molungo, Reza, Mpámbe, in the different dialects spoken. The Barotse name him Nyámpi, and the Balonda Zambi. All promptly acknowledge him as the ruler over all. They also fully believe in the soul's existence apart from the body, and visit the graves of relatives, making offerings of food. When they recover from sickness, or are delivered from any danger, they offer a sacrifice of a fowl or a sheep, pouring out the blood as a libation to the soul of some departed relative. They believe in the transmigration of souls, and also that while persons are still living they may enter into lions and alligators, and then return to their own bodies."—P. 687.

He says of the Batoka who occupy the rich high lands extending several hundred miles below the great falls—

"All expressed high satisfaction at the prospect of the white man and his path; they would protect both him and his property. I asked the question, because it would be of great importance to have stations in this healthy region, whither agents oppressed by sickness might retire, and which would serve, moreover, as part of a chain of communication between the interior and the coast. The answer does not mean much more than what I know, by other means, to be the case—that a white man *of good sense* would be welcome and safe in all these parts. By uprightness, and laying himself out for the

good of the people, he would be known all over the country as a *benefactor* of the race. None desire Christian instruction, for of it they have no idea. But the people are now humbled by the scourgings they have received, and seem to be in a favorable state for the reception of the gospel. The gradual restoration of their former prosperity in cattle, simultaneously with instruction, would operate beneficially upon their minds. The language is a dialect of the other negro languages in the great valley; and as many of the Batoka living under the Makololo understand both it and the Bechuana, missionaries could soon acquire it through that medium."—P. 594.

A vast theatre is thus opened here to commercial and Christian enterprise. What then is to be the effect on these nations of the great changes that are about to be wrought in their condition? They have hitherto been isolated from the rest of the world, as absolutely as though they had tenanted one of the planets that wheels in the space between Mars and Jupiter. Three thousand five hundred, perhaps four thousand years have revolved since their ancestors first entered that scene, and not a ray of light has through that vast tract of ages reached them from other nations, or from heaven. They have known nothing of Asia, of Europe, of America, of Northern Africa even, nor of the ocean: nothing of science, of art, of commerce, of civilization, of the vast crowds of human beings that have co-existed with them on the earth. No prophet of the Almighty has made known to them his being and will, and not a whisper has been heard by them of the intervention of the Son of God for their redemption. Now, however, strangers are to go among them from no one knows what parts of the civilized world, the trader, the hunter, the missionary probably, perhaps the slave dealer; possibly—which would be still worse—bands of the vagabond and outlawed Boers who hover on the skirts of the Cape Colony, and who, in their plundering and slave-taking excursions, carry death and devastation whenever in their power into the neighboring districts. Are the new influences, then, to which these tribes are to be subjected to prove beneficial to them, or disastrous? Beneficial, we hope, and in an eminent degree. If proper measures are taken by the British government to shield them from the intrusion of lawless hordes from the colony, who would only murder,

rob, and enslave them; if proper persons are stationed in the principal tribes to protect them from imposition by traders, and encourage them in the culture of the soil and use of the mechanic arts; and above all, if judicious missions are established at the principal centres of population, and schools opened for the instruction of the young, there is reason to hope that they may, ere a generation passes away, be raised in a considerable measure out of barbarism, and become partakers of the blessings of civilization and Christianity. It is propitious to their safety that the heat of the climate is likely to preclude their being driven from their territory by white settlers. Colonization by whites has hitherto proved fatal to the aboriginal inhabitants, whether Negro or Indian, wherever it has taken place. The native tribes on this continent have vanished like an exhalation from the presence of the Europeans. Not a solitary tribe has risen out of barbarism into civilization, nor maintained itself in its pristine vigor. They are vanishing also from the Islands of the Pacific Ocean. The negroes have disappeared in like manner from large portions of the Cape Colony. They would be swept also from this vast tract, probably, were it not so near the equator as to make it unsuitable for the permanent residence of whites. Its distance from a market, and the impossibility of transporting to the ocean large masses of agricultural products, will make it ineligible to European settlers. For a long time only moderate quantities of cotton, sugar, rice, indigo, grain, fruits, hides, and other articles can be carried down the Zambesi, and they cannot yield a profit to the merchant unless purchased of the producers at very low prices. It is probable, therefore, that the natives will continue to occupy the territory, and if protected from injustice and demoralization by foreigners, encouraged to engage in agriculture, and furnished with suitable religious teachers, they will, ere long, there is reason to hope, rise into the sphere of civilization, embrace the gospel, and become a great, a cultivated, and a happy people.

The discovery of this vast and populous region, which has hitherto been as completely shrouded from the Christian world, as the Christian world has been hidden from that —together with the recent exploration, and opening of

other portions of the globe, indicates that the hour is drawing near when every part of the earth will become accessible, and the glad tidings of salvation may be proclaimed to all its tribes and nations. Scarce a generation has passed, since near two-thirds of the race were wholly beyond the reach of Christian missionaries; nearly the whole of Africa, a large part of India, the whole of Asia east of the Indian Ocean, and the islands of the Southern and Pacific Seas were unapproachable by them. Now, all, or nearly all, those islands and the whole of India is open to the gospel; Burmah, Siam, and China in a measure, and the barriers to its introduction to Japan seem likely soon to be removed: while almost the whole of Southern Africa has been explored, nearly all its western and eastern coasts north of the equator, and large districts of the interior. Fifteen or twenty years more of equal progress, and every tribe under the cope of heaven will be brought within the reach of the messengers of the gospel. The way seems rapidly preparing, therefore, so far as their accessibleness is concerned, for the speedy proclamation of the word of life to all nations. And when that time arrives, changes will be found to have taken place in the faith and disposition of the churches, by which they will be prepared to fill the great office to which they will be called, of summoning the nations universally to renounce their false religions, and worship the true God. The heralds of Christ who are represented by the angel flying through mid-heaven, having the everlasting gospel to proclaim to every nation, and tribe, and tongue, and people, and warn them that the hour of God's judgment has come, are to enter on this mission immediately before the fall of Babylon, and therefore after the overthrow of the present dynasties in Europe, the rise of the power denoted by the wild beast in its last form, and the martyrdom and resurrection of the witnesses. These great events will rouse the true people of God to a new investigation of his prophetic word; lead them to discover, what now so many fail to see, that Christ's advent is at hand; and prompt them to the great work—which is to be the precursor of his coming—of heralding his approach to the nations; and under the impulse of those mighty convictions they will doubtless accomplish more in ten or fifteen

years, than with the present views and methods of procedure could be achieved in centuries. Were the true worshippers now animated with the love, the zeal, and the self-denial, that will then reign in every breast, millions of property, if needed, would be appropriated to it, where now only a few thousands are given; and tens of thousands would be ready to go forth as Christ's messengers, where now only a few hundreds are either disposed, or invited to it, by the church.

Art. VII.—A Designation and Exposition of the Figures of Isaiah. Chapter XLIII.

The prophet had in the preceding chapter foreshown that the Messiah at his second advent, instead of forbearing as at the first, is to assert his rights, display his power, and take vengeance on his enemies; and forewarned them that, because of their blindness and incorrigibleness they should, in the time betwixt the first and second coming, be given into the hands of conquerors and oppressors. He now however assures them that at that coming of the Messiah to assert his authority, Jehovah will not desert them, but will protect and deliver them amidst the greatest dangers, vs. 1, 2. And the reason is, that he is Jehovah their covenant God, and has chosen them as his people, vs. 3, 4. He promises accordingly to gather them from their dispersion among the nations, vs. 5–7. He foreshows also that all nations will then be assembled, and will be made to see that he alone is Jehovah, vs. 8–13. He next foreshows that anterior to that final redemption he shall have wrought for them a deliverance from the Babylonians, who were to carry them into captivity, v. 14. And then reminding them of the miracles he wrought at the Red Sea at their exodus from Egypt, calls them to look forward to still greater changes to be wrought in the earth at their restoration, when rivers shall be made to flow in the desert for them, and the waste shall become a scene of life and gladness, vs. 15–21. And finally, he makes known to

them that they will continue to rebel, and he will continue to chasten them down to the time of their ultimate deliverance, and that their salvation then will be the work alone of his sovereign love, vs. 22–28.

1. Apostrophe. "And now saith Jehovah thy creator, O Jacob, and thy former, O Israel, fear not, for I have redeemed thee; I have called thee by thy name: thou art mine," v. 1. This promise relates to the time of the Messiah's second advent foreshown in the preceding chapter, vs. 13, 14, when he is to come forth against his foes. This is seen from its being a continuation of that prophecy; from the similarity of the deliverance promised here, v. 2, to that foreshown, v. 16, there; and from the indication, vs. 5, 6, that the occasion when they are to receive the protection here pledged, is to be that of their final return from their dispersion among the nations, the infliction of which because of their rebellion was threatened at the close of the last chapter, vs. 22–25. Notwithstanding their long alienation from God, and desertion by him, they will still be his people. He will not have rejected them from their covenant relations, and revoked his promises of mercy to them. Notwithstanding the terrible judgments with which he will for ages have scourged them, and the seeming hopelessness of their restoration from dispersion among distant and hostile nations, and their inability by concert to overcome the obstacles to their return; when the great epoch of their promised redemption arrives they are not to fear; for he has purposed to redeem them; he has given them their name, warrior of God, and they are still the people he has chosen for himself.

2, 3, 4. Hypocatastases.—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be scorched, and the flame shall not burn thee," v. 2. These forms of danger are used as representatives of such as naturally attend a journey from distant regions to Palestine, over seas, across rivers, through deserts, and amidst the flames perhaps of the avenging fires which the enemies of Christ's kingdom are then to be d. Whatever the perils of such a migration may s to be with them, and give them perfect safety.

This promise indicates clearly that the epoch of this protection is to be that of their return from their exile among the nations to their ancient land. The perils from which they are to be defended are perils from the great agents of the physical world, that might naturally attend a migration from one distant region to another: not dangers from hostile human beings, nor from spiritual foes. To treat the journey as a mere spiritual conflict, and the perils as internal, instead of external, is not only unauthorized, but is to contradict the whole prophecy. If these dangers are merely internal, then the exile of the nation, and the judgments with which it is overwhelmed, as predicted, vs. 22–25 of the preceding chapter, and the first and second coming of Christ foreshown, vs. 1–4, and 13–15, must also be merely spiritual, and the whole is converted into a jargon of unmeaning words. The journey then in which God is thus to be with them, is to be a real journey, and the perils from which he is to deliver them, real and natural perils of a migration from the places of their dispersion to their own land.

God now, to inspire them with faith in this promise, reminds them of what he had wrought for their deliverance from Egypt. "For I Jehovah, thy God, the Holy One of Israel thy Saviour, have (already) given Egypt, Ethiopia, and Seba, thy ransom instead of thee," v. 3. Egypt had been smitten with the most terrible judgments, in order to induce the monarch to consent to the departure of the Israelites; and on his attempting to re-conquer them, they were delivered, and he and his armies were destroyed. Ethiopia and Seba are south of Egypt, and may have been subject to that kingdom at the period of the Exodus, and lost a share of their forces in the catastrophe at the Red Sea.

5, 6, 7. Metonymies.—Egypt, Ethiopia, and Seba are put by metonymy for their population.

8. Metaphor in the use of ransom to denote that the destruction of the Egyptians, Ethiopians, and Sabeans was a condition of the deliverance of the Israelites. They were swept to destruction in place of God's people, whom they would else have destroyed.

As his love for his people continues and is to continue to be what it then was, he will interpose in like manner and

destroy the nations who shall attempt to intercept their return at the appointed time to their own land. "Since thou wast precious in my eyes, thou hast been honored, and I have loved thee; and I will (again) give man instead of thee, and nations for thy life," v. 4. This implies that at the epoch to which the promise refers other enemies will assail them and threaten their life, and will meet a like destruction. And this is foreshown also Zech. xiv. 1–3.; Joel iii. 1, 2. No matter how powerful their foes may be, nor how great the obstacles are to their return; they are not to fear. God will open the way for them and provide the requisite means for their safety. "Fear not, for I am with thee: from the east will I make thy seed come, and from the west will I gather thee. I will say to the north give, and to the south withhold not. Let my sons come from far, and my daughters from the ends of the earth; every one called by my name; and (because) for my glory I have created him; I have formed him; yea, I have made him," vs. 6–7. These promises are beautifully adapted to remove fear and inspire hope: God himself is to be with them and accomplish their restoration; and he will only need to speak, and all opposers will yield, and all obstacles disappear from their way. And he will accomplish it because his glory requires it, because he created the nation for the very ends that are to result from their recall and re-establishment as his people. This promise shows again that the theme of the prophecy is their literal restoration from dispersion to their national land. The language is not figurative. There is no spiritual change which their regathering from exile could denote. There are no characteristics of rebellion which east, west, north, and south, in the geographical world, can be used to represent. It is a literal return, therefore, from their dispersion that is foretold, and their final return at Christ's second coming, not their restoration from captivity at Babylon. This is clear from their coming from the east and the west, the north, the south, and the ends of the earth, and their coming universally—every one that is called by the name of Jehovah. The return from Babylon was only from one direction, and was but partial: most of those transported to Chaldea and born there continued in exile.

9, 10. Metaphors in the use of blind and deaf to denote

their unteachableness. "He has brought forth the blind people who have eyes, and the deaf who have ears, all the nations are gathered together, and the peoples are to be assembled. Who among them will declare this and let us hear the prior events? Let them produce their witnesses and be justified; and let them hear and say, It is true. Ye, saith Jehovah, are my witnesses, and my servant whom I have chosen, that ye may know and believe me, and may understand that I am He. Before me no God was formed, and after me there shall not be," v. 8–10. The prophet here contemplates the restoration he had predicted as accomplished, and the nations as assembled for the judgment that is to follow, when Jehovah is to verify his claims as the creator and ruler of the universe, and vindicate to himself the glory of the redemption of his people. The question, the prophet shows, is then to be tried, whether men had had any foresight that Israel was to receive such a salvation; and whether there is, as the nations, and even many of the Israelites imagined, any God but Jehovah; and he indicates that the Israelites themselves, who are the blind and deaf, will be proofs that Jehovah alone is God; that the events of their history in their dispersion and at their return will form the most ample demonstration in all eyes that he is the only deity, and that he is underived, self-subsistent, and eternal. The Israelites were to be led into *exile* by the appointment of Jehovah, because of their apostasy from him to the worship of false gods. They were for ages to be held in vassalage by the nations that paid homage to those deities; and their triumph over the chosen people of Jehovah was considered by them as a triumph of their deities over him. But the restoration of the Israelites after ages of dispersion and helplessness, and re-establishment as God's people in their ancient land, amidst the most impressive signals of his presence and power, is to confute that impious persuasion. The deities of Assyria, Babylonia, Greece, and Rome, instead of verifying the expectations of their adorers, are to fail to give any proofs whatever of their divinity or their being. It is to become clear, not only that they have no such dominion as was ascribed to them, but that they are wholly devoid of that prescience of events which is necessarily an attribute of a divine being.

For not one of their worshippers was ever to receive from them a revelation of the issue of this contest between them and Jehovah, or a disclosure of the fact that the reason that the Israelites were delivered into the hands of idol-worshippers and led into exile was, that they revolted from Jehovah, and were given up by him to punishment; not that he had lost his power over them and was unable to maintain his claims to their homage. These are the prior or first things probably to which the prophet refers, in the vast train of events that is finally to issue in their restoration and redemption as Jehovah's people.

On the other hand, however, the most decisive proofs will appear of Jehovah's existence, foreknowledge, and power. "I, I am Jehovah, and besides me there is no Saviour. I have foretold and I have saved, and I have caused to hear, and there is no strange (God) among you. And ye are my witnesses, saith Jehovah, that I am God. Even since day was (time began) I am he, and there is no one that can rescue from my hand. I will do, and who will undo (my work)," vs. 11–13. That he is Jehovah, that he has foreknown and foreshown these events, and that he and he alone has accomplished their salvation will become clear to all eyes. His being, his perfections, and his agency, will have been manifested in all the forms that befit his station and relations, and will carry irresistible conviction to all his creatures, that he is what he claims to be.

God now to confirm their faith, foreshows that he will, ere that epoch arrives, have wrought for them a different deliverance—presenting another proof of his foreknowledge, and his power and purpose to save them. "Thus, saith Jehovah, your Redeemer, the Holy One of Israel, for your sake I have sent to Babylon, and have brought down the bars (of the gates) all of them, and the Chaldeans in the ships of their shout. I am Jehovah, your Holy One, the Creator of Israel, your King," vs. 14, 15. This is a prediction of the conquest of Babylon by the Medes and Persians, which was to prepare the way for the restoration of the Israelites held captive there; and was to be accomplished at so early a time that it would be a proof to the nations for ages, before their final redemption, that

Jehovah is their Creator and Redeemer. The bars are the bars of the gates along the sides of the Euphrates within the city, which, not being put by the guards in their place at evening, the gates presented no barrier to the Persians ascending the stairways from the stream; while the turning of the water from the channel of the river, left the ships or boats of the Babylonians unavailable for their flight. By the ships or boats of their shout is meant probably, boats that were moved by the oar, and with strokes in chime with a shout or song of the rowers.

God now announces that he is to work as great miracles at their final redemption, as he wrought at their exodus from Egypt.

11. Comparison. "Thus saith Jehovah, who gave a way in the sea, and a path in the mighty waters, who brought forth chariots and horses, an army and strength; together they lay down, they rose no more, they expired; like tow they were quenched. Remember not former things, nor consider the things of old," vs. 17, 18. Those mighty enemies that threatened the Israelites with destruction were swept out of life by the Almighty with the ease with which a flickering lamp is extinguished. Yet instead of dwelling on that as the greatest display of God's power in their behalf the nation was ever to enjoy, they were to look forward to equal miracles at their restoration from exile.

12. Metaphor in the use of germinate, for take place.— "Behold I do a new (thing), it is now to germinate. Will you not consider it? Yea, I will place in the wilderness a way; in the desert streams. The living creature of the field shall honor me, jackalls and ostriches: because I have given in the wilderness waters, and streams in the desert to give drink to my people, my chosen; the people I have formed for myself; my praise shall they recount," vs. 19–21. Such a change of the desert by which the Israelites in returning through it from their exile, will be supplied with water, will be as great a miracle as that which was wrought for their deliverance at the Red Sea; and the event predicted is that which the language naturally denotes. The terms desert, waters, animals of the field, jackals, ostriches, and people, are used literally. The desert and wilderness are to be the scene of the new event; the waters and

streams the new things God is to bring into being; and the animals and chosen people are to be witnesses of their existence, and be relieved and sustained by them. There are no analogous things standing in such relations to each other, of which they can be metaphorical names. Nor can they be used as representatives of spiritual things. There are no beings that are to God's people what the beasts and birds of the desert are to the Israelites. There is no species of spiritual blessings that water can represent, of which, beings (on the supposition that such existed) that are to God's people, what wild beasts and birds of the desert are to the Israelites, can partake along with God's people as a natural and indispensable means of their spiritual life, and yet remain unchanged in their character; inasmuch as to maintain an analogy to the animals of the desert, they must remain precisely what they were. Water is as necessary to the life of those animals; and in the same form as it is to the life of Israelites. They are to drink of the streams God is to produce in the wilderness, for the same reason as the Israelites are, and derive from them precisely similar benefits—the nourishment of their natural life—and they are still to continue identically what they before were. They are to undergo no change of nature. They are to make no approximation in disposition or habits to the human beings who drink at the streams with them. If the waters then denote spiritual blessings—as those who allegorize the prophecy maintain—what beings are they whom the beasts and birds of the desert represent, who partake of those spiritual blessings in the same manner as God's people do, and are sustained by them in their spiritual life, as animals are sustained by water in their natural life; and who yet remain to the people of God, what the jackalls, ostriches, and other wild animals of the desert are to the Israelites? There certainly are no human beings who stand in such a relation to that people. Nor are there any others; as none but human beings are partakers of the spiritual blessings bestowed on God's people. The fancy, therefore, that the prophecy is allegorical, is wholly mistaken. Its natural grammatical is its predictive and only sense. The desert regions on the south, the east, and the north of Palestine, through which the Israelites from Africa and eastern Asia may on their return be

required to pass, are at their restoration to send up from their depths fountains and streams, that shall convert those burning wastes into scenes of verdure and fruitfulness, and make the passage of the ransomed hosts one of safety and joy. There is a similar prophecy also in chap. xxxv. 7, and xli. 18.

The prophet now reminds them that though they are at length to receive such gifts from God, they then were in rebellion and were to continue in it down to the time of their redemption. "Yet thou hast not called on me, O Jacob, thou hast been weary of me, O Israel. Thou hast not brought to me the sheep of thy burnt-offerings; thou hast not honored me with thy sacrifices. I have not made thee serve with oblation, and I have not wearied thee with incense. Thou hast not bought for me sweet cane with money; and thou hast not satiated me with the fat of thy sacrifices. Thou hast only made me serve with thy sins and wearied me with thine iniquities," v. 22–24. And this, it is implied, was to continue to be their course. They therefore were not to receive the deliverance that was to be wrought for them as a consequence of obedience, but in spite of all the obstacles that ages of rebellion would present.

Their redemption is to be the work of his sovereign grace. "I, I am he that blots out thy transgressions for my own sake; and I will not remember thy sins," v. 25. Their salvation will involve their forgiveness and acceptance as his children, and they will be granted for his own sake alone, for the sovereign and infinite ends in his kingdom of which their salvation is to be a means, not for any worthiness in them.

God now appeals to them to test the truth of his accusation of them, and repeating it, announces his purpose of punishing the nation for their rebellion. "Remind me: Let us plead together; state (if thou hast any plea) that thou mayest be justified. Thy first father sinned and thy interpreters have rebelled against me; and I will profane the holy chief, and will give up Jacob to the curse, and Israel to reproaches," vs. 26–28. The interpreters and the holy chiefs are the teachers and priests. He was to consign them to desecration, or exclusion from their offices, and the whole nation to the curse of banishment from their country, and vassalage among the nations. As this terrible doom was the just pun-

ishment of their sins, their deliverance could only be the work of God's sovereign and boundless grace. He thus at every step asserts the principles on which he proceeds in his administration, and vindicates his mercies and his judgments from the false views with which the Israelites were disposed to contemplate them.

ART. VIII.—THE CITY OF THE GREAT KING; OR, JERUSALEM AS IT WAS, AS IT IS, AND AS IT IS TO BE. By J. T. Barclay, M.D., Missionary to Jerusalem. Philadelphia: James Challen & Sons. J. B. Lippincott & Co. New York: Stanford & Delisser. 1858.

A KNOWLEDGE of the topography of Palestine, and especially of its capital, and other cities and places that were the scene of Christ's ministry, is of great importance in order to a just understanding of the events that are narrated in the gospels of his life and death, his burial and resurrection. Many excellent aids to this information have been furnished of late years, especially by Dr. Robinson's Researches, Stanley's Sinai and Palestine, and the works of other travellers. Dr. Barclay's volume, which is devoted chiefly to Jerusalem and the neighboring localities, is a very welcome help to this knowledge. He enjoyed peculiar advantages for his task from his residence at that city for three years and a half, and access, through the favor of Turkish families, to places from which foreigners have heretofore been excluded. He appears to have conducted his investigations with great care and patience, to have availed himself of the aids furnished by former writers, and to have founded his judgments generally on fair and adequate grounds. He clears up many difficulties, settles many controverted questions, and adds so large a sum to the stock of information, that his volume will be felt to be a most valuable and indispensable aid to a satisfactory knowledge of the subject.

Dr. Barclay first gives a description of Jerusalem as it was after it became the seat of the Hebrew monarchy

down to its overthrow by the Romans; and next depicts its history through the ages that followed, and condition at the present time. After a sketch of the great features of Palestine, and of the city and its environs, he treats particularly of its walls, its gates, its fortresses and palaces, its temple, its fountains, and its sepulchres, and indicates the known or probable places that were the scene of the great events that are recorded in the sacred narratives. The following is his description of its site:—

"Under the general name of Jerusalem, the Holy City has now occupied a prominent position on the page of history for nearly thirty-eight centuries, which shows it to be at least 1168 years older than Rome. . . .

"This venerable city, so celebrated in the lays of the sweet singer of Israel as beautiful for situation, the joy of the whole earth, occupies an irregular site on a kind of cloven tongue of land; being almost surrounded by two valleys, and intersected by a third, and is situated on the central chain of limestone mountains, running north and south through Palestine. This sacred site is separated from the hills, or as they are called in one of the 'Songs of Degrees,' mountains that are round about Jerusalem, on all sides except the north-west, where its connexion with the great mountain range of Judea is maintained by a broad ridge or isthmus from the north-west.

"The observer on approaching Jerusalem by way of the Jaffa road which lies on this ridge, beholds the Kedron valley commencing very gradually on the left of this ridge before he reaches Wely Kamah (more than half a mile from the north-west corner of the city), and then a ridge starting from it on the right separating Wady-el-Werd from the valley of Rephaim; and farther on another ridge or gentle swell also starting on the right, dividing the plain of Rephaim from the so-called Gihon. Just below the Wely, this isthmus of Jerusalem gently bifurcates into its two leading ridges or hills, separated by a valley running southwardly, so shallow and broad, as scarcely to be perceptible at first, but gradually diminishing in breadth and increasing in depth—the Gihon of the Scriptures, though now nameless. The right hand bifurcation (the northern part of which is the hill Gareb, and the southern Zion) is sundered nearly in half by another valley, the Tyropœon, running first to the east, and then to the south, having Akra immediately on the north, and Zion on the south.—Mount Zion also being subdivided

by a valley running into the Tyropœon from the south. The left hand bifurcation of the isthmus is also gradually divided into two ridges, that on the right constituting Bezetha, Moriah and Ophel, being the larger and more conspicuous—that on the left, being the smaller and shorter. The valley separating these two ridges is termed in the Scriptures, 'the valley of the dead bodies and the ashes,' and is generally unnoticed by travellers."—Pp. 45, 46.

No place can boast of a situation more eligible in many respects, though it labors under some disadvantages. It may still be regarded as "set in the midst of the nations," between Asia and Africa, America and Australia, Europe and the Isles of the Gentiles. According to accurate observations recently made, it lies in north latitude 31° 46′ 45″ and 35° 13′ east longitude from Greenwich, about thirty-three miles from the Mediterranean, and half that distance from the Jordan and Dead Sea, at an elevation of 2610 feet above the level of the former, and about 3927 above the latter.

"At such a towering altitude the climate of Jerusalem is somewhat different from the more depressed regions that surround it; its temperature, of course, being much less elevated, and owing to the vicinity of the ever snow-capped peaks of the Lebanon on the north, the burning desert of Arabia on the south, and the mild Mediterranean on the west, it must ever have been, as it now is, subject to sudden and considerable vicissitudes of temperature. Its highest point, 92° F. in the shade, and 143° in the sun, is attained in August, and its lowest 28° occurs in January. But the extremes of temperature are probably greater now in the general absence of forests and all vegetation, resulting from the failure of the latter rain, than in the days of its prosperity. Summer now prevails more than half the year, but notwithstanding this long prevalence of warm temperature, the heat at Jerusalem is much more endurable than in any portion of the Atlantic coast of the United States, from Maine to Texas. This is due not only to its elevated position, where evaporation takes place so readily, but to a north-westerly breeze from the Mediterranean, which uniformly springs up as soon as the ground becomes somewhat heated, about eight or nine o'clock in the morning, and continues till ten at night. . . . . The column of atmosphere pressing upon the bosom of the Dead Sea and Plain of Jericho, is at least thirteen

hundred feet taller than at Beirut, Tyre, Jaffa, Gaza, or any other seaport of Palestine, and is more than three-fourths of a mile higher than that resting upon Jerusalem and its immediate environs.

"Frost at the present day is entirely unknown in the lower portion of the valley of the Jordan, and perhaps as high up as the Sea of Galilee, which is depressed three or four hundred feet below the level of the Mediterranean. Slight frosts, however, are sometimes felt on the sea-coast, and particularly in the vicinity of Mount Lebanon. But at Jerusalem they are quite frequent and sufficiently severe to blacken the fig leaf prematurely in the fall. And although there may not be a particle of snow or ice for several consecutive years, yet there were several snows, though of short continuance, during the winters of 1854 and 1855, and particles of ice at one time, an eighth of an inch thick, on thin sheets of water protected from the sun, and portions of ground similarly situated, were slightly frozen for several days."—Pp. 48–50.

Palestine in former ages was well watered and of great fruitfulness, or it could not have sustained the vast population with which it was for several ages crowded. Its hills and mountain ranges were studded with groves and forests. It yielded luxurious crops of grain. Large portions of it were devoted to the culture of the vine, the fig, and the olive; and numerous flocks and herds were fed on its pastures. The ancient Hebrews never suffered famine, except when the usual course of nature was intercepted by a special act of God in punishment of their sins. Now, however, it has a blighted and desolate aspect. Its forests and groves have disappeared, its vineyards and orchards, its waving harvests and rich pasturage, and barrenness and dreariness prevail. The hills and ridges around Jerusalem especially have a withered and desert air. He says of the approaches to the city:—

"The traveller from the east is unable to catch the first glimpse of any portion of the city until he reaches the summit of Mount Olivet, half a mile distant; approaching from the north, it is first seen from the heights of Scopus less than a mile distant. On the west, though a small portion of its loftiest elevations can be seen at Dier Mar Elias, remote about three miles, yet

it is not before reaching the crest dividing the valley of Hinnom from the plain of Rephaim, two or three hundred yards off, that any considerable portion can be seen, and even then no part of Mount Moriah is in sight. But from the top of a high promontory jutting into the deep valley of the Kedron, a few miles south of the city, the hill upon which the temple was built can be plainly seen through the opening made amongst the mountains by the ancient brook; and so narrow is the opening that scarcely any part of the city is visible except of this ridge."—Pp. 57, 58.

The Mount of Olives, immediately opposite the site of the temple on the east side of the city, and separated from it by a deep and narrow ravine, through which the Kedron glides, is the most conspicuous object in the environs of the city, and was signalized as the scene of many of the important acts, especially of the last days of Christ's ministry. It was over that mountain that he passed on his triumphal entry into the city the Monday before his crucifixion. It was from its brow that he looked down on it, when he wept over the incorrigibleness of its inhabitants, and foretold its doom. It was on its heights in view of the city that he uttered his prophecy of its overthrow, and the captivity of its people among the Gentile nations through a long series of ages, until his second coming. A garden near its foot, and within sight of the temple, was the scene of his agony, and probably a slight elevation near that garden and also within sight of the temple inclosure, was the scene of his crucifixion, burial, and resurrection. The following is Dr. Barclay's description of it:—

"So irregular and ill-defined is this mountain that it is almost impossible to designate its limits, either as to length or breadth. Its principal ridge, however—that which constitutes the distinctive feature of the mountain—lies immediately east of Jerusalem. Its western base may be regarded as co-extensive with the Kedron, and is distant from the present Haram wall one or two hundred yards, which was also its average distance from the ancient city. The mean distance of its summit opposite the city is about half a mile. But by the nearest pathway it is 918 yards from St. Stephen's gate to the Church of the Ascension, which is regarded as the principal summit; by

the longer footpath it is 1310 yards, and by the main camel road is perhaps a little further. Josephus, therefore, in stating the distance of Mount Olivet from the city at five furlongs, or 1010 yards, evidently has reference to the top of the mountain, and not to the foot of it, as is assumed by some writers. A line drawn up the valley, lying a short distance south of Bethany and entering Wady Giddoom, a little below Bethpage, may be regarded as forming in conjunction with Wady-en-Nair the southern limit of Mount Olivet. And the road to Anata indicates very nearly its northern boundary. . . . There are more than a dozen spurs that spring from the main body in different directions, and several conspicuous elevations, some might perhaps enumerate a dozen, and others restrict them to two or three. To the spectator on the heights of Zion, or from any other position near the level of Olivet, very little variation of altitude will be apparent; but when viewed from a lower point, the meanderings of the ridge and projection of its spurs produce the impression of many conspicuous eminences, of which that immediately in front, being the nearest, appears the most prominent. And surely there is not in all the world a prospect so delightful to behold as the panorama to be enjoyed by ascending the minaret alongside the Church of Ascension, that now crowns the elevation nearest the city. Commencing on the south and looking over the Mount of Corruption, you see in the distance Beth-Haccerem, where Herod had his paradise, and where he lies interred. The ocean of hills and mountains to the left is the hill country of Judea. . . . In the distance the tints of azure-red picture forth the variegated mountains of Moab and Ammon; on one of its craggy heights you may distinguish the city of Kerak, the site of Kir Moab; your eyes rest on Pisgah's top, from whose towering height the lawgiver of Israel was favored with a sight of this 'goodly mountain.' There, too, you mark the serpentine course of the turbid Jordan, contrasting so strikingly with the verdureless desert that occupies three-fourths of the space between Olivet and that river where John preached and the Messiah was tempted. As you turn your eye northward to gaze on Mizpah, the great gathering place of Israel, hard by Gibeon and the valley of Ajalon, you are arrested by the white cliffs of Michmash, the height of Ramah, the site of Geba, Anathoth, and many other places of interest."—Pp. 59, 60.

The place of the Ascension, Dr. B. thinks, is not, as has

been generally supposed, the top of the Mount of Olives, where the church of the Ascension stands, but a point nearer Bethany.

"Few spots in all the domain of sacred topography are more interesting to the believer than the one now to be described—the place of the Ascension; and although we are entirely dependent on a few paragraphs in the Scriptures for all we know concerning this spot, yet fortunately the language is so specific that its location can be ascertained with great certainty. From this authority we learn that the spot whence the Saviour ascended was on Mount Olivet; that it was not only on this mountain, but from a portion of it lying a Sabbath-day's journey from Jerusalem, and that it was as far as Bethany. Now the place to which tradition awards the honor of being the last to receive the impress of our Divine Master's feet, is on Mount Olivet it is true, but is neither as far as to Bethany, nor is it a Sabbath-day's journey from Jerusalem. The spot now venerated as the place of the Ascension on which a portion of the monumental church of the Empress Helena still stands, is only about one thousand and thirty-five yards, or rather more than half a mile from St. Stephen's Gate by the path usually travelled, and the same distance from the Golden Gate in the Haram wall now closed; and it is evident from Josephus that the city wall here ran still nearer, eighteen hundred years ago than it does at present; so that, reckoning from the city wall, or even from that of the temple by the nearest route, the two places would fall considerably within half a mile of each other. Now this is not half the usual estimate of a Sabbath-day's journey, and considerably less than the smallest computation made upon any data whatever. Authorities decidedly preponderate in favor of the estimate of rather less than a mile as a Sabbath-day's journey. We must look therefore for some spot on Mount Olivet thus distant from the wall of Jerusalem; and several such places can be found both north and south of the present traditionally accredited station. But the sacred narrative requires not only that it should be a Sabbath-day's journey, but as far as to Bethany. Now it so happens that there is not a more decidedly marked prominence on all Mount Olivet than the hill impending over the ancient City of Dates (Bethany), to the top of which is exactly one mile from St. Stephen's Gate, the present place of egress from the city to Bethany, and from the Golden Gate in the ancient temple wall. The secluded shelter afforded

by one of the large projecting rocks that crown the top of this sterile desolate eminence, is just such a retired spot as it might be supposed the great Teacher would select for the delivery of his last charge to the Apostles, sufficiently retired, yet easily accessible. It may be objected, however, that this spot is not even unto Bethany—the town lying about five hundred yards below. But may not the evangelist have meant the boundary of the district of Bethany, instead of the village itself? But still I incline to the opinion that Luke meant either the village itself or its immediate suburbs. And fragments of columns lying about the remaining foundations of houses in the scarped rock just below the south-east brow of the hill, which is here rather precipitous, indicate that the suburbs of Bethany once extended rather farther towards Jerusalem in this direction than at present, so that the traveller on foot would almost reach it at the end of a mile, while to go around the broad road, he must travel nearly two miles; for the distance is as of old, just fifteen furlongs. The summit whence I cannot but believe the Redeemer to have ascended is within a hundred yards of the direct foot-path, leading from Jerusalem to Bethany, but yet is quite retired and out of the way. Instead of being conspicuously situated, in full view of all Jerusalem, like the site now reputed the place of ascension, it is entirely out of view of the present city, and could never have been seen from any part of ancient Jerusalem, except, perhaps, a small portion of Mount Zion."—Pp. 68—71.

The tradition which has prevailed in the eastern churches since the fourth century, respecting the place of Christ's crucifixion and burial, is shown by Dr. Robinson, and other recent writers, to be mistaken. The Church of the Holy Sepulchre, which is held by Syrians, Greeks, and Catholics to stand on Golgotha, and cover the tomb in which Christ was laid, is far within the limits of the present city, and it was at least three times as distant from the north-western wall of that period, which swept round in a wide curve and inclosed a space now excluded, equal to half its present dimensions. It is not the site of the crucifixion and burial, therefore, as that was out of the city, in an uninhabited place, because a place of sepulture, and on a public road. Dr. Robinson thinks this place cannot now be identified, but that probably it was on the western side of

the city, on the road leading to Joppa, or on the northern side, on the road to Damascus. Dr. Barclay, however, refers it to the eastern side of the city, opposite, or a little north of the temple inclosure, and near the garden of Gethsemane, so that the crucifixion was visible from the temple inclosure, and the wall of the city, for some distance north, and from the valley of the Kedron and the slope of Mount Olivet. Whether he holds that it was on a slight elevation, projecting from the foot of that mount into the valley of the Kedron, or a knoll on the opposite side, between that brook and the city wall, we are not certain. The following are the views he presents.

"'Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man laid' (John xix. 4). 'And the women also who came with him from Galilee followed after, and beheld the sepulchre, and how his body was laid' (Luke xxiii. 55). The language here used is rather indicative of a spot of ground, isolated by an artificial enclosure, if not by natural bounds. The garden and sepulchre were, no doubt, on the lower side of the road—that farthest from the city, and perhaps quite down in the gloomy vale of the Kedron. And where could there be a more appropriate spot for the three days' repose of the 'Lamb slain,' than the shades of this sequestered vale, hard by the garden of his agony? There are still some old sepulchres to be found there, answering quite well to the description of the Redeemer's sepulchre. But who can believe that his sepulchre would be spared? Every vestige of the tomb, as well as the cross, and the rock on which it may have been placed, was doubtless swept off by either Jew or Pagan. Still there can be little doubt as to the general locality of those transactions.

"It is altogether obvious from the Old Testament, as well as the New, that Golgotha was situated near a garden without the walls. The evangelic narrative also clearly evinces that the scene of the crucifixion was in a conspicuous place, not inhabited (for it was a place of sepulture as well as execution), near the way-side, visible from afar, as well as from a place just over against—and at the same time nigh unto the city wall—that part of it, no doubt, forming at once the boundary of the temple and the city; for it is improbable in the highest degree that the Jewish hierarchs, however anxious to gloat on their victim, would adventure their feet further than the parapet of the tem-

ple wall on that 'high day,' . . . for they went not into the judgment hall, lest they should be defiled, much less would they venture to approach the dying and the dead, whether on the slope of Kedron's sepulchral valley, or any other spot where they would be liable to contract defilement."—Pp. 79, 80.

The following is Dr. Barclay's view of the line along which Christ passed in going from the upper room where he had eaten the passover to Gethsemane, and along which he was conducted after his seizure till he was nailed to the cross.

"Let it be supposed that the large upper room furnished and prepared was situated on the eastern brow of Zion; and that the good man to whom it belonged had gone to the west part of the city to get a jar of fresh Gihon or Etham water for the feast. The two apostles, having passed through the Temple and crossed the great bridge, would probably not proceed far before they would meet him, and then make ready the passover. All the conditions of the case are amply fulfilled in this view of the matter, and the most exact requirements of the narrative satisfied. The supper being ended and the hymn sung, they must needs either go through the Temple or the Fish Gate, if they would reach the garden of Gethsemane by an easy and available route. Being there apprehended after his agony, and led away to Annas first, he was conducted down the gloomy Vale of Kedron, across Tophet, through Gehenna, and up the steep sides of the 'Hill of Evil Council,' if indeed tradition has properly located the country seat of Annas. In order to reach the palace of Caiaphas, the high priest, which was seated on the northern-most part of Mount Zion, hard by the Acro-Zion wall, not far from the armory, the choice of route would lie between four gates—the Fountain Gate, between the walls of Siloam, through which King Zedekiah fled, the Gate of the Essenes, the Dung Port, and Valley Gate. The route through the Essenes Gate would be the nearest but steepest way. The remainder of the night after Annas had sent him bound to Caiaphas, the high priest, his son-in-law, he is detained in the hall of the high priest, enduring the insults of the officers and the inquisitorial examination of Caiaphas. The route by which the Saviour was led from Gethsemane to the house of Annas, and thence to the palace of Caiaphas, is mere matter of conjecture; but thenceforth the various points to which he was led are well ascer-

tained; for early in the morning the elders of the people, the chief priests, and the scribes came together, and led him into their council-house, to reach which they might either pass through the nearest gate in the Acro-Zion wall, and thus directly across the Tyropœon, or more probably go around over the bridge and through the southwest part of the court of the Gentiles; for the council-house seems to have had an entrance from the temple as well as from the city. The Sanhedrim, having condemned and mocked him, 'then led they him from Caiaphas to the judgment-hall of Pilate; and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.' The judgment-hall of Pilate was undoubtedly a large apartment in the Tower of Antonia, situated on the northwest corner of the temple area, and access to it might be had either by going around the western side of the temple area, or still more directly by entering the western colonnade of the temple precincts above. Pilate, without condemning him, sent him to Herod Antipas, tetrarch of Galilee, who had no doubt come up to the feast, and was occupying the magnificent palace of Herod the Great, near the Tower of Hippicus, where the chief priests and scribes stood, and vehemently accused Jesus, and Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. The governor, having examined him, informed the chief priests, and the rulers, and the people assembled in the yard of Antonia, that as neither he nor Herod could find anything worthy of death in the Messiah, he would chastise and release him. But the priests, having finally extorted his condemnation, he is taken into the Pretorium by the soldiers, arrayed in mock royalty, buffeted and smitten, and finally, Pilate, occupying his seat out on the pavement, brought him out of the Pretorium, and, finding his final appeal, 'behold the man,' in vain, delivered him to them to be crucified. And, as they came out of the tower at the northeast corner of the temple enclosure, they compelled Simon, who passed by coming out of the country to bear his cross, to Golgotha. The distance traversed by the Saviour between the upper room and Golgotha, was, if the house of Annas is correctly located, from four and one-third to five miles.

"The extraordinary dispatch with which the Saviour was apprehended, tried, condemned, and executed by the Jewish hierarchy, is not alone indicative of their vindictive malice, but clearly shows their fear of a rescue. Equally obvious is the fact

that the people within the Temple inclosure were induced to clamor for his blood by the priests, who would probably admit none but such as they could bribe, or otherwise influence; and that his condemnation was unwillingly wrung from his judge, is clear. For the popularity of Jesus with the people generally is manifest from the gospel narratives, and is evidenced by the fact that there followed him, as he proceeded from the Pretorium to the place of crucifixion, a great company of people and of women who wailed and lamented him. The road to Anathoth and Nob, two cities of the priests, was probably the one passing close by (as it now runs through that quarter), and it is quite reasonable to suppose that the passers-by, who wagged their heads and reviled him, were probably of that disaffected region. We are nowhere told that the west side of Jerusalem was a place of sepulture, nor is there any sign that it was ever so used."—Pp. 81–84.

Jerusalem and its environs are a vast necropolis. Not less than a hundred and twenty or thirty generations lie buried there. For a period after the establishment of the monarchy, the kings and princes were interred within the city. In later ages the great and wealthy families hewed sepulchres for themselves in the rocky declivities that surround the city. Great numbers of them still remain, open, dilapidated, and appropriated to other uses,—a shelter for animals, or habitations of living men. There is not one, so far as is known, that has not been rifled, and swept of every trace of its original tenants. Dr. B. says:—

"No expression could more forcibly characterize the Holy City than the term necropolis—its rocks being everywhere perforated with tombs, and its soil crowded with grave-stones. . . .

"These myriads of sepulchres, though originally designed almost without exception, for the interment of the dead of Israel or their proselytes, have in turn served also for the sepulture of various other races subsequently occupying the devoted city—Pagan, Moslem, and Christian. And not only have these rock-hewn sepulchres been tenanted by the Gentile dead, but by the living also. Thousands of Cenobites have had no other dwelling at Jerusalem than these cold, damp, dark habitations of the dead. And even down to the present day the Arabs of Siloam occupy, either wholly or in part, the catacombs of the Hill of Offence, though generally having a small ante-room in

front of the tomb. And in the Turkish burial-field, on the hill to the right of the Damascus Gate, called Turbet-es-Zahara, or Mount of Tombs, the order of nature is exactly reversed by these Troglodytes—the dead being above the living.

"The process of quarrying and blasting is so much facilitated in cliffs perforated and intersected with tombs, that the sepulchres immediately around the city are rapidly disappearing before the hands of the mason, the dark habitations of the dead being thus converted into the lighted residences of the living.

"On the east side of Olivet and the southern slope of Scopus, I discovered a few sepulchres precisely resembling some that I saw at Rome; instead of large loculi for sarcophagi, mummies, or corpses like the Jewish tombs, they have a great many small recesses in the sides of the room, barely large enough to contain a small cinerary or lachrymary vessel. But with that exception nearly all the excavated rock tombs of Jerusalem are undoubtedly of Jewish origin. The Jewish sepulchres, though regulated by one general principle, yet differ very much in point of capacity, finish, and internal arrangement. Lazarus seems to have been interred in a mere natural cave with a small mouth—such as still abound in the vicinity of Jerusalem and Bethany. And the cave of Machpelah was unquestionably in its natural condition when first used for the burial of Sarah. In the sides of some of these natural grots, loculi or roughly executed receptacles of the dead, are still to be found; but it is probable that in the earlier periods of the Jewish age the corpses were often merely laid on the floor swaddled in the winding-sheet. Indeed there is abundant proof that such a burial has been practised in quite modern times. Usually, however, the Jewish sepulchre is a small room excavated in the solid rock, and provided with several receptacles for the dead. They are occasionally provided with an anteroom, and susceptible of unlimited enlargement, which is effected by adding room to room, laterally, in the rear, on the sides, or below. A perpendicular surface is generally sought, through which a small door is cut; but the position of this door in reference to the room is very irregular—the workmen having evidently paid more regard to the grain and flaws of the rock, than to the symmetry of the room.

"The rock being more homogeneous and seamless far down in it is near the surface, the sepulchre is occasionally excavated very deep, and hence the entrance to such tombs is cut below the general surface, and is reached by a narrow pas-

sage cut through the solid rock, either with or without steps, according to the degree of declination. The removal of the occluding rock from the door at the extremity of a steep passage of this kind, would of course be no easy matter. And hence we can well understand why the women, who were early at the sepulchre of the Lord in the morning of the resurrection, anxiously inquired, 'who shall roll us away the stone from the door of the sepulchre?' for it was great. It is generally assumed in order to account for the fact that the apostles stooped down to see the linen clothes and napkin, that the tomb of Joseph had an ante-room, and that the door of this intermediate wall being low, they were compelled to stoop in order to see into the tomb proper. But this and all the other circumstances of the narrative are perfectly explicable upon the supposition that the tomb was entered by an inclined passage. Such doors as were situated in the perpendicular cliff far above ground, could not, of course, be closed by rolling a stone against them, neither could very large doorways resting upon the level of the ground; they, however, may have been closed by one or more stones, by movable masonry, or even by a wooden door, though no such fixtures are now to be seen."—Pp. 180–182.

The narratives of the evangelists preclude the supposition, we think, that the tomb in which Christ was laid, was deep in the earth, and entered by a long narrow passage, whether inclined or on a level. It had but a single door, and that was at its exterior entrance, as is apparent from the fact that the angel that rolled it away was visible to the Roman guard when he sat on it, and from his speaking to the women who came while he sat there, and directing them to approach and look into the sepulchre. Had he appeared only in the interior and at the inner end of a long paasage, he would not have been perceptible by the soldiers who were on the outside, nor to the women ere they had reached its entrance.

"But though usually situated very near, if not below the surface of the ground, yet they were sometimes disposed to exalt them very high, as we frequently observe on the sides of high cliffs, as well as learn from the rebuke administered by Isaiah to Shebna. Several tombs at Wady Farar are more than a hundred feet above the valley, and in the 'Mount of

Temptation they are several hundred above the base of the mountain. It is not certainly known, however, that these were ever used as tombs. It is supposed by some that they are mere cells for eremite monks, excavated during the reign of the Franks in Palestine.

"The outer door is generally without the least ornament; but in tombs of superior order is provided with jambs, lintels, and handsomely sculptured pediments, and still more rarely with a portico and façade. A receptacle for water was also excavated within a few feet or yards of the door. Considerable diversity prevailed within in relation to the arrangement of the loculi or various kinds of receptacles for the individual corpses. They are generally simple rectangular cavities, but sometimes arched, seven or eight feet in length, and two or three in breadth and height, penetrating into the rock their entire length endwise; in other cases, however, they are excavated laterally, and occasionally a shallow arch or narrow vault is excavated over them, the corpse or sarcophagus in the former case being laid perpendicular to the side of the room, and in the latter parallel to it; and this undoubtedly was the arrangement of the tomb of Joseph of Arimathea. Several tiers are sometimes found, but generally there is only one series. Small niches scarcely large enough to hold a cranium are also occasionally to be found executed in various parts of the sepulchres. It has been conjectured by some that their object was to contain a lamp, by others incense, water, or treasure."—Pp. 182, 183.

The great tombs in the environs of the city, which tradition or conjecture refers to the judges, kings, the empress Helena, and other eminent personages, were, ages ago, opened and rifled, their sarcophagi broken into fragments, and the dust of those who slept in them swept forth and given to the winds. Empty, deserted, and open to the intrusion of whoever pleases, they have become monuments of the utter ruin and oblivion to which death at length consigns the great and ennobled as well as the unknown. No efforts of art have hitherto succeeded in preserving a single individual of the race for more than a short period in such a form that he could be identified. The dust of the great monarchs of Egypt, Babylon, Persia, Greece, Rome, though embalmed and consigned to massy mausolea that were ex-

pected to preserve them intact to the end of time, has vanished from their sepulchres, and is as undistinguishable now as that of the most obscure of their subjects. The following is Dr. B.'s description of the tombs of the kings:—

"A more costly and imposing structure than either the sepulchre of the judges, or of Helena, and, indeed, more magnificent than any others about the Holy City is that which, in consequence of this superiority, has secured for itself the title of 'Tombs of the Kings,' according to ecclesiastical tradition—and its equivalent in the legends of the Moslem, 'Kubr es Sultan.' It is situated just half a mile north of Damascus Gate, on the west side of a sunken court, about 90 feet square, and upwards of 20 feet deep. Those finely constructed catacombs are entered through a splendid, but now much decayed and defaced portico, or portal and hall, on its western side 13½ feet high and 28½ feet wide. Near its south-western corner is a door beneath the level of the floor, 2½ feet broad, and less than three feet high, opening into an anteroom about 19 feet square. In the western side of this room is a door leading into another room 13½ feet square, having in it about a dozen receptacles for the dead, and a passage leading by a stairway into a room 10×12, situated a story lower. There are two rooms entered from the anteroom or hall, each having half a dozen loculi; and from the north side of the westernmost one is a flight of steps conducting to another room in the lower story 10 feet square. The loculi in each of these lower rooms, and in some other parts of these tombs, are parallel to the wall, or in other words present their side, being accessible throughout, but most of them are perpendicular to the wall, and of course accessible only at one extremity. This is the only tomb certainly known to have contained sarcophagi, many richly carved fragments of which are strewed about the rooms and court. But the only one known to be in existence is that in the Mekhemeh, or council house of Jerusalem, which supplies the divan of Jerusalem effendis with water. To some of these loculi are attached, either at their extremities or sides, other small receptacles. Many large pieces of richly panelled stone doors lie scattered about the rooms. The jambs of the interior doorways have such an inclination that the ponderous doors, even with all the friction of mortice and tenon-hinge, would always close from the force of gravity; but the outer door was closed by a contrivance so unique as to deserve a detailed account. Immediately in front of the doorway is a deep trench,

commencing a foot or two west of the door, and extending three or four yards along the wall eastward. The bottom of this trench is a short distance below the sill of the door, and is probably an inclined plane. Along this channel a large thick stone disk traverses, fitting very accurately against its western end, which is made concave, so as to be exactly conformed to the convexity of this large millstone-like disk when rolled to that end—thus closing the door most effectually.

"The portal was once sustained, or rather ornamented, by two pillars and two pilasters—mere vestiges of which, however, now remain; and the perpendicular surface of rock over the portal was so highly adorned with classic mouldings, clusters of grapes, and wreaths of flowers, as to leave its age and style of architecture altogether a matter of speculation.

"Few subjects connected with the archæology of Jerusalem have excited more discussion than these elegant catacombs; but that the appellation by which they are now generally known (Tomb of the Kings of Judah) is a misnomer is evident to every Bible reader who knows the difference of its locality from Mount Zion."—Pp. 191–195.

The present desolation of Palestine is the result in a great measure of the almost total neglect by the inhabitants, for a long series of ages, of cultivation. The forests being cut down, and tillage and irrigation discontinued, sufficient vegetation is not thrown up to protect the soil from the burning heat of the sun, and consequently drought and barrenness prevail. But if tillage is resumed, and orchards, groves, and vineyards planted, it will regain its verdure and fruitfulness, and be capable again of supporting a vast population.

"After the destruction of Jerusalem by Titus and the dispersion of the few remaining Jews, the tenure of property in Palestine became so insecure and uncertain that systematic agriculture was entirely neglected. The marauding incursions of the predatory bands of Saracens, Persians, Mamelukes, and Turks, with innumerable herds of camels, goats, horses, and cattle of every description, like so many swarms of locusts, soon denuded the country of verdure, and hence the failure of summer clouds;—for there exists between the clouds of heaven and the verdure of earth a reciprocal action—the production of clouds and rain being greatly promoted by trees and herbage.

The continuance of the one necessarily implies the presence of the other; and the absence of the one necessitates the diminution of the other.

"If, then, the present sterility of Palestine be chargeable to the absence of summer rains, or of more extensive and copious fall and winter and spring rains, on account of its denuded condition, and it should again be clothed in verdure, by cultivating, in the first place, such trees, grains, and herbs as need but little moisture, and can be successfully grown in the present condition of the country, it requires no prophet to foretell that the genial influences of earlier and later, if not of summer rains, would soon be realized.

"Absorption of the rain by the ground would be greatly facilitated were it once protected from the scorching rays of the sun by such a mantle of foliage and herbage; and evaporation being also greatly checked, fountains would again spring forth in places where they have long since disappeared. Such a result would be in exact accordance with the usual arrangements of the divine economy. Many model orchards, farms, and gardens have lately been established in Palestine—like so many little oases in the desert,—and the result already justifies the conjecture that this is the divinely appointed means of restoring to the Holy Land the fructifying influence of the long suppressed rains, at least so far as to justify a partial return of the Jews, the rightful proprietors of the land."—Pp. 416, 417.

The way seems thus preparing for the gradual return of that ancient people to their ancestral soil, and the re-establishment there of their national government, when the times of the Gentile domination over it shall end. And that is undoubtedly not now remote. No one would be surprised at the fall of the Turkish Empire within a brief period; and when that occurs, it may be the policy of the Western nations to preclude the power that enthrones itself at Constantinople from the East, and establish there an independent and neutral nation; and who more likely to gain that place than the Israelites, who have already a mortgage from the Sultan, it is said, on Palestine, and who may then become its owners by virtue of the price they have given for it, as well as by the right of their ancestors.

Dr. Barclay treats in a few of his last pages of Jerusalem as it is to be after the second advent of Christ, and the

restoration of the Israelites to their place as God's chosen people; but we have only space to commend his work to our readers as a very valuable accession to our means of an exact knowledge of the Jewish metropolis and its environs.

Art. IX.—Literary and Critical Notices.

I. Memorials of the Chaunceys, including President Chauncey, his Ancestors and Descendants. By William Chauncey Fowler: Boston. Henry W. Dutton & Son, printers. 1858.

This elegant volume, printed, not for publication, but for distribution only among those of whose lineage it treats, presents the most extensive and delightful family biography that has proceeded from the pen of any of our countrymen. The pedigree itself is traced through a period of more than a thousand years, and to the noble and princely stock of Charlemagne, Egbert, Ethelwolf and Alfred the Great on the one side, and the Saxon kings and the earls of Northumberland on the other; and it comprises, since the family migrated to this country, a rare number of men of talents, distinguished position, and high character and usefulness. The Chauncey, a Norman nobleman, from whom the name descends, went from Normandy to England at the Conquest in A.D. 1066, and settled under the title of baron, in Yorkshire. After several generations the family removed to Hertfordshire, where they remained until 1637, when the Rev. Charles Chauncey, from whom those who here bear the name are descended, came to Massachusetts. He was a worthy son of so illustrious an ancestry, and a noble head of the numerous families distinguished for intelligence and worth that have inherited his name. And he was the first also in genius, learning, and perhaps usefulness as well as in order in his line; the goodliest man of men since born his sons, though one or more in each generation have held a high rank among their contemporaries. Endowed with a keen and comprehensive intellect, a fine imagination, and a sound judgment, accomplished in the scholarship of the period, a staunch Puritan, and eminent in piety, he exerted as President of Harvard College for near twenty years a wide and salutary influence, and left in his principles and character

a rich legacy to his descendants. His is the most interesting portrait in the volume.

Of his descendants who have resided in Massachusetts, his grandson, Rev. Charles Chauncey, D.D., of Boston, who was contemporary with Jonathan Edwards, was the most distinguished. He exerted a wide influence for many years, especially in opposition to Whitefield, Davenport, and others of that period. He fell towards the close of life into errors that impaired his theological reputation. Of those who settled in other parts of New England, one of the most eminent in worth and usefulness, though less conspicuous than Dr. Chauncey of Boston, was the Rev. Nathaniel Chauncey, of Durham, Connecticut; and his portraiture and that of his grandson, the late Elihu Chauncey, of Philadelphia, are, after their great ancestor, the finest in the volume. Besides these, there are many delightful sketches, both of the Chaunceys, men and women, and of those with whom they were united by marriage. The genealogical tables present the lineage from President Chauncey to the present time, and comprise many of the most respectable New-England names.

Professor Fowler has made in this volume a valuable contribution to our national literature, as well as presented a most rare, tasteful, and honorable gift to those whose ancestry he traces in it. It is drawn up with excellent judgment. The sketches of character are taken, in a considerable measure, from memorials written by contemporaries, and exhibit the style of the period; and it presents the finest exemplification we have seen, of the transmission, in a signal measure, to a long line of descendants, of the superior mental traits and noble character of an eminent ancestor.

2. Lectures on the Apocalypse. By Ro. Ryland, President of Richmond College. Richmond: Wortham & Cottrell. 1857.

The symbols of the Apocalypse are explained in these lectures on the principles of interpretation advocated in the Journal, and exemplified by us in an exposition of the prophecy several years since. It is simple and pointed. There are no intricate and wearisome dissertations. There are no rash excursions into the regions of fancy and conjecture. There is no transition from the office of expositor to that of seer, and utterance of vaticinations that are not contained in the prophecy. And, though brief, it is

sufficiently full to present the great features of the Revelation with clearness and impressiveness. We cannot but think the reader, as he advances through its pages, will be struck with the contrast it presents in verisimilitude, self-consistency, the greatness and naturalness of the events which it exhibits as foreshown, the suitableness of the whole to the character of God, and its correspondence with the events that have marked the history of the church and world through the ages that have followed—to the expositions of interpreters who proceed on different views of the laws of symbolization. In this it is exhibited as a consistent whole, marked throughout with the impress of the infinite intelligence from whom it proceeded. Their volumes exhibit it rather as a confused assemblage of symbols that are used on no determinable principles, and that admit of no demonstrative explanation, and plunge the student therefore into a sea of conjecture and uncertainty, instead of presenting to him in a clear and impressive form the great features of the Divine purposes respecting the government of the world during the present dispensation, and its redemption at the second coming of Christ.

3. Messiah's Reign; or, the Future Blessedness of the Church and the World. By Rev. Wm. Ramsey, D.D. Philadelphia: Joseph M. Wilson. 1857.

The author of this volume has since its publication been called to his rest, after a life of much usefulness, first as a missionary in India, and of late years as pastor of a church in Philadelphia. He was of highly respectable scholarship, and ardent and devoted as a minister, and has left in this work a valuable legacy to his friends and the followers of Christ who look for his appearing and kingdom. Dr. Ramsey was a millenarian; and it was his aim in this volume to present a brief view of the teachings of the Scriptures respecting the coming and reign of Christ, and the redemption of the world, and to state and verify the proofs on which it rests; and he accomplished it with much judgment. He treats of the promise, the time, and the nature of the millennium, the condition of the church and world that is to precede it, Christ's coming, the destruction of the antichristian powers, the binding of Satan, the restoration of Israel, the nature of the dispensation that is to follow, and other topics; and answers objections; and (with the exception of parts of the chapters on evil spirits, and the delivering up of the kingdom, from which we dissent) with more than ordinary intelligence and force of demonstration. His main chapters are

admirable. We know not where readers will find statements of the great outlines of the Divine purposes that are clearer, better sustained by argument, or more unobnoxious to objection. We heartily commend the work both to those who have already received, and those who are inquiring after the truth. They will find themselves amply paid by the perusal.

As a specimen of the spirit and style we transcribe the chapter on the Millennium:—

"On the nature of the millennium there are two directly opposite opinions. The post-millennialists—that is, those who hold to the personal coming of our Lord after the millennium, at the final judgment—maintain that the millennium is only the gospel dispensation continued for a thousand years, during which time true Christianity will universally prevail. Some of them hold the idea that all the inhabitants of the world will then be righteous. Others suppose that only the majority will be righteous, and that the Jews will be incorporated into the Christian Church, that the celebration of the Lord's Supper will be continued in the Church, and that, as regards the nations of the earth, they will exist, as now, under separate governments and speaking different languages, but that all of them will be governed by righteous laws executed by righteous rulers. There will be no change in the physical appearance of the earth, except what may arise from a better knowledge of agriculture and from the exercise of universal industry. There will be no change in the nature of the animals. The wild beasts will still be wild; but the tame, and those used by man, will be kindly treated. Knowledge will of course be greatly increased, and universal plenty and peace will abound. With many who hold this general view, the idea is entertained that Satan will still have access to this earth; and that by his binding for a thousand years we are simply to understand that his influence is to be greatly restrained.

"The other view, and the one held by the pre-millennialists, includes the idea both of the spiritual and the personal reign of the Messiah on the earth for the thousand years. The government of this world will then be purely THEOCRATIC. The sole power will be in the hands of the Lord Jesus, as the Son of man, the Son of Abraham, the Son of David. 'The Lord shall be king over all the earth; in that day there shall be one Lord, and his name one' (Zech. xiv. 9). Twice already has this form of government been manifested on earth. It appeared first in the garden of Eden. Then Jehovah was King, and

Adam may be considered as His prime minister. He was the installed king over all the earth, acting for and under the direction of his Creator, until by his transgression he lost his dominion as well as his righteousness. Again, in Israel this form of government appeared, and continued from the time that Moses led the people out from Egyptian bondage, until they rejected the Lord and chose Saul to be their king, so that they might be in fashion with the Gentile nations of the earth. The theocracy continued but a short time among the Jews, and a shorter time still in Eden. But the theocracy will again be established; and, when established, it will never pass away. Daniel assures us that 'the God of heaven shall set up a kingdom which will never be destroyed; and it shall stand for ever' (Daniel ii. 44). The presence of our Lord Himself during the millennium will by no means exclude the presence of the Holy Spirit, nor His direct agency in sanctifying the souls of men; His agency will be as necessary then as it is now. During the temporary bodily absence of our Lord from this world, the Holy Spirit takes of the things of Christ and shows them unto His Church. And when our Lord shall return, the work of the Spirit will still be continued. The absence of our Lord is not necessary to the continuance of the Holy Spirit here. But it was necessary that our Lord should return to the throne on high, and thus show that the work He had to perform during and by His first advent had been accomplished, and that, in consequence of this, the Holy Spirit, as a Comforter, would come and dwell with man on the earth.

"Under the special government of the Lord Jesus, the whole aspect of things on the earth will be changed. The groans of creation will cease. Nature will exult in the restored favor of God. Wars and pestilence and horrid disease shall depart. The glowing descriptions of the happiness and peace of earth, including all animate nature which we find in the prophecies of Isaiah xi., lx., 17–25, Micah ii. 1–4, Hosea ii. 18–23, will then be fully realized. The family of earth will be the family of God. All will be holy; for the Holy One shall dwell with man. 'Then shall the moon be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients, gloriously' (Isaiah xxxiv. 23). The judicious Calvin in his comment on Rom. viii. 21, has the following forcible remarks:—'He [Paul] does not mean that all creatures shall be partakers of the same glory with the sons of God, but that they, according to their nature, shall be participators of a better condition; for God will restore

to a perfect state the world now fallen, together with mankind. But what that perfection will be as to beasts, as well as plants and metals, it is not meet nor right in us to inquire more curiously; for the chief effect of corruption is decay. Let us then be content with this simple doctrine:—that such will be the constitution and the complete order of things, that nothing will be deformed nor fading.'

"In the prophecy of Daniel, chapters ii. and vii., we have, in the dream of Nebuchadnezzar, a symbolical representation of the four great Gentile kingdoms that should exist upon the earth until the Son of man should come and set up a kingdom that never should end. These four kingdoms have followed each other in regular succession. They have been kingdoms on this earth. The subjects of them have been men in the flesh. Their rulers have been men. One after another they have passed away. And while the king in his dream looked on the image, he saw a stone cut out of the mountain, without hands, smite the image on its feet, that were composed of iron and clay, and break them to pieces. The fragments of the iron, the clay, the silver, and the gold, of which the image had been composed, became like the chaff of the summer threshing-floors; and the wind carried them away, and no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth. The Prophet Daniel, in expounding this dream, informs the king that four kingdoms should exist on the earth. The first was then in existence, and over it Nebuchadnezzar then reigned. He was the head of gold. As the fourth kingdom became divided into ten separate kingdoms, which had no more affinity for each other than clay had for iron, he saw that then the God of heaven would set up a kingdom which should never be destroyed. And while this fifth kingdom destroyed and occupied the geographical territory of the fourth kingdom, it continued to increase until it had occupied also the territory of the previous three kingdoms, and finally filled the whole earth.

"From the language of the prophecy it is impossible to suppose that the kingdom of God that was to be set up during the divided state of the fourth kingdom can be a merely spiritual kingdom. The kingdom must be as literal a kingdom as any that had preceded it, for a merely spiritual state of feeling among men on the earth, though of the purest kind, cannot supply the place of government and of law, which are essentially necessary to the idea of a kingdom.

"It is also evident, from the particular description given us of

this kingdom and of the time *when* it should be set up, that it is yet a future kingdom. It cannot possibly be the Church of our Lord, under the present dispensation, for the kingdom was not to be set up until the fourth kingdom should be divided into ten kingdoms. This was not fully done until about the year of our Lord 476, and long after the ascension of Christ to the right hand of the Father. The present dispensation began with the ministry of Christ. But the Church was not then organized. It has existed in one form or another since the fall of man, and will exist for ever. But, further, this kingdom is to destroy all the *previous* kingdoms and to occupy their place. But the Church of Christ has not done that. Nor is it the design of God by the Gospel to destroy kingdoms, but to convert sinners.

"The kingdom of our Lord is to be an earthly kingdom, not in its *nature*, but in its *locality;* that is, it is to be *on* this earth. This is in accordance with the prediction in Rev. xi. 15, which declares that the kingdoms of this world shall become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever. The idea evidently is that all the governments now upon the earth shall be overturned, and the people shall become subject to the direct rule and control of the Man Christ Jesus, our Lord. Jesus shall reign supreme and alone; for Satan, the present prince of this world by usurpation, shall be cast out from it, and never after shall a foot of this wide earth come back again under his oppressive and tyrannical rule. The kingdom will be the Lord's, and He will give it to the people of the saints of the Most High God, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Daniel vii. 27.

"The millennial dispensation of the Church upon the earth is not the last state of the Church on the earth. It is a mixed state. Although it will be far in advance of anything that the world has ever yet witnessed, there is still a higher glory for the Church and for the world after the thousand years shall have passed away. The dispensation of the fulness of the times (Eph. i. 10) which is to follow the present dispensation, is itself to be succeeded by the brightest and the most glorious state that the world will ever witness. Then the New Jerusalem will come down from God out of heaven, and eternally the Son of God will tabernacle with men. Then will this earth renewed be the centre of God's universal empire for ever and ever. For wherever the King himself is, there must be the *centre* and the source of all power. The future of this world is a bright one. May the happy period soon begin!"

4. MEMORIES OF GENESARET. By the Rev. John R. Macduff. New York: R. Carter & Brothers. 1858.

THIS volume consists of brief sketches of the scenes, discourses, and occurrences of Christ's ministry in the vicinity of the Sea of Galilee, where he delivered most of his parables, and most of his miracles were wrought. The descriptions are so sprightly, the delineations of character so well drawn, and the lessons of Christ's words and acts so well unfolded, that readers will derive pleasure and instruction from the perusal.

5. LECTURES delivered before the Young Men's Christian Association in Exeter Hall, 1856, 1857. New York: R. Carter & Brothers. 1858.

THESE Lectures—some by laymen and some by clergymen—treat of a variety of topics: Truth and its Counterfeits; The Sabbath; Revision and new Translation of the Bible; Abstinence; Popular Amusements; The Imagination; Self-Culture, and other themes, and are designed to guard the young against errors and dangers, excite them to self-discipline, and prompt them to a holy and useful life. They are written with much spirit, and will yield the reader instruction and entertainment.

6. EXPOSITORY THOUGHTS ON THE GOSPELS, for Family and Private Use. St. Mark. By the Rev. J. C. Ryle, B.A., Christ's Church, Oxford, Rector of Helmingham, Suffolk. R. Carter & Brothers. 1858.

THIS volume is written on the same plan as that on Matthew noticed in the Journal for January. The author's aim is, not to explain every expression and unfold every thought in the sacred narrative, but to present its leading lessons in a clear and pointed manner. The great features of Christ's discourses and acts are seized with a vigorous grasp, and set forth with directness, earnestness, and power.

7. ANNALS OF THE AMERICAN PULPIT; or Commemorative Notices of Distinguished American Clergymen of Various Denominations, with Historical Introductions. By William B. Sprague, D.D. Vol. iii. and iv. New York: R. Carter & Brothers. 1858.

THESE volumes of this important and attractive work have reached us so late that we have only time to announce their publication. We shall in our next number give them an extended notice.

8. The North British of November, 1857.

The article in the North British for November last on recent works on the Relations of Geology and the Mosaic Record of the Creation, will attract readers; though few probably will be satisfied with the hypothesis on which it relies for the reconciliation of the supposed great age of the world with the recency of the creation assigned to it in Genesis. Among the volumes noticed in it, is the late work of Hugh Miller, and the writer represents that its doctrines, in place of meeting with a general concurrence, are regarded by many, even of his friends, with dissatisfaction and alarm. He says:—

"The publication of the 'Testimony' had been looked forward to with some anxiety by many who had intelligently loved to associate Mr. Miller's great name with the defence of the accepted scheme of reconciliation [the assumption that a vast period intervened between the creation announced in Genesis i. 1, and the condition of the earth described in the second]. This feeling had been deepened by the publication of some of the Lectures in a separate form which were to be incorporated in the new volume. In perusing these earnestly and lovingly, they had yielded to the giant intellect of the author; they had willingly given themselves up to the fascination of style and illustration, nevertheless they laid them aside under the sense of a want of comfort, the cause of which they were not very willing to define. Was it not with the author as it had been before? There were still the heart of love and weapons of faith; but were there not armor which he had not proved, and weapons that might become weapons of weakness even in the might of his practised hand? We know we express the feeling of many who have sat at his feet, looked lovingly into the grandeur of that truly Scottish countenance, and listened with joy to the words of wisdom from his lips, when we say that there was a wish that some of the views brought out in the published lectures might not have greater prominence given to them by being made part of a book. They forgot that this could not be. He gave permanency to every thought the moment he committed it to the press, and it became the possession of the age and of posterity. It was moreover likely that the proud position to which the richly and grandly gifted author had so nobly climbed would lead many to accept his physico-theological views, simply because they are his. Many, too, who might not see their way to this, would be tempted to remain silent, as they remembered the battles he had fought in the cause of liberty, in the church and

in the state, and the great work he had accomplished in demolishing huge fabrics of dreamy scientific speculation, and in adding so much to the strength and the adorning of that great temple, which science, under the power of the thought of God, is hastening to build up to the praise of the great Creator. That the attitude which many are assuming to the views propounded in the 'Testimony,' and the manifest attempts that are now being made to drive young thoughtful minds into a cold, dark, surging sea of doubt on these questions, make it needful that an effort should be made to show that it has not come to this [is clear]. There is no concealing that this volume has been hailed with a welcome by some men who are laboring with great ability, but with much expressed malice, to sap the foundation of men's confidence in the Bible. We have a case in point in 'C,' whose work on Geology and Genesis we shall have occasion to characterize."

This passage, and the article generally, is sadly wanting, we think, in independence and courage, in asserting the truth and repelling error. The writer confesses that the question respecting the bearing of geology on the history of the creation in Genesis has reached a most critical point; that the whole influence of Hugh Miller's later speculations is practically on the side of infidelity; and that they are used by a talented and powerful party to "sap the foundations of men's confidence in the Bible," and "drive young and thoughtful minds" especially, "into a cold, dark, surging sea of doubt." And how does he propose to intercept them from this aim, and save the young from the surge of that sea? Not by boldly maintaining the truth of the sacred narrative, and confuting the speculations of geologists by pointing out the false assumptions on which they rest; but by rejecting Mr. Miller's theory—which he admits must be renounced as irreconcilable alike with the Scriptures and the facts of geology—and in place of it, adhering, till some better expedient is found, to the hypothesis advanced by Dr. Chalmers. But that, though less reprehensible, is as false and worthless as the other. It can neither be reconciled with the sacred word, nor with the facts of geology. It is indeed a direct detraction from the truth of the Bible, by assuming that its history of the creation of the light and atmosphere of our world, and its plants and animals, is not the history of their originals; and it has only served, and on a portentous scale, by conceding the truth of the geological theory, to give currency to that error, and thereby impart a seeming validity to the objections of infidels. The Bible can never be vindicated, except by refuting that

theory. The longer attempts are made to reconcile them, the greater will be the crowd who will be "driven into the surging sea of doubt," and the bolder and more exulting the triumphs of the rejectors and scorners of revelation.

9. The British Periodicals. Republished by L. Scott & Co. New York.

The Quarterlies for January and February have their usual variety of topics. The Westminster makes a more venomous attack on Christianity, under the title The Religious Weakness of Protestantism, than has before appeared in its pages. The writer attempts to strike away its foundation by denying that there is any adequate evidence either of Christ's miraculous conception, his death, his resurrection, or his ascension. With large professions of respect for scientific demonstration, he reveals at once his ignorance and his malignity, by maintaining that no testimony whatever could prove the reality of such events; on the pretext that no events can come within our cognizance except such as are within the sphere of nature; that miracles therefore are necessarily indemonstrable and incredible. But that is a denial that God can reveal himself to his creatures, or make his will known to them; and that is a denial that he can put them under obligation to worship him; and thence a denial of the duty and possibility of religion. The article on Spirit Rapping exposes with effect the superficialities and absurdities of that delusion.

The Edinburgh has entertaining and instructive articles on the Prospects of the Indian Empire, Milman's History of Latin Christianity, Patmore's Angel in the House, Pitt's Administration, and Memoirs of Bossuet. The London has less attractive but agreeable articles on Railway Engineering, Smollett, Church Extension, Pain in Men and Animals, and the Indian Empire. The best themes of the North British are Naples for the last Ten Years, Scottish Natural Science, Logic, Arnold and his School, Proverbs, and Poetry of the Spasmodists.

Note.—For views in articles by Correspondents that do not accord with those directly advanced by the Editor, readers will regard the writers as alone responsible.

ERRATA.

In the January No., page 406, 9th line from the top, for remains, read removes. 11th line from the top, for explanation, read exclamation.

In the April No., page 557, line 23d, for therein, read thereon. Page 558, line 1st, for these, read their.

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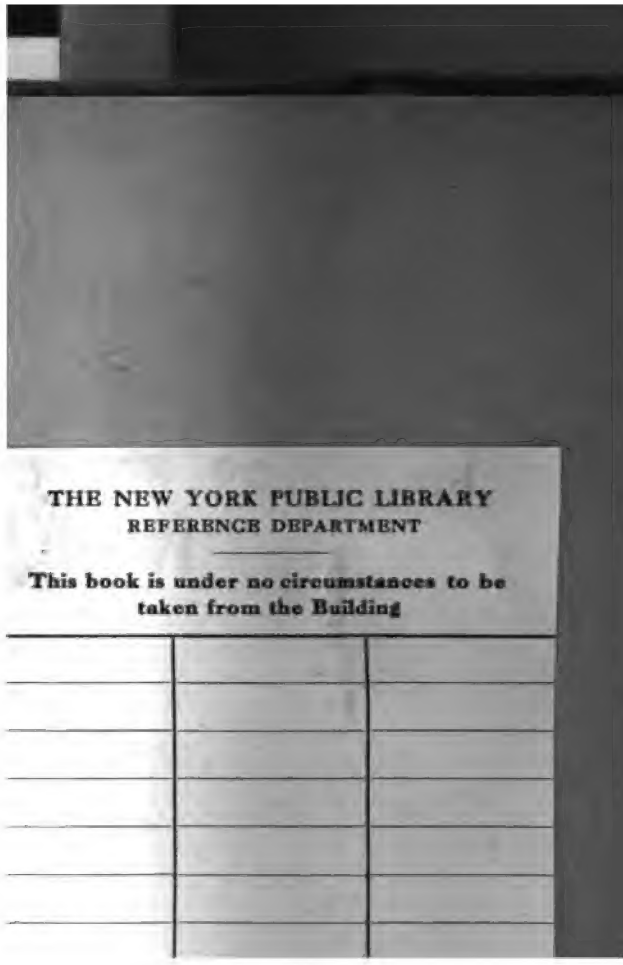
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